Watchtower

1949

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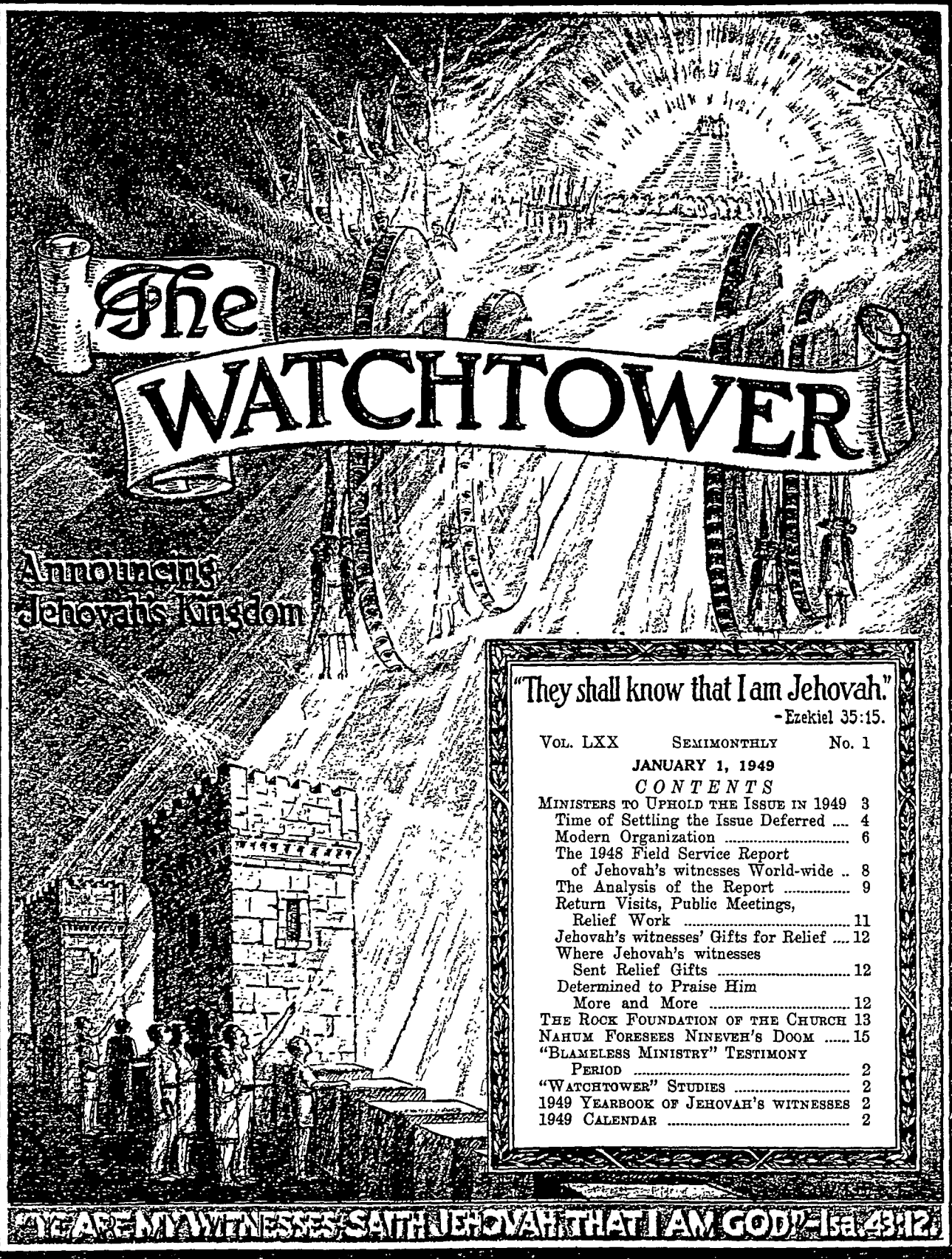

"They shall know that I am Jehovah."
-Ezekiel 35:15.

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"BLAMELESS MINISTRY" TESTIMONY PERIOD

The ministry of God's Word must be carried forward through cold and heat for God's ministers not to be blamed. Hence February will experience no stoppage of the proclamation of His kingdom publicly and from door to door. The service calendar announces it as "Blameless Ministry" Testimony Period, and it will be the second month of the 1949 campaign for subscriptions for the Watchtower Society's magazines. The offer that all those who talk God's kingdom will therefore make to all their contacts will be a year's subscription for both *The Watchtower* and *Awake!* together with the premium of a bound book and a booklet, at just $2 (American money) for the full set. Preferably the latest book, *"Let God Be True"*, and one of the latest booklets, *The Joy of All the People* or *Permanent Governor of All Nations*, should be offered as the premium. Whether in the Northern or in the Southern Hemisphere, February is a difficult month to pull through, but faithful ministers will not come under blame for slacking the hand. *Watchtower* readers will not want to come under blame for failure regarding the ministry of God's Word, and so we invite their inquiries and requests as to a share in it. May your report at the end of the Testimony Period prove you blameless.

"WATCHTOWER" STUDIES

Week of February 6: "Ministers to Uphold the Issue in 1949," ¶ 1-22 inclusive, *The Watchtower* January 1, 1949.

Week of February 13: "Ministers to Uphold the Issue in 1949," ¶ 23-46 inclusive, *The Watchtower* January 1, 1949.

1949 YEARBOOK OF JEHOVAH'S WITNESSES

With gratitude to God for accomplishing through his servants the greatest service achievement during this past year, the Society now releases the 1949 *Yearbook of Jehovah's witnesses*. It will be really a stirring experience, and not a dull review of data and figures, for you to read the president's report at length on the year's activities of Jehovah's witnesses in more than ninety lands. Also, introduced by his own special comment on the 1949 yeartext, the texts and comments drawn from the latest *Watchtower* issues provide you with a choice thought for each day of the year. Orders for copies of the 1949 *Yearbook*, bound in peach-color cloth, with more than 350 pages, should be accompanied by remittances at 50c a copy. Companies should send in combined orders to minimize our work of handling and shipping.

1949 CALENDAR

Again the Lord provides us with a new service calendar, for the year 1949, the text for which is, "I . . . will yet praise thee more and more." (Ps. 71:14) The picture embellishing it steps into the field of realism by exhibiting under the year's text a bird's-eye view of that now world-famous missionary school, Gilead, in its environs, in four colors, and which is mightily aiding today in praising Jehovah more and more. Under the picture the date pad presents the six special testimony periods of 1949 and the alternative months, together with the service theme for each such month. Orders may now be sent in, with remittance to cover, at 25c a calendar, or $1.00 for five mailed to one address.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX JANUARY 1, 1949 No. 1

MINISTERS TO UPHOLD THE ISSUE IN 1949

"Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure."
—Ps. 103:21, Am. Stan. Ver.

JEHOVAH, the Sovereign Ruler of the universe, has always had ministers in the earth to uphold his cause. His good purpose must be proclaimed. His prophet Isaiah said: "Ye shall be named the priests of Jehovah; men shall call you the ministers of our God." (Isa. 61:6, *Am. Stan. Ver.*) His ministers are his witnesses to the worldly nations and peoples. Said one of his prominent witnesses to the nations, the apostle Paul: "I should be a minister of Christ Jesus unto the nations, ministering the gospel of God." (Rom. 15:16, *Am. Stan. Ver.*, margin) Paul knew his responsibility as a representative of the Most High God, and so he imitated Christ Jesus, who showed the manner of work that was to be done by God's ministers. "Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom."—Matt. 4:23, *A.S.V.*

[2] The historical record reveals that Jehovah has had his ministers uphold and keep alive the right answer to the paramount issue, Who is the Supreme One? and who will rule the universe? To all nations they have proclaimed that Jehovah is alone the true God of all the universe, the Creator of all things in heaven and earth, the Great Spirit, that is, the almighty, intelligent, active Personage, invisible to man but made discernible to man by His wondrous visible works of creation. This is the Supreme One, rightfully ruling all the universe. But very few on earth recognize and act in harmony with his supremacy and universal sovereignty. Little do they realize that "blessed is the nation whose God is Jehovah". —Ps. 33:12, *A.S.V.*

[3] Now, more than ever before, the big issue in the minds of all the "great men" of the nations is, "Who shall rule?" Will it be the United Nations organization? Will it be some totalitarian power? or will it be some bloc of nations that will get control of this earth? These questions trouble the minds of all of the groaning creation. Every creature in the earth is ruled and influenced by some power. All the ruling influences which control individuals can be classified under three main headings. The influential ruling power is either religious or political or commercial. These Big Three are determined to control the lives of all the peoples in the world. Some religious rulers even go so far as to claim control of persons after death. These three powers are constantly vying for positions of rulership. Occasionally they co-operate, but just as often they will stab one another in the back if it proves to be to their advantage. All three have identical aims: Power! Influence! Supremacy!

[4] The record of the rise and fall of nations under the control of religion, politics and big business makes up our history books. Often the cause for change in government has been the dissatisfaction of the people with their rulers, necessitating the bringing forth of a new political power to take charge. When this happens it does not take long for religion and big business to get in the saddle with the new political party. A more frequent reason for change in rulership is the desire of a strong power to take in all the territories within reach, seeking greater domination or even world rule. There has been a constant struggle between the nations for generations and centuries, as long as man can remember and as far back as recorded history chronicles the struggle. Why cannot men get along at peace? Why cannot they get rid of war and its evils? First of all, man does not acknowledge God as supreme. He refuses to follow Jehovah's counsel and is so proud of his own achievements that he has become blinded in his lust for power. Man does not love his neighbor as he loves himself; otherwise he would let his fellow man live and try to help him. Man's activity in all parts of the earth shows he is a selfish creature, and he is led by selfish rulers. Jesus said concerning the religious rulers in his day: "They are blind guides. And if the blind guide the blind, both shall fall into a pit."—Matt. 15:14, *Am. Stan. Ver.*

[5] One living in the more civilized nations of the world where the children get an education knows of the efforts of the people to better their conditions and how great advances have been brought about in

1, 2. What issue have Jehovah's ministers kept alive, and how?
3 What three ruling factors vie with one another, and why?
4. Why all the changes in government, and the series of wars?
5 Why, despite civilization, do all men live selfishly?

housing, sanitation, communication, travel, and all the sciences. But even in such countries where advance in knowledge has been great, man has not been able to live above his selfish way. It should be clear to everyone that man is born in sin and shaped in iniquity, and, no matter how great his achievements, even to the extent of controlling the atom, he uses his great power and knowledge selfishly to harm and destroy his fellow man. What ruler on earth has the right to say, what man or group of men, even though it be the rulers, has the right to say that millions of people can ruthlessly be blotted off of the face of the earth? Yet men have assumed such right, taking to themselves such power, and in a few short years of war whole cities have been destroyed along with their civilization.

6 Within this present generation two great world wars have swept the earth. This gives us reason to change the maps in the geography books. The masses did not want the change; it was the desire of some individuals who wanted supreme rulership. But the millions of people in various countries of the earth backed up such selfish rulers only to find their own and other countries left in ruin and despair. The first World War was fought to "make the world safe for democracy"; but selfish men would not have it so. Neither the rulers of religion nor the rulers of politics nor the rulers of commerce could make it so, whether through their United Nations organization or any other form of government. They can never bring peace and prosperity and eternal happiness to the peoples who inhabit this earth.

7 Beautifully worded ideas put into charters for all nations to sign will not change the hearts and minds of the people. Written declarations will not remove the many diverse religious organizations that are working against one another: Catholic, Protestant, Jewish, Buddhist, Mohammedan, and hundreds of others. Agreements will not remove the big business monopolies, the cartels, powerful steel industries, shipping combines, influential newspapers, nor stop their all-out fight to get to the top and be supreme. The United Nations Charter will never remove the kings, the prime ministers, the dictators, the presidents nor the men behind the scenes who are grasping for power and world rule. As long as man carries on with his selfish desire to be supreme and to rule and domineer over his fellow man, ignoring God, he will have no success in achieving peace and happiness.

8 Jehovah's witnesses as God's ordained ministers are declaring to the nations and their peoples that now is the time to forsake their evil ways and turn to Jehovah, the Almighty One, for proper instruction in righteousness. The psalmist David gave wise counsel to rulers of today, when he said, "Now therefore be wise, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled." —Ps. 2: 10-12, *Am. Stan. Ver.*

9 These are the reasons why Jehovah's witnesses of today are so busy preaching the good tidings of God's kingdom and directing the minds of the people to the study of God's Word, the Bible. There the people can find the truth and can plan a life for themselves based on the principles of truth and righteousness. They need have no part with this old, dying world, but should line up with the "new earth, wherein dwelleth righteousness". (2 Pet. 3: 13) The Supreme Ruler of the universe will settle the issue without any difficulty when the time comes for a settlement of the controversy as to who shall rule the world. He has not ordained man to rule, either through religious or through political or commercial organizations. He has appointed His glorified Son, Jesus Christ, to do that, and the Son shall reign until he has put all enemies under his feet, including death, the last enemy to be destroyed.—1 Cor. 15: 25, 26.

TIME OF SETTLING THE ISSUE DEFERRED

10 God has permitted men to rule under the "god of this world", Satan the Devil, until Jehovah chooses to show His supremacy. (2 Cor. 4: 4) The Scriptures are clear on the point that Satan is the invisible ruler of this present evil world. That is why he is also referred to as "the prince of this world". But in due time he shall be cast out of his ruling position. (John 12: 31; Eph. 2: 2) The time to settle the issue of world supremacy is very near, and Revelation, chapter 12, shows us the birth of God's kingdom at the world's end, where we plainly are now.

11 The issue of supremacy had its beginning in the Garden of Eden after the creation of Adam. Lucifer, who later became Satan the Devil, was made the covering cherub over humankind; but, after being honored with this exalted position by God, he declared his avowed purpose to become like the Most High himself and set his throne "in the sides of the north". (Isa. 14: 12-14) Lucifer fell from his lofty position in God's universal organization because of bringing sin and consequently death into the world. Adam and Eve chose to follow Satan the liar rather than the only true God, Jehovah, their Creator, and it was at that time that the issue was raised: Who shall rule? Jehovah decreed that He would allow Satan to remain as controller of earth's affairs and

6. Why the two world wars, but no "world safe for democracy"?
7. Why do beautifully worded charters and declarations not help mankind to achieve peace and happiness?
8, 9. Why are Jehovah's witnesses directing people to the Bible?
10. Under whom does God permit men to rule, and until when?
11. When was the issue raised? What did God decree as to Satan?

as the god of this world so that Jehovah God could show forth His power in the "last days", in which we now live.—Ex. 9:16; Rom. 9:17.

[12] That unhappy day was nearly six thousand years ago, and since then nations have come and gone. Groups of people have risen to power and have either chosen or had forced upon them kings, presidents, dictators, premiers, parliaments and senates; but for the people it has only meant strife and war, distress and struggle, because Satan "the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them". (2 Cor. 4:4, *Am. Stan. Ver.*) Despite Satan's uninterrupted rule, he has failed in his attempt to bring all persons under his domination. Jehovah's witnesses world-wide have stood aloof to his offers to be a part of this world. They choose to be God's ministers.

[13] Jehovah considers the nations as but a "drop of a bucket, and . . . as the small dust of the balance"; and when the time comes for their destruction, he can easily accomplish it. (Isa. 40:15) According to Jehovah's own word, he has reserved the nations of the earth for destruction, because he classes them as vessels not worthy of existence. The nations are in his hands as soft 'clay in the potter's hand'. (Jer. 18:6) As the apostle Paul pointed out, "Hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory?" (Rom. 9:21-23, *Am. Stan. Ver.*) The nations have ignored and refused his Word. They have not acknowledged him as God, and they do not declare his name unto all the peoples. Jehovah has no reason or obligation to keep these God-dishonoring nations in existence.

[14] Jehovah's witnesses, on the other hand, have accepted this responsibility of announcing Jehovah's supremacy, and each and every one declares: "I will sing praises unto thee among the nations." (Ps. 57:9) They do not mean just joining some church and attending once in a while, either; they mean being real, active announcers of God's kingdom, the only hope for the world. They have the same spirit about this preaching work as David had when he said: "I . . . will praise thee yet more and more." (Ps. 71:14, *Am. Stan. Ver.*) They mean just that, all of that, not less, and the 1949 *Yearbook of Jehovah's witnesses* proves it. They have rejected and will not represent this old world, proclaiming and supporting its schemes, but have chosen to be Jehovah's witnesses, God's ordained ministers. Therefore they fearlessly and joyfully announce the incoming new world of righteousness for which Christians have been taught to pray to God: "Thy kingdom come. Thy will be done, in earth as it is in heaven." This they will do uncompromisingly.

[15] Some people say, "It is no wonder Jehovah's witnesses are everywhere looked upon as undesirables." But still people are forced to admit that they are peace-loving people. In every country wherein they reside it is impossible to distinguish them from other people as far as customs and general living habits are concerned. What is it, then, that makes them so peculiar and sets them apart as a group some people want to avoid? What have they done, and what are their current activities? They claim to be God's ordained ministers, but are they any different from any other so-called religious organization? They certainly are not orthodox. Has it not been said that they are booksellers and magazine distributors? Are not Jehovah's witnesses in this work because of commercialism? Have not they been called the opposers of all religions? Have not people said they are Communists? Fascists? Zionists? These and hundreds of other questions have been asked about them, and Jehovah's witnesses have been accused of being just such. But all these mentioned political groups have denied any support of or association with Jehovah's witnesses and have in fact persecuted them in the countries dominated by these powers.

[16] The true answer to all of these questions is so simple that it is difficult for people to understand. Individuals who are seeking truth and who have faith in God and his written Word can find out the real answer by some careful Bible study and by association with Jehovah's witnesses themselves. Many such students have changed their minds about these ministers. Simply stated, Jehovah's witnesses are supporting God's kingdom as the only hope for men to gain eternal life. Paul said: "Now then we are ambassadors for Christ." (2 Cor. 5:20) If Jehovah's witnesses are ambassadors of God's kingdom, they cannot serve another kingdom, any more than the representative of one of the nations in this world could stand up and speak in favor of another nation and against his own government. He would lose his citizenship and position. Jehovah's witnesses have entered into a covenant to represent the kingdom of heaven, and they know "covenantbreakers . . . are worthy of death". (Rom. 1:31, 32) But they love life! Therefore they will defend, work for, support and preach the kingdom of God. "Even so hath the Lord ordained that they which preach the gospel

12. During his uninterrupted rule, in what has Satan failed?
13. Why is Jehovah not obligated to preserve the nations?
14. What do they mean by determining to praise God "yet more"?
15. What features about them raise questions and denials?
16. Why, really, are they looked upon as undesirables world-wide?

should live of the gospel. . . . for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:14-16) Because of taking such an unequivocal stand for God's kingdom they are hated of all nations. "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." (John 15:19) Yes, Jehovah's witnesses are looked upon as undesirables because they preach God's kingdom, and because of this they are accused of all manner of evil. "Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." —Matt. 10:18.

[17] Centuries ago Jehovah inspired men to write books which we now have compiled into one volume called the Bible. These faithful men were servants of God and foretold the good news of God's kingdom. Paul the apostle was "set apart to declare God's good news, which he promised long ago through his prophets in the holy Scriptures". (Rom. 1:1-3, *An Amer. Trans.*) You can turn to the eleventh chapter of Hebrews and there find a list of men who lived in olden times whom God used in promulgating true worship. They were witnesses of Jehovah, but they were not loved by the world. "They were stoned to death, they were tortured to death, they were sawed in two, they were killed with the sword. . . . they were driven from place to place, destitute, persecuted, misused—men of whom the world was not worthy." (Heb. 11:37, 38, *An Amer. Trans.*) So Jehovah's witnesses of more than 2,000 years ago were looked upon as undesirables, too!

[18] After these men foretold the coming of the Messiah and the new world, Jehovah sent his Son into the world that 'whosoever believeth on him might gain eternal life'. His Son, Christ Jesus, during his ministry upon the earth preached the greatest message of all time: "The kingdom of heaven is at hand." This is a message which the nations of the earth as a whole, the religious organizations and the men of commerce of these nations have completely ignored down through the 1900 years that have passed since the death of Christ, and right up to the present time. Jesus himself said, "My kingdom is not of this world," and correspondingly the world rulers have shown they will have none of this Kingdom, but rather they are determined to rule the world themselves, *they* will be the supreme rulers. They have not accepted and will not accept the King chosen by Jehovah, His beloved Son, Christ Jesus, who proved himself worthy of that high position of kingship over this earth. Speaking of the nations, Jehovah says, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed." The Anointed One or Messiah was looked upon as an undesirable, and the people cried out, "Crucify him, crucify him!" But the Almighty God declares, "Yet have I set my king upon my holy hill of Zion."—Ps. 2:1, 2, 6.

[19] Christ Jesus was one of Jehovah's witnesses. He is now and ever will be "the faithful and true witness". (Rev. 3:14) The apostles, Peter, John, Paul and the others, and the thousands of disciples who followed Jesus 1900 years ago, were Jehovah's witnesses, preaching the same message. Then came the early church which received persecution at the hands of the Jews, Greeks and Romans. Some were stoned to death; others were thrown to the lions. Many were forced to hide in caves and in the wilderness. But as they fled from place to place they continued to preach the gospel of the Kingdom. During the Dark Ages righteous men broke away from the Roman Catholic Church and other religious organizations of Christendom because the doctrines taught by them were so intermingled with pagan teachings. The Bible truths were hidden; in fact, the Catholic Church made every effort to keep the Bible from the people. But right down through the centuries Jehovah God has had witnesses to minister the message of the Kingdom despite all the opposition to make them quit such talk. Now as we draw nearer to the new world of righteousness Jehovah has raised up more witnesses and blessed them in carrying this good news to others, but they have never become popular.

MODERN ORGANIZATION

[20] It was back in the year 1884 that a group of Christian men and women in America came together and drew up a charter of a Society which set out as its purpose the dissemination of Bible truths. But even before this, as far back as 1870, these lovers of God's Word were studying it diligently. They were looking for the complete establishment of God's kingdom, and from 1874 to 1877 they published a booklet, *The Object and Manner of the Lord's Return.* Bible classes were started in and about Pittsburgh, Pennsylvania, and these folk made a careful study of the Bible truth concerning the three worlds: the one overflowed by water in Noah's day, the "present evil world" and how it would come to its end; and the third world, the world without end, "wherein dwelleth righteousness." (2 Peter 3) Then in July, 1879, the first issue of *Zion's Watchtower* was published, and it has been continued to this day, a magazine "announcing Jehovah's kingdom". Seventy years have passed, and *The Watchtower* has now, in 1949, a circulation of 600,000 copies on the 1st and 15th of every

17. Who also were looked upon as undesirables over 2,000 years ago?
18. How is Jesus Christ classed as an undesirable to this day?
19 What shows his disciples were not popular for 1900 years?
20. What activities preceded organizing the Watch Tower Society?

month, in more than a score of languages. However, in order to reach more people than by the magazine, tracts were printed and distributed free. Some were called *Old Theology Quarterly* and others *Food for Thinking Christians*. Expansion of the work resulted, and in 1884 Zion's Watch Tower Tract Society was organized and given a charter by the State of Pennsylvania in the United States of America.

[21] The One these Christians looked to as the supreme and rightful Ruler of the universe is Jehovah God. He has decreed through his Word that a government of righteousness shall be established to bring peace and prosperity to all people desiring to serve him in spirit and in truth. The Kingdom teachings of these Christians associated with what is today the Watch Tower Bible and Tract Society were different from those taught by the recognized religious organizations. From the early days the clergy objected to laymen's studying the Bible and teaching others from it. They felt that their profession should not be invaded by "unlearned men". One thing the Watch Tower Society did was to direct the attention of the people to the Bible, not to man-made creeds and traditions. Bible study brought to the fore again the good news of God's kingdom, which was the big thing foretold by the ancient prophets and preached by Jesus and his apostles. That the earth was made for obedient man to live upon under the Kingdom was clearly seen in the study of God's Word. Man is to be the keeper of the earth and make it beautiful. The earth, and not hell, or purgatory or heaven, is man's home. Teaching such a thing was certainly contrary to the creeds of Christendom; but, being proved true by the Bible, it must be proclaimed.

[22] This good news was preached by word of mouth by those associated with the Watch Tower Society, besides which millions of tracts were printed for free distribution and personal home study. From 1886 to 1893 these Christians distributed 2,459,609 tracts. As time went on they intensified their distribution work to put out one, two, three, yes, four million tracts a year. They delivered them from door to door, to those going to Christendom's churches or coming out of the churches. The message they contained was truly "food for thinking Christians". Finally the tract distribution grew to more than twenty million yearly in 1910, and the record shows that by 1918 a grand total of at least 324,000,000 copies of tracts had been distributed by these early workers with the Watch Tower Society. Up until 1918, according to reports available, 8,993,166 bound books also were distributed, and these were used in home Bible studies. Additionally, millions of booklets and pamphlets were placed with the people by these witnesses of Jehovah.

[23] In 1896 the name of the Society was changed from Zion's Watch Tower Tract Society to Watch Tower Bible and Tract Society. It has surely been a Bible and tract society since its incorporation, because it has laid great stress on home Bible study. Following the Scriptural admonition to preach "publicly, and from house to house", the Society's first president, right on down to his death, in 1916, went on lecture tours throughout the United States and various parts of the world. He introduced the "colporteur work", today known as the "pioneer service". He established congregations in many places and arranged for conventions of God's consecrated people. The "pilgrim" work he organized for traveling lecturers to visit all congregations, and under him the "Bible House" or first Bethel home was built in Pittsburgh in 1898. The first Branch office was established in 1900, namely, in London, England, and in 1909 a New York corporation was brought into existence to do business better in New York State. By the year 1910 there was so much interest in the Bible lectures of the Society's president that newspapers began to syndicate his sermons. It started with just a few newspapers in 1910, but by 1914 more than 1,000 newspapers in various parts of the world were publishing his sermons. As Jehovah's witnesses look back over the years from 1884 to 1914 they see that many things happened in preparing the way before the Lord God of hosts, who began his reign in 1914. The Scriptures foretold this preparing work, at Malachi 3:1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

[24] Now the time had arrived for Christ Jesus to receive his royal power and begin to reign. This he did as described in Revelation, the 12th chapter. Furthermore, the "times of the Gentiles" ended in 1914, World War I supporting the chronology of the Bible and proving that what Jehovah's witnesses had for years prophesied was really true. (See Daniel chapter 4 and Luke 21:24.) Also the physical facts proved that the end of the Devil's rule without any interruption or interference had been reached. Matthew, the 24th chapter, sets out the Lord's answer to the apostles' questions as to the end of the world and Jesus' second presence. All these things took place, but for detailed proof on the subject see the book *"Let God Be True"*.

[25] Jehovah's witnesses could not and did not con-

21. Notably, how did the Society's teaching differ from the clergy's?
22. In what ways and to what extent was this message preached, from 1886 to 1918?
23. How did the Society's first president promote preparatory work?
24. What did 1914 mark, as proved by Scripture and fact?
25. What has become the slogan of Jehovah's witnesses, and why?

clude that the great work of honoring Jehovah's name before the final end comes had been finished by 1914. No, the Scriptures pointed out that before the Devil's organization and the nations under "the god of this world" are destroyed a great, final witness must be given. Jesus said 'this gospel of the Kingdom must be preached unto all nations before the end comes'. That meant more work from 1914, and especially from 1918, onward. "Other sheep I have," Jesus said, and these must be gathered, too, before the battle of the great day of God Almighty. (John 10:16) This meant expansion, and the slogan of Jehovah's witnesses became "Advertise, advertise, advertise the King and the Kingdom!"

[26] To do this it required organization world-wide, and it meant putting to use all the instruments that could be used to further the gospel-preaching. Jehovah's witnesses of today still use the Watch Tower Bible and Tract Society as a servant organization to carry on their work throughout the whole world. This Pennsylvania corporation is not the only Society used by Jehovah's witnesses. The New York corporation, established in 1909, known now as the Watchtower Bible and Tract Society, Inc., serves Jehovah's witnesses in the United States of America. Another association, known as the International Bible Students Association, in London, England, is a servant to Jehovah's witnesses in the British Isles, and a similar society exists in Canada. Other corporations of Jehovah's witnesses have been formed in the various countries of Europe and in South America. But all of these corporations work to the same end, namely, preaching "this gospel of the kingdom".

[27] In 1944 the charter of the Pennsylvania corporation was amended, and under the second article it is shown that the purposes of the Society are, "To act as the servant of and the legal world-wide governing agency for that body of Christian persons known as Jehovah's witnesses," which function it is fulfilling; further, "to preach the gospel of God's kingdom under Christ Jesus unto all nations as a witness to the name, word and supremacy of Almighty God JEHOVAH." For proof that Jehovah's witnesses are doing this, read the Society's yearly reports of activity, particularly from 1918 onward. The reader will see that Jehovah's witnesses have diligently and without hesitation put forth every effort to preach the gospel of God's kingdom, making known Jehovah's name and word, and that year by year they have expanded that witness, reaching even to the ends of the world.

[28] Never before in all history has the announcement been made so publicly, so persistently, and on such a world-wide scale as is now being done by Jehovah's witnesses. Let the report for 1948 speak for itself, as published below.

26. For world-wide organization, what have been established?

27. According to charter purposes, how has the Society served?
28, 29. As to Kingdom publication, what does the chart show?

THE 1948 FIELD SERVICE REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

Country	1947 Av. Pubs.	1948 Av Pubs	Per-cent Incr.	Peak Pubs.	No. Com-panies	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av Book Studies
U. S. of America	67,630	72,945	7%	78,666	2,901	8,383,231	16,964,919	230,278	6,486,766	4,590,198	51,023
Alaska	17	30	80%	43	3	8,066	11,361	325	6,661	3,630	34
Bahamas	17	33	94%	44	1	8,356	13,969	257	2,304	6,123	114
Bermuda	4	6	50%	7	1	2,448	4,858	205	804	3,056	42
Cameroun		60	New	81	1	95	6,854	3	214	1,177	4
Ecuador	14	29	110%	42	1	3,329	14,047	43	1,637	4,404	42
Fr. Equ. Africa		2	New	2			20			21	
Guadeloupe	13	28	120%	46	2	435	7,797	13	256	1,373	35
Iceland	3	3		6	1	3,107	1,628	114	1,003	651	5
Liberia	3	9	200%	15	1	2,236	5,629	31	395	1,935	17
Neth W Ind.	28	36	30%	43	2	15,321	12,591	712	8,373	4,514	42
Palestine	8	22	175%	30	6	1,774	5,398	14	346	845	7
Peru	22	40	85%	51	2	19,642	22,494	339	1,854	8,175	105
Portugal		10	New	14	1	2,381	1,180	14	118	137	
Sierra Leone	22	24	10%	33	1	1,899	4,162	41	843	1,183	10
Spain		34	New	43	7	782	4,916	42	169	1,407	6
Syria-Lebanon	99	109	10%	129	8	8,981	26,856	165	4,462	7,481	82
Virgin Islands	17	32	90%	47	1	8,358	8,353	496	2,226	4,580	79
Argentina	679	927	36%	1,033	45	135,672	224,369	1,992	44,054	64,701	551
Australia	3,234	3,503	6%	3,723	201	240,881	728,440	6,162	321,328	202,689	2,041
Fiji	9	10	11%	14	1	7,471	5,619	107	2,189	1,902	13
Java	11	9		10	1	1,182	812	19	23	227	3
Singapore	6	10	66%	14	1	1,352	3,817	106	595	1,397	16
Austria	751	1,286	71%	1,552	129	247,572	281,000	4,394	106,031	126,706	606
Belgium	876	1,177	34%	1,367	43	184,757	295,585	1,693	54,225	60,434	692
Luxembourg	47	47		59	3	2,776	12,866	53	10,040	4,153	46
Bolivia	16	36	125%	46	3	9,263	25,493	302	2,492	8,184	94
Brazil	648	1,077	66%	1,319	57	391,400	397,329	3,601	48,300	88,555	833
British Guiana	134	174	30%	220	10	19,298	63,650	383	20,978	16,914	267
British Honduras	38	38		49	5	2,309	11,907	38	3,911	3,886	65
British Isles	12,149	14,676	20%	15,555	612	2,038,777	3,986,753	56,387	351,586	1,241,320	8,104
Eire	37	52	40%	62	4	15,022	45,206	335	1,194	11,736	43
Malta	6	3		3		89	2,032	4	37	421	9
British West Indies	700	980	40%	1,071	37	54,381	254,073	1,501	70,638	70,941	959
Burma	19	36	90%	52	2	20,714	16,727	913	3,372	6,619	82
Canada	11,224	12,603	12%	14,219	561	558,229	2,315,951	23,087	840,003	524,593	5,209
Chile	137	191	40%	231	11	43,177	69,425	320	13,828	19,583	272
China	9	25	177%	92	3	12,619	9,952	99	1,428	2,479	30
Colombia	29	28		37	4	21,752	19,608	379	3,856	7,064	80
Costa Rica	449	637	41%	915	21	27,113	150,935	795	21,468	37,346	579

Country	1947 Av. Pubs.	1948 Av. Pubs.	Per-cent Incr.	Peak Pubs.	No. Com-panies	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av Book Studies
Cuba	3,199	4,352	36%	4,782	121	144,121	905,160	3,321	92,919	194,117	2,573
Cyprus	37	59	60%	66	7	83,605	20,306	197	3,490	5,052	56
Czechoslovakia	1,257	1,581	25%	1,991	196	254,283	284,198	3,813	77,599	98,596	613
Denmark	2,724	3,260	17%	3,485	158	278,288	504,358	7,712	236,762	137,200	1,023
Dominican Republic	59	128	116%	153	3	19,876	52,448	608	8,488	21,017	336
Egypt	68	96	41%	117	6	8,871	27,718	440	4,441	6,858	74
El Salvador	80	151	88%	201	2	9,931	38,696	400	7,617	11,921	163
Finland	2,281	2,610	14%	3,075	473	395,705	597,465	13,290	214,919	123,454	1,167
France	2,184	2,627	20%	2,854	108	265,057	468,733	6,043	73,979	105,978	1,102
Saar		252	New	301	8	4,009	57,539	64	641	35,086	145
Germany	15,856	29,172	83%	36,526	1,609	36,199	6,099,153	45,000	28,608	3,227,093	13,512
Gold Coast	360	735	104%	1,134	42	19,326	167,491	642	4,398	14,737	168
Greece	1,891	2,338	23%	2,642	225	92,930	271,869	3,500	78,168	80,351	522
Albania		35	New	35							
Turkey	6	12	100%	23	1	1,825	2,807	50	5	750	24
Guatemala	75	121	61%	185	5	17,276	52,763	528	11,257	18,095	237
Haiti	16	36	125%	45	3	8,115	21,437	51	2,457	7,348	94
Hawaii	129	156	20%	183	7	46,201	57,757	2,394	16,194	18,912	255
Honduras	45	119	164%	278	5	9,344	29,000	283	3,236	8,633	115
Hungary	989	1,346	36%	1,647	176	161,683	267,342	837	24,148	106,469	970
India	198	267	34%	334	23	19,286	81,792	1,221	15,680	18,463	269
Ceylon	12	25	108%	27	1	4,485	14,071	159	5,877	5,123	52
Iran	1	2	100%	2		1,143	1,018	112	814	182	3
Pakistan		23	New	28	2	6,833	12,381	371	3,147	2,829	26
Italy	152	329	116%	454	50	68,631	59,251	1,100	3,521	19,089	142
Jamaica	1,185	1,465	23%	1,739	131	56,802	336,175	1,082	51,196	81,713	1,424
Mexico	4,125	4,711	14%	5,708	270	218,336	956,127	4,683	113,386	177,329	2,873
Netherlands	3,764	4,190	11%	4,394	109	135,254	943,550	4,076	123,484	175,905	1,735
Newfoundland	54	85	57%	154	11	20,406	28,922	854	8,042	9,416	65
New Zealand	678	790	17%	858	56	83,273	192,412	3,410	107,837	48,550	514
Nicaragua	36	72	100%	154	2	4,851	20,638	213	3,580	7,182	77
Nigeria	3,710	5,511	48%	6,825	249	54,993	1,481,775	859	37,188	77,598	850
Dahomey		140	New	301	1	629	6,755		30	334	22
Norway	799	992	24%	1,145	91	200,321	191,433	4,645	117,938	59,990	370
Panama	175	224	28%	257	9	32,349	75,286	1,155	32,651	31,363	459
Paraguay	34	47	38%	61	5	8,129	16,781	139	4,467	4,921	51
Philippine Republic	2,471	3,589	45%	4,073	256	227,669	645,148	2,334	43,091	78,453	788
Poland	6,334	9,048	42%	10,385	617	316,667	1,363,612	5,150	172,467	333,676	3,367
Puerto Rico	87	160	82%	184	5	30,783	47,952	1,080	12,208	17,044	218
Rumania	1,990	1,992		1,992	389	327,302	292,661		63,062	81,096	3,812
Russia	3,498	8,000	128%	8,000							
Siam	21	48	128%	65	5	18,120	18,219	399	6,364	4,657	41
South Africa	3,843	4,440	15%	4,831	250	268,143	1,360,377	7,713	195,196	239,323	3,391
Belgian Congo		14	New	27	5	333	2,966		3	613	18
Northern Rhodesia	6,114	9,873	61%	11,606	232	11,695	2,314,625	35	62	224,785	4,038
Nyasaland	3,542	4,918	38%	5,626	440	13,441	1,347,221	63	27	309,322	5,219
Portuguese E. Africa	214	398	81%	574	48	469	102,536			25,685	212
St. Helena	17	10		12	1	62	791		26	127	3
Southern Rhodesia	2,572	3,599	40%	4,232	117	65,288	897,235	536	11,730	118,127	2,231
Tanganyika	198	136		218	8	4	39,140	4		4,302	70
Surinam	55	78	41%	102	2	9,949	23,139	128	5,475	7,057	126
French Guiana	1	2	100%	2		395	1,080	3	178	598	17
Sweden	2,894	3,231	11%	3,509	370	237,854	603,584	12,106	476,081	158,575	1,102
Switzerland	1,512	1,660	10%	1,776	94	177,905	274,982	3,416	311,669	79,539	815
Uruguay	175	249	42%	307	10	31,298	87,925	493	19,272	29,480	375
Venezuela	29	51	75%	66	6	15,862	26,323	119	5,685	6,015	55
Yugoslavia	120										
TOTALS	181,071	230,532	27%	260,756	11,714	17,031,901	49,832,205	483,092	11,380,767	13,807,920	130,281

THE ANALYSIS OF THE REPORT

[29] The charter further provides for the Society "to print and distribute Bibles and to disseminate Bible truths in various languages by means of making and publishing literature containing information and comment explaining Bible truths and prophecy concerning establishment of Jehovah's kingdom under Christ Jesus". In the last year alone the Society and its associates made and distributed Bibles, bound books and pamphlets to the number of 17,031,901 copies in 96 different nations, colonies, isles of the sea and territories of nations. Not only this, but they have also placed magazines in the hands of the people to the extent of 11,380,767 copies. These magazines were *The Watchtower* and *Awake!* as published in the principal languages of the earth. Hundreds of thousands of subscriptions were also taken for these magazines so that the publications could go directly into the homes of the people for careful study and reading. Since 1920, Bibles, books (ranging from 300 to 400 pages each) and booklets (of 32 or 64 pages) have been distributed to the grand total of 530,218,352 copies.

[30] Still neither the Society nor Jehovah's witnesses are "booksellers". What Jehovah's witnesses offer to the peoples of the world in various languages are printed sermons, Bible information. After talking personally to the people and arousing their interest in Bible study, Jehovah's witnesses leave literature with them for private study. If the person so benefited wishes to make a contribution to cover the cost of printing and distribution, he may do so, and most persons do. However, millions of booklets are left each year with the people who want to read but who feel unable to make a small contribution at the time. None of the thousands of Jehovah's witnesses going from door to door ever receive a salary for

30. Nevertheless, why are Jehovah's witnesses not "booksellers"?

doing the work of preaching. They do their work because they are consecrated to promote true worship of Jehovah God and to give a witness concerning God's kingdom. Their oral sermon is first; placing literature is secondary. It is an aid to further study of God's Word.

[31] The Watch Tower Bible and Tract Society is also authorized to "appoint agents, servants, employees, teachers, instructors, evangelists, missionaries and ministers to go forth to all the world publicly and from house to house to preach and teach Bible truths to persons willing to listen, by leaving with such persons said literature and by conducting Bible studies thereon". This Jehovah's witnesses have very definitely done during the past service year, as their field service record shows. The report we publish is not one of members, for Jehovah's witnesses do not have enrolled congregations. But it is of the heap of witness that was piled up by the workers in the congregations world-wide. This is truly a Society of evangelists, missionaries and ministers who are located in 96 different parts of the earth. There are now 230,532 ambassadors for the kingdom of God engaging in preaching the gospel every month, to compare with 181,071 for the service year of 1947. That means that there are now 49,461 more ministers who have been instructed and properly taught through Bible study the truth from God's Word so they, too, could be authorized and appointed as servants, teachers, and ministers and assigned to go forth in some territory and publicly preach this good news of God's kingdom from house to house.

[32] The glad tidings that these 230,532 ministers are carrying to the ends of the earth were so happily received by thousands that by the end of the year even greater numbers were receiving special training to "go . . . make disciples of all the nations". (Matt. 28:19, *Am. Stan. Ver.*) This new interest added to the average monthly number brought the total to 260,756 in a particular month, to compare with 1947's all-time high peak of 207,552 ministers. This was an increase of 53,204 more persons advertising the Kingdom than ever before. This is "marvelous in our eyes", and we trust and pray that all of those who have taken their stand for the Kingdom and have made a consecration to serve the Most High God will continue faithfully throughout 1949 and to the end, preaching this good news. That is the covenant all of them have made, to preach "publicly, and from house to house" these Bible truths to persons who are willing to listen. This we sincerely believe they will do, and the Supreme One of all the universe will pour upon them His blessing as they continue to serve. These new ministers recognize Jehovah's supremacy and choose to serve Him rather than this dying old world.

[33] It was suggested last year that every company organization throughout the world try to increase its organization by 10 percent in the number of publishers carrying this good news to the people. By so doing a greater witness could be given. The chartered purpose of the Society is to prepare such teachers, instructors and evangelists, and so it is only proper that every group of Christians put forth diligent effort to carry on such Bible instruction in their Kingdom Halls and in private home Bible-study classes. During the 1947 service year there was an increase of 14 percent over 1946 in gathering instructors together; but 1948 showed an unusual increase, of 27 percent, in the average number of publishers monthly engaging in Kingdom work. The local company organizations throughout the world have done splendid work in preparing ministers. Do you work with such a company of Jehovah's witnesses, and did your company share in this increase? Are you prepared during 1949 to welcome the stranger of good-will into your midst and help him to know Jehovah?

[34] One of the chartered purposes of the Society is: "To improve men, women and children mentally and morally by Christian missionary work and by charitable and benevolent instruction of the people on the Bible and incidental scientific, historical and literary subjects; to establish and maintain private Bible schools and classes for gratuitous instruction of men and women in the Bible, Bible literature and Bible history". The charter further provides that we shall "teach, train, prepare and equip men and women as ministers, missionaries, evangelists, preachers, teachers and lecturers". So that this can be accomplished in a regular and systematic manner, Jehovah's witnesses have weekly study periods for the benefit of all who are desirous of taking up the ministry. There are three weekly meetings that every minister and every person preparing for the ministry should attend: the *Watchtower* study, the service meeting, and the Theocratic ministry school. There are other Bible studies with the help of Watch Tower publications that can be attended, too, but the three mentioned are essential to proper training and advancement in knowledge and wisdom in God's Word. Actually, during 1948, 49,461 more students prepared themselves to be lecturers, teachers and ministers and engaged in the preaching work every month so as to improve others mentally and morally by their Christian missionary work. A goodly number of this group have taken up the full-time service, known as "pioneer service". There are now 8,994 pioneers in the full-time work,

31. True to charter purposes, whom has the Society trained to date?
32. What increase in number of ministers marked 1948, and why?
33. To what extent was the percentage of increase aimed at met?
34. For mental and moral improvement, what meetings are held?

to compare with the 1947 total of 7,017; which means an increase of 1,977.

RETURN VISITS, PUBLIC MEETINGS, RELIEF WORK

[35] Answering specifically the question as to what Jehovah's witnesses are doing today, it can be stated that they are preaching the message of God's kingdom from house to house and publicly, following the example set by Christ Jesus. Nor is this being done in a limited way, for these 230,532 regular monthly publishers of the Kingdom have devoted 49,832,205 hours in ministerial activity. This is an increase of almost six million hours above the previous year. During these millions of hours they have endeavored to instruct, train, prepare and equip men and women by helping them to a better understanding of the Bible. This has been done, not by gathering a congregation to their church building, but by going from house to house. Then by going back to the homes of the people where they placed literature they were able to give them further instruction and help. The number of such calls made was 13,807,920. These we term "back-calls", and they are made on all persons showing interest in Bible study, persons from all religions and walks of life. Not all of these calls develop into studies where careful scrutiny can be given to the Bible and its teachings, but Jehovah's witnesses conducted on the average 130,281 Bible studies in the homes of interested people every week of the past year. If there were only an average of four persons attending each of these studies, it would mean more than a half million people who were being taught by Jehovah's witnesses every week. That would make quite a congregation of regular students in addition to the millions of persons visited daily in the regular house-to-house work.

[36] Jehovah's witnesses not only provide for these home Bible studies, but they also give instruction in public meetings held in parks, auditoriums, halls, schools, playgrounds, in fact, almost anywhere that the people will assemble. Last year 133,634 such advertised public meetings were arranged for in all parts of the earth.

[37] At the Memorial season of each year Jehovah's witnesses and people interested in their work assemble to celebrate the death of the Lord Jesus Christ; and 376,393 persons were in attendance Thursday night, March 25, 1948. Of this number, 25,395 partook of the bread and wine, which indicated their belief that they had been invited to the high calling with Christ Jesus in his heavenly kingdom. The others professed to be his "other sheep" with prospects of everlasting life on this earth under the kingdom of heaven. This yearly Memorial service was arranged for by the 11,714 company organizations throughout the world. These company organizations also hold regular studies in *The Watchtower,* as well as conduct service meetings and Theocratic ministry schools. All these services are free, and no collections are ever taken. It is all part of the gratuitous education carried on by Jehovah's witnesses world-wide on behalf of all peoples.

[38] This tremendous volume of work, preaching the gospel of God's kingdom unto the ends of the earth, is not done with any political ambition in mind, nor are Jehovah's witnesses trying to influence the policies of the governments. They have no "lobby" in the capitals of the different nations; they are not trying to establish some religious order, nor is there any pecuniary gain in it for any individuals. Anyone who observes Jehovah's witnesses in any of the lands reported on in the table on pages 8-9 will know they are not engaged in any of those endeavors. They have one thing to do, and that is to preach the message of God's kingdom. Christ Jesus directed that "this gospel of the kingdom shall be preached in all the world for a witness" until the end comes; and *that* Jehovah's witnesses are definitely trying to do as ambassadors in the 96 countries on which reports are given.

[39] The Watch Tower Bible and Tract Society is a nonprofit organization, and what monies it receives it uses for the spreading of the gospel unto the ends of the earth. During the 1948 service year the Brooklyn office sent money and literature to its Branch offices valued at $488,821.22. In addition to that, for foreign service or expansion work in various countries where Branches are not established, assistance was required to the amount of $110,851.11. Literature and supplies were sent to some countries as gifts, and this amounted to $118,608.04. This meant a total outlay of $718,280.37 to assist the preaching of the gospel outside the United States. A few of the large Branches were able to remit to the Brooklyn office to cover the cost of some of the shipments made, and these remittances amounted to $296,119.58. That left a balance of $422,170.79 that the Watch Tower Bible and Tract Society paid out during 1948 for the expansion work in territories outside the United States of America.

[40] Knowing the needs of Jehovah's witnesses in other countries, the Society as the servant to Jehovah's witnesses also arranged to send food and clothing for relief to their brethren. Jehovah's witnesses in the United States, Canada, Switzerland, Norway, Sweden and Denmark were in position to gather together clothing, food and other necessary supplies to aid their fellow ministers in war-torn lands. The

35, 36. What about time spent, back-calls, Bible studies, public meetings?
37. What about the annual Memorial service and company meetings?
38. In all this volume of work, what is their objective?
39. What financial report shows the Society a nonprofit organization?
40. What material relief work has the Society done since 1946?

large quantities of food were purchased with money contributed for that purpose; and clothing, shoes, bedding and other supplies were freely donated to the Society for shipment to various parts of the earth where needed. The total value of the food, clothing and the shipping costs for relief only from January, 1946, up to and including August, 1948, amounted to $1,322,406.90. This figure does not include the value of any time spent on the part of the brethren in gathering the clothing from all parts of the United States, Canada and other countries and then packing it, shipping it to Brooklyn, rehandling it at Brooklyn, or distributing it in other lands. This service was an additional free gift on their part and a joyful service which enabled Jehovah's witnesses to help their brethren in other parts of the world.

[41] The Society, too, wishes to express through these columns its appreciation for the hearty co-operation on the part of all these earnest and hard workers, as well as to pass along the sincere gratitude of the recipients of these gifts to those who gave them. This has certainly been an expression of love one toward another. We know all the brethren did this as an honor to the Lord, having in mind that this material assistance would help some to carry on their true worship; and so they esteemed it a great privilege to be able to serve their brethren in this manner. This act of kindness to their neighbors is just another proof that Jehovah's witnesses are not in this work for any commercial gain.

JEHOVAH'S WITNESSES' GIFTS FOR RELIEF
January, 1946, to August, 1948

	Pounds of Clothing	Value	Pounds of Food	Cost	Total Value
United States	919,302	$898,481.16	537,995	$208,416.76	$1,106,897.92
Misc					6,709.46
Canada	72,807	80,699.88	87,913	36,084 90	116,784.78
Denmark			2,949	1,407.14	1,407 14
Norway			24,000	12,000.00	12,000.00
Switzerland	57,584	42,400.00	40,682	13,754.00	56,154.00
Misc.					3,851.00
Sweden	6,554	9,776.10	25,334	8,702.50	18,478.60
Misc.					121.00
TOTALS	1,056,247	$1,031,357.14	718,873	$280,365.30	$1,322,406.90

WHERE JEHOVAH'S WITNESSES SENT RELIEF GIFTS

	Pounds of Clothing	Pairs of Shoes	Pounds of Food	Pounds of Misc. Supplies
Austria	39,304	4,118	43,675	
Belgium	28,113	2,576	1,397	
Bulgaria			387	
China	553	43		
Czechoslovakia	33,458	2,435	6,450	
Denmark	35,219	3,832		
England	21,160	1,786	31,970	
Finland	23,973	1,944	6,450	
France	39,545	3,948	6,450	
Germany	544,749	72,804	564,025	80,459
Greece	17,888	2,813	2,150	
Hungary	32,054	3,349	21,500	251
Italy	9,266	597	4,300	
Netherlands	122,533	11,494	7,958	
Norway	20,514	2,244		
Philippine Republic	10,594	2,239		
Poland	77,324	7,888	11,411	
Rumania			10,750	
TOTALS	1,056,247	124,110	718,873	80,710

41. In behalf of this work, what expression does the Society make?

DETERMINED TO PRAISE HIM MORE AND MORE

[42] Men and women who really want to know the truth about Jehovah's witnesses will look at their work, their teachings and their service to Jehovah's kingdom with clear vision not blurred by gossip, false statements and prejudice. When one sees the truth, he will want more of it and in time will become a real minister. Once in a while you hear a person say, "I am afraid to study with Jehovah's witnesses. When I get to believing everything that you do, I'll lose all my old friends. I might become involved in something, and I don't want to take on the responsibility of going from house to house the way you do. I would be ridiculed and maybe persecuted as you are." This is entirely the wrong attitude for any individual to take. One cannot straddle the fence. Individuals must take a stand for Jehovah's new world or stick with the old one. The Scriptures clearly point out that you cannot serve God and the Devil. You must be either hot or cold; you must be either for or against the Lord. Persons who are desirous of engaging in the political, commercial or religious affairs of the world, supporting them even as they support one another in opposition to the supremacy of the Almighty God, will have to go down with that old world organization when it is destroyed at the battle of Armageddon. The decision must be made now in these last days of the old world. It pays to serve Jehovah. He alone can give you life, while the wages sin pays is death.—Rom. 6:23.

[43] Those who know this hearken to the Lord's Word and study it. The Bible is the true guide. It will guide you to the right course of action, preaching the good news you learn. It is the truth that makes one free from worldly politics, religion and commerce. You should never be afraid of becoming involved in something that frees you from death and leads to life. "Endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. 2:3, 4) No, this freedom which the truth gives does not mean that you will be able to go through life now without any hardships or trials or difficulties. So Jehovah's witnesses face these on every hand. Jesus warned that things would not be easy for his servants; even as they persecuted him, they will also persecute you. "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."—John 15:18, 19.

[44] Jesus' prayer to God points out: "This is life eternal, that they might know thee the only true God,

42. What vital decision must be made now, and why fearlessly?
43. Does freedom by the truth mean freedom from hardship? Why?
44, 45. Why do we carry God's Word to others? In whose strength?

and Jesus Christ whom thou hast sent." (John 17:3) Therefore, Jehovah's witnesses are very earnest in their endeavor to praise Jehovah yet "more and more". They know one can learn the way to gain eternal life through a knowledge of God's Word. A lover of life, not a destroyer of it, wants to see his fellow man live too; so, having been trained in Jehovah's principles of truth and righteousness, he will want to 'go . . . and disciple all nations'. This is the mission of Jehovah's witnesses, and they are trying to do it well.

45 The report you have read on the various activities and the chart you have looked over on pages 8-9 show clearly how Jehovah's witnesses are advancing from one end of the world to the other. They are not doing this grand work in their own strength: they are doing it by the spirit of God. It is not because of their own ability that they make progress and expand, but it is because God is with them.

46 May we urge all of Jehovah's witnesses everywhere to make the 1949 service year your biggest year yet, not only in hours in the field, but in making back-calls on interested persons. All *Watchtower* readers are cordially invited to join in this privilege. Carry on that good work of Bible education and continue in the splendid activity of conducting Bible studies in the homes of the people. Enlarge your congregations in the homes of people of good-will and train men and women to be good ministers of God's kingdom. World-wide we can hear Jehovah's witnesses determinedly saying in unison, "I . . . will yet praise thee more and more."—Psalm 71:14.

46. What working exhortation are we given for 1949?

THE ROCK FOUNDATION OF THE CHURCH

PERVERSION, distortion, and lying misrepresentation of the truth are the cunning methods of God's adversary to cause people to believe a falsehood and thereby turn them away from Jehovah, the living and true God. A striking example of such religious lying is found in the application that is made of the words of Jesus Christ respecting the "church" and the rock foundation upon which it is built, as reported at Matthew 16:18.

Let us first note this, that one of the titles which Jehovah God gives himself is "The Rock" (*Hebrew,* ha-Tztzúr), because he is the eternal foundation of his holy universal organization and is a foundation that can never be moved. Jehovah inspired the prophet Moses to sing: "I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock [*Ha-Tztzúr*], his work is perfect." (Deut. 32:3, 4, *Am. Stan. Ver.*) Samuel's mother, inspired, sang: "There is none holy as Jehovah; for there is none besides thee, neither is there any rock [*Tzur*] like our God." (1 Sam. 2:2, *Am. Stan. Ver.*) The psalmist broke out in this inspired song: "For who is God, save Jehovah? And who is a rock [*Tzur*], besides our God. Jehovah liveth; and blessed be my rock [*Tzur*]; and exalted be the God of my salvation." (Ps. 18:31, 46, *Am. Stan. Ver.*) The prophet Isaiah also sang: "Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting *rock* [*tzur*]." —Isa. 26:4, *Am. Stan. Ver.*

This Jehovah has now built up a capital for his universal organization, and the Head or Chief Cornerstone of this capital is his only begotten Son, Jesus Christ. As the Son of the great Rock Jehovah, the Lord Jesus Christ is fittingly designated a Stone (*Hebrew,* Eben) or Rock (*Hebrew,* Selah). We read, at Isaiah 28:16: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone [*eben*], a tried stone [*eben*], a precious corner stone, a sure foundation: he that believeth shall not make haste." And in the interpretation of the prophetic dream, given at Daniel 2:34-45, the description is given of a "stone" (*eben*) that is "cut out of the mountain", that is to say, out of Jehovah's universal organization, and which stone thus cut out by Jehovah's power becomes a "great mountain" or mass of rock and fills the whole earth. That symbolic stone (*eben*) is Christ Jesus, and the mountain that overspreads the whole earth is symbolic of his kingdom, in which he unites with himself his glorified church.

In Isaiah 32:2 Christ Jesus the King is called a "great rock" (*selah*) in a weary land. He is also pictured by the rock concerning which Jehovah said to Moses: "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock [*selah*] before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock." (Num. 20:8) Identifying this rock as symbolic of Christ Jesus, the apostle Paul writes: "Our fathers . . . did all drink the same spiritual drink: for they drank of that spiritual Rock [*petra* in Greek] that followed them: and that Rock [*petra*] was Christ." (1 Cor. 10:1, 4) At Psalm 118:22, 23 is another prophecy concerning "the stone" which the national builders rejected, and the apostle Peter applies this prophecy to Jesus Christ, saying to the judges of the supreme court: "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner."—Acts 4:10, 11.

All the prophets had written foretelling the coming of the Messiah or Christ, who would rule the new world in righteousness, and these prophecies were written before the Son of God came to earth. *Messiah* or *Christ* as a title means *Anointed One,* hence *Sanctified One,* and in such prophecies it applies to God's anointed King, Christ Jesus, as the appointed Head of God's capital organization. Jesus' disciples, being familiar with the prophecies, were looking for Messiah or Christ. Jesus put them to the test in the last year of his earthly life, to determine whether his disciples realized or not that he was the promised Messiah or Christ. He did so in private by propounding to them this question: "Whom say *ye* that I am?" Peter answered for his fellow apostles, saying: "Thou art the Christ, the

Son of the living God." (Matt. 16:15, 16) Jesus then told Peter that his answer was correct and that Jehovah God had revealed that truth to Peter by means of His spirit. He said: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter [*Petros* in Greek], and upon this rock [*petra* in Greek] I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:16-18.

Even the episcopal committee of the Catholic Confraternity of Christian Doctrine admits that there is a difference between the terms *Peter* and *rock*. In its 1941 translation of "The New Testament" the episcopal committee makes the following footnote on Matthew 16:18: *"Bar-Jona:* 'son of Jona.' Jona is most likely an abridged form of Johanan—John. Peter, in Greek *Petros,* is a masculine form from *Petra,* 'rock.' In Aramaic the name meaning 'rock' is *Kepha;* in Greek it took on the form *Kephas."* Since the Roman Catholic episcopal committee refers to the Aramaic or Syriac language, we here quote what Smith Lewis has to say on Matthew 16:18 in her book *Light on the Four Gospels from the Sinai Palimpsest* (1913), and in chapter 4 entitled "Variants in Matthew": "We must explain that the Syriac language has two genders only, the masculine and the feminine; the feminine doing duty for the neuter. It is well known that Kepha, 'a stone' (rather than 'a rock'), is feminine. But St. Peter can never in Syriac be mistaken for a stone; because, where he is furnished with a verb or with a relative pronoun, these are always in the masculine; whereas, when a stone is meant, these adjuncts are feminine, —just as in French we say, 'cette pierre a été roulée,' but in the case of a boy, 'Ce Pierre est méchant.' Apply this simple rule to the text of Matthew's Gospel, and what result do you get?"

Smith Lewis then continues: "We cannot use this touchstone in English, for our language has none of these grammatical niceties. The feminine, as I have said, does duty for the neuter; and in the case of a phrase being nominative to a verb, that verb, and any relative pronoun which represents the phrase, would be feminine. Let us, then, try to put Matt. 16:18 into literal French—a language with which many of my readers must be acquainted. 'Et moi je te dis aussi, que tu es le Pierre, et sur cette pierre je bâtirai mon Eglise.' It is evident that Peter's confession, not Peter himself, is grammatically represented by 'cette pierre,' and that the Syriac Versions simply and strongly support the view of this passage held by the ancient Orthodox Church of the East, and also by the Reformed Churches of the West." —Page 54 ¶1 to page 55 ¶2, inclusive.

Thus the argument of the Roman Catholic Hierarchy that in the Aramaic or Syriac text of Matthew's account the word for *Peter* and *rock* are the same, namely, *Kepha,* and that hence Peter must be the one meant by "this rock", falls flat, and is exposed as deceptive. Peter and "this rock" no more mean the same person or thing than would *Patrick* and *Patricia* mean the same person. Thus even the original Aramaic or Syriac text of Matthew 16:18 makes a difference between Peter and "this rock", by showing a different gender for each.

Furthermore, note that Jesus did not say: "And on thee, Peter, I will build my church." Instead, to *Petros* he said: "Upon this rock [*petra,* meaning a mass of rock, a great rock, a crag] I will build my church." As Rotherham's translation says in its footnote: " 'Thou art *petros,*—and on this *petra*'='Thou art a piece of rock; and on this rock.' Note that our Lord does not say: 'And on thee.' " The expression "this rock" has no reference to Peter, but applies exclusively to Christ Jesus, God's anointed One, whom Jehovah has laid as a sure and everlasting foundation for His capital organization. In further proof that Jesus was here fixing in the minds of his disciples that he is The Christ, note his words in verse 20 of the same chapter, after this discussion: "Then charged he his disciples that they should tell no man that he was Jesus the Christ." (Matt. 16:20) All the Scripture proof is conclusive that the building of the church or assembly was to be, not upon the apostle Peter, but upon Christ Jesus, the "foundation" or "precious corner stone".

When Jesus said "my church" he referred to the "house of God, which is the church of the living God", and not to any organization on earth among men. (1 Tim. 3:15) The word *church* means a people gathered together from among the nations for the name of Jehovah God and who are made members of his royal house in heaven. As the disciple James said: "Simon [that is, Peter] has told how God first visited the Gentiles to take from among them a people to bear his name. And with this the words of the prophets agree, as it is written." (Acts 15:14, 15, *Cath. Confrat.*) Further showing that Peter is not the foundation of the church, the Scriptures designate all twelve apostles of Christ as twelve foundation stones, but Jesus Christ himself as the chief foundation and precious cornerstone. Describing the Holy City, Revelation 21:14 says: "And the wall of the city has twelve foundation stones, and on them twelve names of the twelve apostles of the Lamb." (*Cath. Confrat.*) Showing the primacy of Christ Jesus it is written that God "gave him to be the head over all things to the church, which is his body". (Eph. 1:22, 23) Also: "Through him we both have access in one Spirit to the Father. Therefore, you are now no longer strangers and foreigners, but you are citizens with the saints and members of God's household: you are built upon the foundation of the apostles and prophets with Christ Jesus himself as the chief corner stone. In him the whole structure is closely fitted together and grows into a temple holy in the Lord; in him you too are being built together into a dwelling place for God in the spirit." (Eph. 2:18-22, *Cath. Confrat.*) "Again, he is the head of his body, the Church; he, who is the beginning, the firstborn from the dead, that in all things he may have the first place."—Col. 1:18, *Cath. Confrat.*

When Jesus used the words "upon this rock", Peter understood them to mean that Jesus would build the church upon himself as the Christ, and upon no one else. This is proved by Peter's own written words: "Ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe

he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But 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. 2:3-9.

Thus the Roman Catholic religious organization which claims the apostle Peter as its first "pope" denies what Peter says and argues contrary to him in order to exalt those whom it terms the "successors of Peter" in the papal throne. Note the following quoted from the comments in "Haydock's CATHOLIC BIBLE", approved by John, Archbishop of New York, and "according to the Douay and Rheimish Versions", namely: "And I say to thee, and tell thee why I before declared, (John 1:42) that *thou shouldest be called Peter*, for thou art constituted the rock upon which, as a foundation, I will build my Church, and that so firmly, as not to suffer the gates (i.e. the powers) of hell to prevail against its foundation; because if they overturn its foundation, (i.e. thee and thy successors) they will overturn also the Church that rests upon it. Christ therefore here promises to Peter, that he and his successors should be to the end, as long as the Church should last, its supreme pastors and princes."

But note the contradiction that appears in the notes of the Haydock's Catholic Bible, when it says with reference to Augustine whom the Roman Catholic Hierarchy made a "saint", as follows: "It is true S. Augustine, in one or two places, thus expounds these words, *and upon this rock*, (i.e. upon myself) or upon *this rock, which Peter hath confessed.*" This shows Augustine understood it right.

Augustine, above quoted, died in the year 430, and it is interesting to note that the Roman Catholic Hierarchy not only does not agree with the apostle Peter but also does not agree with the man whom it "sainted" and reveres as "St. Augustine". A Roman Catholic comment on Matthew 16:18 later than Augustine's says: "Our Savior, by the words 'Thou art Peter,' clearly alludes to the new name which He Himself had conferred upon Simon, when He received him into the number of His followers (John 1:42); and he now reveals the reason for the change of name, which was to insinuate the honor He was to confer on him, by appointing him President of the Christian republic; just as God, in the Old Law, changed Abram's name to Abraham, when He chose him to be the father of a mighty nation. . . . Jesus, our Lord, founded but one Church, which he was pleased to build on Peter. Therefore, any church that does not recognize Peter as its foundation stone is not the Church of Christ, and therefore cannot stand, for it is not the work of God. This is plain."—Quoted from Cardinal Gibbon's *The Faith of Our Fathers*, written in 1876, or more than fourteen centuries after Augustine.

The above construction upon Jesus' words concerning "this rock" may be the uniform teaching of the Roman Catholic Hierarchy following the days of their "sainted" Augustine, but it is in direct contradiction of every inspired scripture in the Bible bearing on the subject. When we adhere to the Bible, because we know it to be true as the Word of God, then we follow the apostolic command to "let God be true, but every man a liar". (Rom. 3:4) When we follow the truthful Scriptures, which contain the teachings of the apostles, then there can be no doubt as to the meaning of the words of Jesus concerning "this rock". The Scripture proof is conclusive that the words "this rock" mean Christ Jesus himself, for he is God's Chief Executive Officer and God has committed to him all power in earth, where his visible church is, as well as in heaven. Christ Jesus is the rock foundation of the church of the living God.—Matt. 28:18.

NAHUM FORESEES NINEVEH'S DOOM

NAHUM the prophet is sadly thinking of the plight of his people Israel, how they are suffering at the hands of the cruel Assyrian empire. He takes comfort in recalling the words Jehovah his God proclaimed as He passed before Moses on Mount Sinai: "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." (Ex. 34:6, 7, *Am. Stan. Ver.*) All of a sudden Nahum hears a loud rushing sound, looks up, and sees a great stormy whirlwind sweeping across the land. As it races across he sees great clouds rise up behind it, just as a man kicks up dust as he runs. Nahum realizes Jehovah's way is in that whirlwind and storm.—Nahum 1:3.

As he sees the hurricane push out against the sea he notices the sea dry up. Then the prophet looks over the land it has passed over. He sees the rivers are all parched. He looks to the east toward Bashan and, instead of the leafy forests of evergreen oak, he sees nothing but bare trunks and branches. Over its once fertile plateau he sees only the carcasses of sheep and cattle, and vultures circling up above them. He looks to the west and sees Mount Carmel is barren, stripped of its luxuriant orchards and gardens. He looks to the north and sees the cedar, fir and cypress forests of Lebanon are all withered. (Nahum 1:4, *Young*) He sees the mountains reel and the hills dissolve. All the earth round about is laid waste at the presence of Jehovah. (Nahum 1:5) Nahum, realizing all this is an expression of Jehovah's vengeance, cries out: "Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."—Nahum 1:6.

Then the words come to Nahum: "Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him. But with an overrunning flood he will make a full end of her place, and will pursue his enemies into darkness. What do ye devise against Jehovah? he will make a full end; affliction shall not rise up the second time. For entangled like thorns, and drunken as

with their drink, they are consumed utterly as dry stubble." —Nahum 1:7-10, *Am. Stan. Ver.*

As Nahum is taking comfort from the fact that affliction shall not rise up the second time, he hears Jehovah say: "Though they be in full strength, and likewise many, even so shall they be cut down, and he shall pass away. Though I have afflicted thee, I will afflict thee no more. And now will I break his yoke from off thee, and will burst thy bonds in sunder." (Nahum 1:12, 13, *Am. Stan. Ver.*) The very promise of deliverance for Jehovah's people makes Nahum breathe more easily. But before he has had time to relax thoroughly, suddenly the enemy looms up before his eyes, the hated Assyrian. He quickly tenses. Then he hears Jehovah pronounce the enemy's doom: "Your name shall no more be remembered, I sweep idol and image from the temple of your god, I make your grave a dunghill." Then Nahum hears footsteps up above and, raising his eyes to the mountains, sees there the feet of a herald, and he hears him proclaim peace and prosperity and say: "Hold festival, Judah, now do what you vowed—for never again will the villain invade you, he is finished and done with." (Nahum 1:14, 15, *Moffatt*) This vision fills Nahum with a desire to go right out and proclaim it in praise of Jehovah's name.

As Nahum meditates on the vision and wonders just how the enemy is to be overthrown, he has a vision of an alert army. As a mighty warrior leader appears before them, the instructions to prepare to besiege are given: "Keep the keeps,—watch the way, brace the loins, pull thyself firmly together. For Jehovah hath restored the excellency of Jacob, like the excellency of Israel,—for the plunderers have plundered them, and their vine branches have they marred." (Nahum 2:1, 2, *Roth.*, margin) Then Nahum sees a large city alongside a large river on a plain —Nineveh, the Assyrian capital, to be besieged.

Next Nahum looks into the city of Nineveh itself and sees the vainglorious boastful preparation of the Assyrian enemy. "The chariots rage in the streets; they rush to and fro in the broad ways: the appearance of them is like torches; they run like the lightnings." (Nahum 2:4, *Am. Stan. Ver.*) Nahum sees that within the palace the Assyrian king is sending forth messengers to summons his nobles. Soon from every direction the nobles are streaming into the presence of the king. He hurriedly gives them instructions, and they scatter toward the walls, stumbling in their haste.—Nahum 2:5, *Am. Stan. Ver.*

Then Nahum looks outside the walls of Nineveh and sees that the besieging army is equipped with the storming cover under which they can find protection.—Nahum 2:5.

The prophet sees the gates of Nineveh's rivers opened and a portion of the walls washed away. Then through the breach the besiegers stream in and race toward the palace, throwing it into a panic. The queen is captured, "stripped and carried off, her ladies mourning like doves, beating their breasts." (Nahum 2:6, 7, *Moffatt*) Then the prophet gets a panoramic view of the enemy city. Its milling people spilling out at every gate make him think of a "pool of water, whose water escapes". He hears some of the Assyrian officers shout hoarsely, "Halt, halt!" But the people madly rushing toward the gates do not so much as turn their heads to see who shouts. (Nahum 2:8, *An Amer. Trans.*) From the conquerors Nahum hears another cry: "Seize ye silver, seize ye gold, and there is no end to the prepared things, to the abundance of all desirable vessels." Nahum sees the invaders draining Nineveh of all her valuables, leaving her desolate and dreary, empty and forsaken. He sees flames and smoke rise from the city. (Nahum 3:15) Then he gets a look at the faces of the Assyrians who are futilely trying to escape their pursuers. He sees there nothing but fear and anguish.—Nahum 2:9, 10, *Young.*

As Nahum looks at the smoldering desolation that was Nineveh, and remembers its arrogant blasphemy against Jehovah and its diabolical cruelty toward His people, he cries out: "What has become of the Lion's den, the lair of the young lions, whither the Lion withdrew, and the whelps with none to scare them?—the Lion who tore enough for his whelps and strangled for his mates, till he filled his lairs with prey, his dens with mangled carcases." —Nahum 2:11, 12, *Moffatt.*

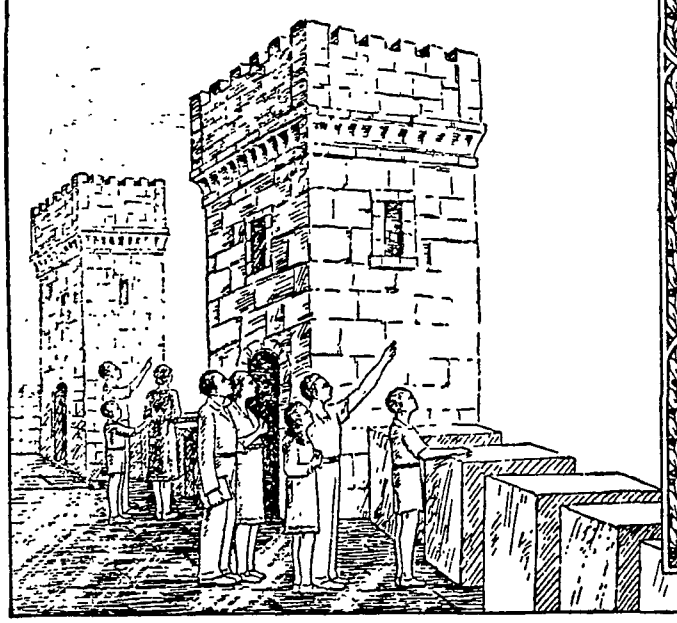
Then Nahum hears the voice of Jehovah addressing the Assyrian: "I attack you, . . . I send up your lair in flames, and the sword shall devour your cubs; I will wipe your prey from the earth, and the threats of your envoys shall be heard no more." (Nahum 2:13, *Moffatt*) Nahum remembers the insolent threats Sennacherib's envoy Rabshakeh hurled at God's people and the subsequent cruel treatment of His people. Then with righteous indignation he bursts out in an inspired utterance: "Woe to the city, bloody throughout, full of lies and booty! Prey ceases not. The crack of the whip, and the noise of the rumbling wheel, and the galloping horse, and the jolting chariot; the charging horseman, and the flashing sword, and the glittering spear, and a multitude of slain, and a mass of bodies, and no end to the corpses! They stumble over the corpses! Because of the many harlotries of a harlot of goodly favor and a mistress of spells, who sells nations by her harlotries, and clans by her spells."—Nahum 3:1-4, *An Amer. Trans.*

Again Jehovah's voice is heard addressing Nineveh: "I attack you, . . . I will uncover your skirts to your face, and expose you naked to nations and bare to the kingdoms, to be pelted with filth and disgraced, to stand as a butt for derision, till all who see you shrink away: 'Ruined is Nineveh,' they say, 'none to lament her; where can we find her any consoling?'" (Nahum 3:5-7, *Moffatt*) As Jehovah continues to emphasize the utter destruction of Nineveh Nahum's righteous satisfaction mounts at the knowledge that Jehovah will avenge himself on the blasphemous Assyrian and completely clear His own name. Jehovah's closing assurance leaves Nahum perfectly satisfied: "Assyria, your rulers are asleep, your lords slumber in death! Your people are scattered all over the hills, with none to rally them. You are shattered past repair, wounded to death. All who are told of you clap their hands over you; for whom have you not wronged unceasingly?" —Nahum 3:18, 19, *Moffatt.*

Just as Nahum had the divinely given vision of the utter destruction of Nineveh and the Assyrian, and proclaimed it, likewise Jehovah's witnesses today have in God's Word the written record of His inspired visions and prophecies which give them the assurance that Jehovah will completely destroy the modern-day Assyrian, Satan, and his entire organization. They find great satisfaction in proclaiming that great act of Jehovah which will vindicate His name.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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ALL 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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"BLAMELESS MINISTRY" TESTIMONY PERIOD

The ministry of God's Word must be carried forward through cold and heat for God's ministers not to be blamed. Hence February will experience no stoppage of the proclamation of His kingdom publicly and from door to door. The service calendar announces it as "Blameless Ministry" Testimony Period, and it will be the second month of the 1949 campaign for subscriptions for the Watchtower Society's magazines. The offer that all those who talk God's kingdom will therefore make to all their contacts will be a year's subscription for both *The Watchtower* and *Awake!* together with the premium of a bound book and a booklet, at just $2 (American money) for the full set. Preferably the latest book, *"Let God Be True"*, and one of the latest booklets, *The Joy of All the People* or *Permanent Governor of All Nations*, should be offered as the premium. Whether in the Northern or in the Southern Hemisphere, February is a difficult month to pull through, but faithful ministers will not come under blame for slacking the hand. *Watchtower* readers will not want to come under blame for failure regarding the ministry of God's Word, and so we invite their inquiries and requests as to a share in it. May your report at the end of the Testimony Period prove you blameless.

"WATCHTOWER" STUDIES

Week of February 20: "Earth's Destiny After This World's End," ¶ 1-21 inclusive, *The Watchtower* January 15, 1949.

Week of February 27: "Activities of Subjects of the Thousand-Year Reign," ¶ 1-21 inclusive, *The Watchtower* January 15, 1949.

1949 YEARBOOK OF JEHOVAH'S WITNESSES

With gratitude to God for accomplishing through his servants the greatest service achievement during this past year, the Society now releases the 1949 *Yearbook of Jehovah's witnesses*. It will be really a stirring experience, and not a dull review of data and figures, for you to read the president's report at length on the year's activities of Jehovah's witnesses in more than ninety lands. Also, introduced by his own special comment on the 1949 yeartext, the texts and comments drawn from the latest *Watchtower* issues provide you with a choice thought for each day of the year. Orders for copies of the 1949 *Yearbook*, bound in peach-color cloth, with more than 350 pages, should be accompanied by remittances at 50c a copy. Companies should send in combined orders to minimize our work of handling and shipping.

1949 CALENDAR

Again the Lord provides us with a new service calendar, for the year 1949, the text for which is, "I . . . will yet praise thee more and more." (Ps. 71:14) The picture embellishing it steps into the field of realism by exhibiting under the year's text a bird's-eye view of that now world-famous missionary school, Gilead, in its environs, in four colors, and which is mightily aiding today in praising Jehovah more and more. Under the picture the date pad presents the six special testimony periods of 1949 and the alternative months, together with the service theme for each such month. Orders may now be sent in, with remittance to cover, at 25c a calendar, or $1.00 for five mailed to one address.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX JANUARY 15, 1949 No. 2

EARTH'S DESTINY AFTER THIS WORLD'S END

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."
—Rev. 20:11 and 21:1.

JEHOVAH is the majestic One who sits as Judge upon the "great white throne" in the heavens. It is to him that the prayer has ascended for the past nineteen hundred years: "Our Father in heaven, your name be revered! Your kingdom come! Your will be done on earth as it is done in heaven!" (Matt. 6:9, 10, *An Amer. Trans.*) Manifestly at the time that this model prayer was first taught, the kingdom of Jehovah God the Father had not yet come to our earth and his will was not yet being done on earth as it was in the heavens where he resides in righteousness. The heavens and the earth are his creation, and so our planet earth is a place over which his kingdom should rule and where his righteous will should be done among all his earthly subjects, the same as in all the rest of the universe. He had a marvelous purpose in creating the earth, and his purpose will not be blocked and go unrealized. In his own appointed time he will have the earth fully inhabited by perfect men and women, every one of these a devoted subject lovingly doing the divine will. This purpose is indelibly recorded in these words: "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste [or, not in vain], that formed it to be inhabited: I am Jehovah; and there is none else." (Isa. 45:18, *Am. Stan. Ver.*, margin) In keeping with his purpose he has now at last taken to himself his great power to rule and to make the authority of his throne felt by all men on earth.—Rev. 11:17, 18.

[2] There is no known reason for Jehovah God to destroy our planet earth which is a part of a universe he occupied unknown trillions of years to create. What reason is there for him to destroy the earth after his purpose for it is realized and his holy will is perfectly done on it by all its human inhabitants? Still, you ask, why does the vision given to the apostle John say that when God sits on his great white throne of judgment and turns his face to our earth to give it the attention that it needs, then "the earth and the heaven fled away" from his face? (Rev. 20:11) It is because such earth and heaven are symbolic. They are not the literal earth and heaven that *He* created. Concerning the heaven and earth which he made and which are therefore good we read: "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool." (Isa. 66:1, *Am. Stan. Ver.*) Reasonably Jehovah God the Creator would not destroy his own throne and footstool. His sanctuary is in the heavens, and the earth is as eternal as it, for we read: "He built his sanctuary like the heights, like the earth which he hath established for ever." (Ps. 78:69, *Am. Stan. Ver.*) Seeing that the literal earth and heaven which God created must abide forever, according to his good purpose, then we must understand that the heaven and earth that flee away are symbolical. They have God's disapproval because they are created by his enemies, and they must make way for God's glorious kingdom.

[3] The fact that "there was found no place for them" (Rev. 20:11) shows that such disapproved *heaven* and *earth* are destroyed. Their flight into destruction takes place at the end of this world. Many scriptures show this. For example, the apostle Peter first tells of the end of the pre-flood world in Noah's time and then describes the end of the present world in a fiery trouble, saying: "You . . . await and hasten towards the coming of the day of God, by which the heavens, being on fire, will be dissolved and the elements will melt away by reason of the heat of the fire! But we look for new heavens and a new earth, according to his promises, wherein dwells justice." (2 Pet. 3:12, 13, *Catholic Confraternity* translation) It is therefore clear that the flight of the *heaven* and *earth* from before the face of God on his great white throne occurs before the thousand-year reign of Jesus Christ, his Son. That being the case, then the destruction of such heaven and earth corresponds with the things described at Revelation 19:11 to

1. What was God's undefeatable purpose in creating our earth?
2. Why, despite Revelation 20:11, will our earth not pass away?
3. When does the flight of the old heaven and earth take place?

20:3. Why so? Because the things there described take place in heaven and in earth immediately before the thousand-year reign of Christ begins.

4 With the use of quite a number of symbolic expressions Revelation 19:11-21 describes the appearing of mankind's rightful Ruler, Christ Jesus, the King of kings and Lord of lords, and the total war that the "kings of the earth and their armies" wage against him. The Revelation makes no political distinctions between any of these earthly kings or rulers, but shows that they are all against him and are all on the side of a symbolic beast and false prophet. They are all a part of this doomed world.

5 Whether this world is acting beastly and following false prophecies contrary to God's Word we leave it for all honest people to judge. The fact remains that all the "kings of the earth", whether inside or outside of Christendom, do not want the real, living, personal Christ Jesus to rule over this planet with absolute power. They themselves want to dominate the earth by their respective political forms of government. And in this political effort these "kings of the earth" have the prayers and support of all the religious leaders inside and outside of Christendom. Describing the destruction of all these "kings of the earth" and their supporters and followers at the world's end, Revelation 19:20, 21 says: "And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into the pool of fire, burning with brimstone. And the rest were slain by the sword of him [Christ Jesus] that sitteth upon the horse, which proceedeth out of his mouth; and all the birds were filled with their flesh." (Apoc. 19:20, 21, *Douay*) This denotes that a terrific loss of human life will mark this world's end and that many bodies will lie around unburied for wild beasts and birds of carrion to gorge themselves upon. It will be the complete fulfillment of the prophecy, at Jeremiah 25:31-33:

6 "Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground."—*Am. Stan. Ver.*

7 The prophecy at Ezekiel 39:1-21, which gives details of the fight of Gog and Magog and all of Gog's allies at this world's end, refers to the same thing as the above prophecies of Revelation and Jeremiah. All political observers of today must agree that such a wholesale destruction of the "kings of the earth" and their backers and followers will mean the end of our present so-called "civilization", the end of our present earthly organization and arrangement of things. And in this electronic age, with its atomic bomb, who is there to say the end of the present earthly arrangement of human society will not be in a very *fiery* time both literally and figuratively? Such destruction of all present political, commercial and religious arrangements under God's disapproval is what is symbolized by the fleeing of the *earth* from before his face. And if no place is to be found for it any more, then surely it will never again exist upon our planet earth, which is God's footstool.

8 In harmony with that fact, Revelation 19:20 foretells that the "beast" and the "false prophet" will be pitched alive "into a lake of fire burning with brimstone", and Revelation 20:14, 15 says: "This is the second death—the fiery lake. Anyone whose name was not found written in the book of life was flung into the fiery lake." (*An Amer. Trans.*) Plainly the things symbolized by the "beast" and the "false prophet" are judged unfit to live any further. They deserve annihilation, for they induce the "kings of the earth and their armies" to fight God's King of kings and Lord of lords.

THE FLIGHT OF THE HEAVENS

9 Even in a physical sense our planet earth is dominated by the heavens from which the sun, moon and stars exercise an effect upon it and cosmic rays beat down upon it unceasingly. In like manner the symbolic earth, the arrangement today of human society, is affected and dominated by unseen higher intelligences. The organization made up of such superior invisible intelligences is what the Bible speaks of as the symbolic heaven. Since the flood of Noah's time such heaven has been wicked. It has exercised upon human society an influence only toward selfishness and wickedness. Many men would like to get rid of the debasing influence of such wicked heaven, but to this day they have been unable to do so. It is impossible for mankind to do away with the unseen domination of such heaven. Almighty God Jehovah is the only One able to do away with it, and he will soon do so by Christ Jesus, his King of kings and Lord of lords. After first describing how the symbolic earth flees away into the land of nowhere, the vision of Revelation immediately shows how the flight of the symbolic heaven from before the face of the Supreme Judge upon his great white throne takes place. At Revelation 20:1-3 the apostle John says:

10 "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent,

4-6 How do Revelation and Jeremiah picture earth's destruction?

7, 8 What will destruction of earth's kings and supporters mean?

9, 10 What heaven flees away, and how is this pictured?

which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time."—*Am. Stan. Ver.*

[11] Thus the vision graphically foretells that at this world's end the Devil will be bound and cast into the abyss. This will be a thousand years before he is cast into the "pool of fire", where the "beast" and the "false prophet" are. As *The Watchtower* showed in its issue of October 1, 1948, God's angel or deputy who binds Satan the Devil and hurls him into the abyss of restraint is Christ Jesus, who has been given all power in heaven and earth. Since the enthronement of Christ Jesus in heaven in the year 1914, Satan the Devil has been cast out of heaven, and his wicked angels with him, and these have been confined to the vicinity of our earth. These are the ones that are responsible for the political, commercial, religious, social and physical woes that have come upon mankind since A.D. 1918. In proof of this, Revelation 12:12 says: "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." For thousands of years the wicked angels have worked with the Devil in deceiving the whole world, and hence, if the "dragon, that old Serpent, which is the Devil, and Satan", is not to deceive the nations for a thousand years to come, his angels must also be restrained with him when he is restrained from his deceptive work. Revelation 20:1-3 does not specifically say his angels are put into the abyss with the "dragon, that old serpent, which is the Devil, and Satan". But his angels were cast down to the earth with him, and it must be that later, when he is abyssed, his angels or demons are restrained in the abyss with him.

[12] Binding and abyssing the Serpent, the Devil, is what is meant by crushing the serpent's head. His angels must be crushed with him. Back there in the garden of Eden God said to the Serpent, the Devil: "I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel." (Gen. 3:15, *Cath. Confrat.*) The wicked angels or demons are a part of the Serpent's seed; they are the invisible, spiritual part. Since the Seed of God's woman, namely, Christ Jesus, restrains the Serpent's seed together with the Serpent, then the restraining of the wicked demons apparently means their being abyssed with the Devil, "the prince of the demons." All along the demons have feared to go into the abyss. Notice the gospel account of Jesus' encounter with a man under the control of many such spirit demons: "And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment [Greek, *basanidzo*] me not. For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him. And they entreated him that he would not command them to depart into the abyss." It was not then the due time for Jesus to bind and abyss Satan, the prince of the demons. Hence Jesus did not then torment the demons by abyssing them. —Luke 8:26-33, *Am. Stan. Ver.*

[13] Satan the Devil and his legions of demons have composed a great invisible empire, one not of flesh and blood, but of spirit. These are the ones meant when Paul writes to his fellow Christians: "Our wrestling is not against flesh and blood, but against the Principalities and the Powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high." (Eph. 6:12, *Cath. Confrat.*) Since the flood of Noah's time these organized spirits under the prince of the demons have made up the symbolic heavens, "the heavens that now are," as the apostle Peter calls them. (2 Pet. 3:7, *ibid.*) These, then, are the *heavens* that are destroyed at this end of the world, and not Jehovah God's creations, the sun, moon, stars and spiral nebulae. Now the vision that John had shows that the destruction of the wicked heavens comes after Satan the Devil witnesses the annihilation of his wicked earthly organization. Therefore the destruction of the heavens by abyssing Satan and his demon angels is what is pictured by the fleeing of the heaven, never to be organized again as they have been for these thousands of years since the flood. But the glorious sun, moon and stars of the literal skies will remain for all time. In proof, Psalm 72:5, 7 says of the rule of Christ, the "Son of David":

[14] "They shall fear thee as long as the sun and moon endure, throughout all generations. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." And Psalm 89:35-37 says: "Once have I sworn by my holiness that I will not lie unto David. His seed [Christ] shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

NEVER A DEPOPULATED EARTH

[15] Some religionists wrongly teach that the binding

11. When will Satan be abyssed, and why not he alone?
12. What does crushing the serpent's head mean for Satan and demons?
13, 14. Which heavens are destroyed, and which remain? What proof?
15 How is Satan's abyssing wrongly explained with Isaiah 24:1-6?

and casting of Satan into the abyss means he will be given the free run of the earth for the thousand years of Christ's reign but that during this time the earth will be absolutely void and waste as it was at the beginning, so that Satan will not be in contact with the earthly nations to tempt and deceive them. True, Christ's thousand-year reign and Satan's imprisonment in the abyss continue during the same period of time. But it is a religious mistake to apply to the earth during that time the following scripture prophecies:

"Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth shall be utterly emptied, and utterly laid waste; for Jehovah hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left."—Isa. 24:1-6, *Am. Stan. Ver.*

[16] This prophecy had its first fulfillment upon the land of Judah and Jerusalem twenty-five centuries ago, but it has a larger and final fulfillment upon the organization of Christendom at this end of the world. It was the land of Judah, and not our entire globe, that Jehovah made empty of its unfaithful inhabitants in 607 B.C. To that end he let the mighty Babylonian conqueror Nebuchadnezzar overrun that land and desolate its towns and cities and even its capital Jerusalem, and then deport to Babylon most of the surviving Jews. Even those who were left in the land finally became fearful and fled down to Egypt. Thus Jehovah brought his curse upon the profaned Land of Promise and emptied it of man and domesticated beast, just as if it were a bowl that he turned upside down so as to dump out its contents. He did not then depopulate the entire globe, but left the Gentile nations on the earth that they might dominate the globe for "seven times", and he scattered the former Jewish inhabitants of Judah among all these Gentile nations. For the next seventy years he left the land of Judah lie forsaken with all its cities in ruin, its temple at Jerusalem robbed and burned, and its fields and forests unattended. So the land became like a primeval wilderness, the haunt of wild beasts and birds.

[17] There was, though, a faithful remnant among those Jews who were scattered among the nations, and with regard to these the twenty-fourth chapter of Isaiah further says: "Therefore the inhabitants of the earth waste away, and few are the mortals that are left. . . . For so will it be in the midst of the earth, among the peoples, as when an olive tree is beaten, or at the gleaning of grapes, when the vintage is over. Yonder, men lift up their voice, they sing for joy, at the majesty of the LORD they shout more loudly than the sea: 'Therefore glorify the LORD throughout the east, on the coast-lands of the sea praise the name of the LORD, the God of Israel!' From the end of the earth have we heard songs of praise: 'Glory for the righteous!'" And that the complete fulfillment of this occurs at the time that Jehovah God enthrones his anointed King, Jesus Christ, to rule for him, the last verse of the chapter shows, saying: "For the LORD of hosts will be king on Mount Zion, and will reveal his glory before his elders in Jerusalem."—Isa. 24:6, 13-16, 23, *An Amer. Trans.*

[18] The same is true with regard to the prophecy at Jeremiah 4:22-28, namely: "For my people are foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before his fierce anger. For thus saith Jehovah, The whole land shall be a desolation; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it."—*Am. Stan. Ver.*

[19] In these verses Jeremiah is inspired to prophesy first about the seventy-year desolation of the land of Jehovah's chosen people, the Israelites, from 607 to 537 B.C. During that time the land of Judah and Jerusalem was waste and void and the favor of heaven did not shine down upon it. It was under the divine curse, and "there was no man" in it. For this reason it became a wilderness. Not merely in this fourth chapter, but all through the book of Jeremiah, he describes how this desolate, manless condition of Judah and Jerusalem was to come about by the invasion of the Babylonian hordes, the destruction of the Jewish cities, and the deportation of most of the survivors to Babylon and the flight of the rest to Egypt. For example, Jeremiah 36:29 reads: "The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast." At the end of the seventy years of desolation Jehovah's prophecy by Jeremiah came true: "And

16, 17. How did Isaiah 24:1-6 have its first fulfillment?

18, 19. How did Jeremiah 4:22-28 have its first fulfillment?

fields shall be bought in this land, whereof ye say, It is desolate, without man or beast; it is given into the hand of the Chaldeans." (Jer. 32:43; also 33:10-13) And by Ezekiel Jehovah prophesied to the desolate "mountains of Israel": "I will multiply upon you man and beast; and they shall increase and be fruitful; and I will cause you to be inhabited after your former estate, . . . and ye shall know that I am Jehovah."—Ezek. 36:8-11, *Am. Stan. Ver.*

[20] Yes, the land of Judah was depopulated for seventy years, but this does not typify an unpeopled, chaotic, formless globe during the thousand years that Satan the Devil is bound. No; but that total desolation which came upon ancient Judah for the unfaithfulness of the Jews prophetically pictured the complete destruction due to be visited soon upon its modern counterpart, the organization of Christendom. Because she professes to be Christian, but is permeated with paganism and brings reproach upon God's holy name, Christendom will be wiped out at this world's end. She will never be restored, because the true Christians who are members of the "body of Christ" will enter their heavenly inheritance to reign with him for the thousand years. Thus the true basis for calling any part of our globe "Christendom" will have been forever removed. The end of this world will result not only in the destruction of so-called "Christendom" but also in the destruction of all the symbolic earth, the Devil's visible organization of human society. Yet, this will not result in a totally depopulated planet.

[21] When predicting the end of this world Jesus said: "But as the days of No'e were, so shall also the coming of the Son of man be." The flood took away in destruction all those who did not know the day and hour of its coming and did not enter into the ark; but did it take away Noah and his household who did enter the ark? No! (Matt. 24:37-39) Likewise, the end of this world will take away in destruction Christendom and the rest of wicked humanity, but those now taking a position in support of Jehovah's universal sovereignty and his kingdom by Christ Jesus have the promise of surviving this world's end, just as Noah and his household lived through the global flood. Earth's glorious destiny is only beginning after this world's end!

20, 21. Why will the complete fulfillment of this prophecy not mean a depopulated earth during the time Satan is bound?

ACTIVITIES OF SUBJECTS OF THE THOUSAND-YEAR REIGN

WHEN Noah and his household emerged from the ark the year following the forty-day rainfall, the repopulating of the dried earth began, in obedience to God's commandment. We read: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." (Gen. 9:1,7) Like Noah's sons and daughters-in-law, a numberless multitude of persons of good-will, consecrated to Jehovah God through Christ, will survive this world's end. We are not to suppose that human marriage and childbearing will at once cease, but the survivors will enjoy the same privilege of marriage and rearing children as Noah's sons and daughters-in-law did. God's utterance of a mandate to Noah's household to multiply doubtless pictures that He will issue a like mandate to the good-will survivors of this world's end. The "new earth" will start then, and from its start the increasing of earth's population in obedience to the divine mandate to multiply will go forward. The "new heavens" will then pour down blessings.

[2] It is therefore clear that the binding and abyssing of Satan the Devil for a thousand years to prevent him from deceiving the nations could not Scripturally mean the reducing of our terrestrial globe to a chaotic, shapeless mass and confining Satan to this uninhabited scorched earth with no one on it for him to seduce. As pointed out in our October 1, 1948, issue, the abyss means a state of isolation for him and his demons in which they will be totally inactive, a state of suspended animation. As the Scriptures say that Jesus went into the abyss when he died and was buried, so, too, when Satan and his demons are put in the sealed-up abyss, it means lifelessness for them.—Rom. 10:7, *Am. Stan. Ver.; Cath. Confrat.*

[3] These good-will survivors of the world's end become the first subjects of the millennial King. By beginning his reign over them Christ Jesus begins his reign of a thousand years over the cleansed earth. He will reign from heaven, just as Satan, "the prince of this world," ruled over this present evil world until he and his demons were cast out of heaven and down to this earth. (Rev. 12:9-13) The faithful members of the "body of Christ" will rule with him from heaven, which is God's throne; and regarding this Revelation 20:4-6 says: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should

1, 2. How does the divine mandate disprove a depopulated earth?

3. From where will Christ Jesus rule the earth, and who with him?

be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."—*Am. Stan. Ver.*

4 Note that verse four says as to those faithful Christians who sit on the throne with Christ during his reign: "And judgment was given unto them." This could not mean they would be judged after sitting upon thrones to reign with Christ, for they will have already overcome this Devil-ruled world and will have been accounted worthy to live and reign with Christ as they also suffered and died with him. So the giving of judgment to them means they are appointed to judge others. They were "empowered to act as judges". (*An Amer. Trans.*) The apostle Paul pointed forward to this privilege, saying to his fellow Christians: "Do you not know that the Christians are to be the judges of the world? And if the world is to come before you for judgment, are you unfit to decide the most trivial cases? Do you not know that we are to be the judges of angels, to say nothing of ordinary matters?" (1 Cor. 6:2, 3, *An Amer. Trans.*) So when Christ Jesus judges men and angels in the new world of righteousness, these faithful overcomers seated upon the throne with him will act as associate judges with him.

5 Yes, too, they will be "priests of God and of Christ", says verse six. That means they will join with God's High Priest Christ Jesus in extending to mankind on earth the benefits of the ransom sacrifice which he provided when he offered up his human life. Christ Jesus was prefigured by Moses' brother, Aaron, who was made the high priest of the nation of Israel. Aaron had four sons, and these were made his assistants as underpriests. As such, they prefigured the members of the "body of Christ" who are made priests of God and of Christ. On the yearly day of atonement High Priest Aaron offered up sacrifice first for his own sins and those of his house. After that he offered up sacrifice for the sins of the rest of the Israelites. (Lev. 16:11-17) This prefigured that the 144,000 members of the "body of Christ" are first in receiving the direct benefits of Christ's ransom sacrifice, yes, now during this world. For this reason they are justified now by faith and are granted the privilege of presenting themselves as "living sacrifices" to God through Christ, to suffer and die like him that they might also have a spiritual resurrection, the "first resurrection", and reign with him in the heavenly throne. Then, just as High Priest Aaron with the assistance of his priestly sons offered up sacrifice for Israel in general, so Christ's fellow priests will join him as High Priest in dispensing the benefits of his ransom sacrifice to mankind during his thousand-year reign. In no other way will men on earth in the new world be able to gain the gift of eternal life, being then fully justified to endless life as perfect humans.

6 At present the imperfect political human rulers reign over all the earth, and all mankind suffers. But the prophecy says the time must come, and it is near, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:27) During the thousand years of Christ's reign this prophecy is fulfilled upon the 144,000 members of Christ's body, for then not only will they sit upon the throne and be priests of God and of Christ but they "shall reign with him a thousand years".

7 No, they will not reign over a chaotic, shapeless charred earth with the Devil penned up alone in it. Kings must have subjects over whom to reign, and a depopulated earth would not provide them such subjects. So they will reign over mankind who need a perfect government, beginning with the good-will survivors of this world's end. Under their reign with Christ the entire earth will be subdued for the good of its inhabitants and will become a paradise like the garden of Eden; and the good-will survivors of this world's end will have a part in that transformation work from its very beginning. How long this will take when all the destroyers of the earth are out of the way and all of Christ's earthly subjects are his willing and devoted servants, we do not now know. But paradise should be here again when Christ Jesus awakens from the dead the penitent malefactor who died alongside of him. This malefactor said to him: "Jesus! remember me whensoever thou shalt come into thy kingdom." "And he said unto him—Verily I say unto thee this day: *With me shalt thou be in Paradise.*" (Luke 23:42, 43, *Rotherham;* also *Lamsa*) Such a global paradise will be one of the marvelous benefits to humankind of Christ's kingdom, and it will demonstrate the vast difference between his reign and that of Satan the Devil.

RESURRECTION

8 The faithful members of Christ's body of footstep followers are sown at death a "natural body". But when they share in the "first resurrection" after Christ Jesus comes into the Kingdom power they are raised a "spiritual body". So 1 Corinthians 15:44 says. When they are resurrected thus as perfect immortal spirit creatures they at once become alive and enter into life, just as Christ Jesus did at his resurrection. No effects of their being born in sin and under death's condemnation as Adam's offspring carry over with them, for they forever sacrifice the

4. In what way is 'judgment given to them'?
5. How will they then act as "priests of God and of Christ"?
6, 7. How long will they reign with him, and over what?
8 How are they raised in the resurrection, and why so?

human nature as their Leader Christ Jesus did. This is what distinguishes the "first resurrection", and a share in it makes them "blessed and holy".

[9] These facts must be borne in mind when we consider the words: "But the rest of the dead lived not again until the thousand years were finished." (Rev. 20:5) The resurrection of these humans from the dead does not make them alive in the complete sense that those sharing in the first resurrection are made alive. Why not? Because many of the effects of their being born from the sinful dying Adam will still continue with them on coming out of the graves. Hence their not living again until the thousand years were finished does not mean they will not be raised from the grave or abode of death until the thousand years are finished and Satan is loosed again. Take that malefactor who lived a life of crime down till his death alongside of Jesus. What chance would he have if the King Christ Jesus first remembered him and brought him out of the grave at the end of his thousand-year kingdom to confront at once Satan then let loose to go forth to try to deceive mankind once more? In that case the malefactor would not have received any of the benefits toward reform and uplift to human perfection that Christ's kingdom is meant to afford its subjects. He would not have a real opportunity to be justified to eternal life and thus 'live again'.

[10] Hence it must be at Jehovah's due time DURING the reign of Christ that the following vision of John is fulfilled: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12, 13) This giving up of the dead does not mean that those whom the sea and death and hell discharge get at once the gift of everlasting life. Their future works determine whether they will prove worthy of the right to eternal life through Christ and will thus 'live again'. Notice, please, that at the beginning of this judgment day of a thousand years the dead raised up are spoken of as "small and great", or high and low. This may mean that those thus brought back have a higher or lower place in God's arrangement. Some great or high ones may be made "princes in all the earth" to act among men as visible representatives of Christ. Psalm 45:16 includes the faithful forefathers of Christ Jesus the King among such princely representatives, who will become his children because he died for them and raises them from the dead.

9, 10. (a) When are the "rest of the dead" brought out of the graves? (b) Who are the "small and great" then standing before God?

[11] When this occurs the symbolic heaven and earth have fled away already. It is the time that John speaks of saying: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." (Rev. 21:1) The kingdom of Christ and his enthroned footstep followers constitute the new heaven, and the new visible arrangement on our planet for putting God's will into effect among men constitutes the new earth. The "sea" pictures that unsettled mass of mankind that has spumed up the dirt and mire of sin continually and out of whom the Devil's wicked visible organization has arisen in hurtful beastly forms. (Dan. 7:3; Rev. 13:1, 2) Since that *sea* is dried up at this end of the world and will be no more, it is a sea different from the literal sea in which millions have drowned and which gives up its dead during the thousand-year reign of Christ. According to this, not all the dead are in "hell"; many are in the sea. If "hell" or "hades" were a fiery place of eternal torture, then Revelation shows not all the dead have been in such a fiery place, but many dead have been in a wet place, the watery sea. However, the Bible "hell" is no place as the religions of Christendom picture, a fiery sulphurous place for eternally tormenting human souls under the surveillance of the Devil and his fiendish demons. It is the abode of the dead, to which Jesus himself went when he died and was buried. God raised him from this "hell" on the third day and committed the "keys of hell and of death" to him thenceforth.—Rev. 1:18.

[12] Thus Christ Jesus, as the Judicial Representative of Jehovah God, uses the keys and raises the dead from the sea and hell and from the general death state that resulted from Adam's sin before we were born. During Christ's millennial reign the divine will for that time will be made known to all mankind to the four corners of the earth, to the very limits of a paradise which is able to supply food for all of earth's population. This making of the divine will plain, with no one to hinder or deceive mankind, is what is pictured when the vision says: "And the books were opened."—Rev. 20:12.

[13] So the works according to which they will be judged are not their past works committed when Satan was deceiving the whole world and the vast majority of mankind died without ever hearing about the Bible. The works which form the basis for their final judgment will be their future works after the "books" are opened. Only that way could they be judged "out of those things which were written in the books, according to their works". Those conforming their lives to the things written and then opened up to their understanding will get the blessings of

11. What things then give up the dead that are in them?
12, 13. (a) According to what will they then be judged? (b) What benefits will those get who conform their lives to requirements?

the Kingdom. They will receive the priestly ministration of Christ's ransom sacrifice and will be healed from all the death-dealing effects of Adam's sin. Thus death due to him will be wiped out: "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4) "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15:25, 26) This means that all obedient ones will attain to human perfection.

14 But how will they be given a final determinative test of their full consecration to Jehovah God and the unbreakableness of their loyalty to his universal sovereignty? The devilish *heavens* and *earth* have fled from before the great Judge's face and have been non-existent for the thousand years. There is no "beast" or any "false prophet" to deceive with false miracles, for this "beast" and "false prophet" were flung into the "lake of fire and brimstone" at this world's end. Although paradise has been restored and extended all round the globe, yet there is in it no "tree of the knowledge of good and evil" with which to test mankind as back in Eden. How, then, does the decisive test come to prove anyone on earth worthy of getting his name written in the "book of life" and thus being justified to the gift of everlasting life through Christ Jesus?

THE FINAL TEST OF KINGDOM SUBJECTS

15 The vision answers our question: "And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city."—Rev. 20:7-9, *Am. Stan. Ver.*

16 It is not definitely stated that anyone else is loosed from the prison with Satan the Devil, anymore than it is stated that his demons are cast into the abyss with him. But, consistently, if it is understood that they are abyssed with him, then they are likewise loosed with him from this prison. So as to settle the great issue with regard to mankind on earth, Christ Jesus as Jehovah's great angel breaks the seal of the abyss and restores Satan the Devil and his demons to activity. Remember Pharaoh of Egypt, how God reserved him, wicked though he was, as a dishonorable vessel fit for destruction after God had showed all his power over him. So, too, Almighty God has reserved Satan the Devil for this final use of him to test men at the end of the thousand-year reign. (Ex. 9:16; Rom. 9:17-22) Releasing the Devil upon mankind does not mean a restoring of the old wicked heavens, for Christ Jesus and his glorified followers in heaven still have the Devil under their feet, and after they let him go far enough for a full test of mankind they squelch his attempt to restore the devilish heaven over the new earth. Neither does loosing the Devil mean the restoring of the "beast" and the deceptive "false prophet" of the present time, for these were put, not into the abyss, but into the lake of fire from which no condemned victim ever gets out alive. In great wrath the Devil again defies Jehovah's universal sovereignty and assaults it as in the days of the original Gog and Magog.

17 Ezekiel's prophecy, chapters 38 and 39, locates the original assault of Gog and Magog as happening at this end of the world, when lying spirits come out of the mouths of Satan the Dragon and the beast and the false prophet to gather the kings of the whole world to the war of Armageddon with which this world ends. (Rev. 16:14-16; 19:18-21) Ezekiel's prophecy further pictures Gog and the land of Magog as being far distant from God's approved people and as being evil-minded and covetous and opposed to the faithful worshipers of Jehovah as God. They fight on Satan's side of the great issue, Who is to rule the world? They prove to be on the losing side and are utterly destroyed at the battle of Armageddon by an "overflowing shower, and great hailstones, fire, and brimstone". (Ezek. 38:22, *Am. Stan. Ver.*; 39:6) Those who let themselves be led astray by Satan loosed from his prison are likened to such people as Gog and Magog, whom they imitate. Like Satan, who leads them astray, they are willful in their rebellion against Jehovah God and his kingdom by Christ. Just how many there will be of this "Gog and Magog" class the expression "the number of whom is as the sand of the sea" does not indicate. It need not be the majority of mankind who have experienced the blessings of Christ's millennial reign. For example, when the number of Christ's body-members was unrevealed, they were compared with the sands of the sea for multitude, but the exact number was finally disclosed to John to be just 144,000 together with the Head One, Christ Jesus. (Gen. 22:17; Rev. 14:1; 7:4-8) Thus the multitude of "Gog and Magog" is left just as indefinite in number as the "sand of the sea" and may be a minority of mankind. —See Joshua 11:4; Judges 7:12; 1 Samuel 13:5; 2 Samuel 17:11; 1 Kings 4:20.

18 In unnumbered multitude Satan's hordes on earth, symbolized by Gog and Magog, advance to a fight against the thousand-year-old Government of the righteous new world. They are spoken of as surrounding the "encampment of God's people, and the beloved city". (Rev. 20:9, *An Amer. Trans.*) Those

14, 15. How will not, but how will, the final test of them come?
16. Whom does opening the abyss let loose, and for what purpose?
17. Who are the "Gog and Magog" whom Satan then leads astray?
18. Who are the encampment and the beloved city that they assault?

of uplifted, perfected mankind who resist Satan's seductions show they are God's earthly people, his "saints" or "holy ones". Their taking the field in support of His rightful sovereignty and in unswerving opposition to Satan's final assault causes them to be compared to an encampment. The "beloved city" in support of which they muster is the New Jerusalem. It is the Heavenly Jerusalem, made up of the members of Christ's body of footstep followers now united to their Head, the King of kings. It is God's capital organization over all the universe, and it has controlled the earth for the thousand years. The assault upon it does not mean that Satan the Devil invades the high heavens. No; for when the newly enthroned Christ cast him out of heaven and down to earth, this made it impossible for Satan and his angels ever to get back up there again: "neither was their place found any more in heaven." (Rev. 12:7, 8) Hence the assault against the "beloved city" really means a rebellious movement against the principal representatives on earth of the invisible heavenly kingdom, namely, Christ's "princes in all the earth". What does this disclose? Why, that then the final test of integrity toward God will touch all people on earth, even the "princes". All those desiring to gain the great Judge's approval and then to prove worthy of the gift of eternal life in the new world must then show unbreakable devotion.

[19] The final assault takes place. Almighty God protects his devoted people of integrity upon earth, but Satan the Devil sees the hosts whom he has led astray destroyed: "and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented [Greek: *basanidzo*] day and night for ever and ever." (Rev. 20:9, 10, *Am. Stan. Ver.*) This means the utter destruction forever of Satan the Devil and his demons as well as of the "beast" and the "false prophet", for the fiery sulphurous lake symbolizes the second death. It corresponds with Gehenna, in which Jesus said God Almighty is able to "destroy both soul and body". (Matt. 10:28, *Am. Stan. Ver.*, margin) In Bible times jailers were called "tormentors" (Matt. 18:34, *Am. Stan. Ver.*) Satan's being tormented with the "beast" and "false prophet" in the lake of fire and brimstone forever and ever means the jailers will never release him from this state of destruction. He suffers the "second death" at the hands of Christ Jesus. (Heb. 2:14) Thus the final judgment of the wicked angels takes place, and Christ's body-members share with him in that judgment work.—1 Cor. 6:3.

[20] Certainly, then, those of mankind who side with Satan in assaulting the encampment of God's holy people on earth and the visible princely representatives of the "beloved city" will not have their names inscribed in the "book of life". As to this we read: "And hell and death were cast into the pool of fire. This is the second death, the pool of fire. And if anyone was not found written in the book of life, he was cast into the pool of fire." (Rev. 20:14, 15, *Cath. Confrat.*) Whereas the death state due to Adam's sin and "hell" (the earthly abode of those dying in Adam) are destroyed, yet the second death symbolized by the lake or pool of fire is not destroyed. It continues for all time as the penalty enforced upon those who refuse to submit to Jehovah's kingdom by Christ Jesus. Of course, any of mankind who prove willfully unreformable during the millennial reign can be flung into the second death before the millennium ends and Satan is loosed. But those who then join him in his wicked final assault, "Gog and Magog," will with him be annihilated in the pool of fire, the second death.

[21] Since the casting of Satan and his demons out of heaven after God's kingdom was born in 1914 (A.D.), as pictured at Revelation 12, all sin and wickedness in the universe have been confined to our earth and its vicinity. God never again allows place for it in the heavens. So, at the end of Christ's thousand-year reign, when all the wicked, both demonic and human, are destroyed, it will result in not only a clean earth but also a clean universe. The new heavens over the new earth will rule forever, and God's will is certain to be done on the paradise earth for all time, even as it is done up in heaven. God's favor through Christ will evermore extend to the earth, and its inhabitants will be justified to eternal life. By ever worshiping and faithfully serving Him as Most High God and Universal Sovereign they will never have their names expunged from the "book of life".

19. How is defeat administered to the attackers?

20 Who among men are cast into the lake of fire?

21. What eternal condition will then result on earth as in heaven?

PARENTAL CURBS AGAINST JUVENILE DELINQUENCY

UNDER the present fallen and imperfect conditions in this twentieth century there is, of course, no possibility of the birth of a perfect child. Even fifteen centuries before Christ the righteously disposed Job said: "Man that is born of a woman is of few days, and full of trouble. Who can bring a clean thing out of an unclean? not one." (Job 14:1, 4) The psalmist David expressed it as true of all descendants of Adam: "I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5) Whatever the world may see or not see in this day

of rising juvenile delinquency, we can urge that those people desiring and seeking for eternal life in the coming righteous new world should realize some possibility of alleviating in some measure the stains and weaknesses which belong to our fallen race. They should at least see to it that their children are born with as noble tendencies as they can possibly bestow upon them under the divine arrangement. Fallen their children will be still, and a Savior they will still need, and without Christ Jesus they could never attain either to human perfection or to worthiness of eternal life in the new world. Nevertheless, we can strive for the edification of ourselves and of our children, now.

Strive how he will, the human creature is still natural, "of the earth, earthy," and hence he can impress upon a wife, and she upon the embryo of her child, only such thought effects and sentiments as they themselves possess. Necessarily these are deficient in respect to the very highest expressions, the spiritual, the Scriptural. If for any reason those who are today consecrated to do God's will enter matrimonial relations and consider it wise to propagate a human family, they have a great advantage in this respect over natural men and women of this world. They have loftier ideals, grander hopes, nobler aspirations, purer joys. Realizing the influence of their thoughts and emotions and strivings upon the embryo child, such parents would be in position to do for the child very much more indeed than could other parents for their offspring.

The world has gained a selfish wisdom somewhat along these lines. For instance, those interested in fine stock, cattle, horses, sheep, etc., will not only give careful attention to proper mating, but in addition, especially when trying to breed fast horses, give careful attention to the mothers during the period of bearing offspring. Their every need and comfort are provided for, their stables are clean, bright, well lighted; and without knowing to a certainty to what extent the mare may appreciate pictures, her stable walls display pictures of horses racing. Moreover, while in foal she is taken where she can see horses in competition, racing, etc. All this is designed to produce in the mother an ambition, the impression of which reflected upon her embryo foal will be helpful, advantageous to speed, and thus financially and otherwise profitable and pleasing to the owner.

Human parents have no such financial interest in their offspring. But they have or ought to have a deeper and unselfish interest. Their hopes and ambitions on behalf of their children should be to see them well endowed as respects mental and moral qualities. Many children have been begotten by honest, God-fearing parents and have been correspondingly blessed; and this influence, favorable to a high human standard, has gone wherever the good news of God's kingdom has gone. So, then, when Christians mate and purpose the bringing forth of offspring according to the flesh, they should school their minds and desires so that the moment of begettal should be not only one of mutual love and respect, but one of reverence for the Creator and of appreciation of this God-given power of procreation bestowed upon them. Every day and hour subsequently the interests of the child should be conserved in all of life's arrangements. It should not be considered a mere incident of life, but a very important thing involving the coming child's eternal destiny.

The home should, as far as possible, be bright and cheerful, the mind be directed to such channels as would be advantageous, reading and study of God's Word and printed explanations of it, and the practical duties of life. There should be a continual recognition of the Lord God and his kingdom by Christ in all of life's affairs, with an endeavor to follow the paths of justice, love and wisdom from above, together with loving confidences as between husband and wife, and kind, merciful and helpful feelings toward all persons of good-will in the world. With benevolence, justice, love, associated with all of life's affairs, the home conditions would be most favorable. But such a condition could scarcely be imagined without the fullest concurrence of the husband and without his careful provision and oversight. He should remember that at such a time the expectant mother is the least able to take the oversight of matters, even when they are those which properly belong to her own domain in the family. Also the husband must be the more careful to lead in conversation in the right manner, more careful to provide suitable and nourishing mental as well as material food, and, above all, to stir up his wife's pure mind in regard to the Lord God and his glorious purpose through his kingdom by Christ.

To this suggestion some Christian couples might reply that they are not so circumstanced in life as to have all the conveniences and comforts and freedom from household and other cares at such a critical time. Nevertheless, it is well to set before one an ideal and strive for it. The Christian should never forget that in this as in all the other affairs of life Jehovah God by his spirit and grace makes up to him for all earthly disadvantages and lacks. Such a Christian, unfavorably circumstanced to any degree, should seek the more earnestly in prayer to have his heart filled with the peace of God that passes all human understanding and to let that rule within, continually. One result of this peace in the heart is that, notwithstanding the disorder that may unavoidably surround the mother, her child would surely enjoy a larger measure of peace and love than otherwise, more than children born under other circumstances would have. It would have basis for being less nervous and peevish, more composed and peaceable, more disposed to righteousness in principle and conduct and less inclined to delinquency.

Christian homes that are blessed with children should be ruled by love and not by the literal rod. It is true that the scripture says: "He that spareth his rod hateth his son." (Prov. 13:24) "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." (Prov. 22:15) "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." (Prov. 23:13, 14) "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." (Prov. 29:15) But the "rod" here means in the larger sense the power of parental authority; and the parent should always wield this with wisdom and yet with firmness, never relaxing his grasp upon this and allowing the child to grow disrespectful of it and to flout it with contempt. The literal rod is to be kept merely as an occasional necessity for enforcing the rules of love; and when it is administered it is to be wielded by the hand of love and never by the hand of uncontrolled anger.

Governed by the "spirit of a sound mind", the Christians gradually learn that order is one of heaven's outstanding laws, and hence that it should be one of the marked characteristics of the homes of those consecrated to God. Order does not, however, mean absolute quiet, else the desert and the cemeteries would be the only places where order would rule. Order may mean joy as well as peace, happiness as well as rest, Christian liberty as well as law. Order means law, the law of the Lord God governing the head of the family and his helpmate as well as governing the children, making the parents examples to the children in all the Christian virtues. Law, even the "royal law of love", means rewards and punishments, and in the family the parents have the dispensing of these. They realize weaknesses in themselves, and so, in turn, they need direction from the heavenly Father that they may glorify him not only in their own hearts and actions, but also that their homes shall be earthly examples, foregleams of the homes of the righteous people of good-will who will inhabit earth in the new world.

CHILD TRAINING

Parental rewards for their child should be in the provision of such comforts and blessings as circumstances may permit. Their punishments may be more or less severe according to the willfulness and obstinacy of the child, but never according to the standard of unbending justice, never in the attempt to mete out to the child the full measure of what its conduct might justly demand. Christian parents are themselves not under justice, but under divine mercy, and are bound to show mercy, not only in their dealings with those outside the home but specially in their dealings with their own children, whose imperfections and blemishes are, doubtless, traceable in greater or less degree to themselves and their forebears. Love may sometimes punish by the refusal of a token of affection, like a kiss, as it may sometimes reward by the giving of such a sign of affection. Or it may sometimes for a season banish the unruly child from the company of the obedient and from the family pleasures that are usually provided. Love may sometimes even exercise the rod of parental authority and discipline to the extent of denying a regular meal or giving simply the necessities for thirst and hunger and withholding some of the additional luxuries and comforts. Or it may sometimes brandish the literal rod of chastisement to insist on obedience and thus preserve the order and blessings of the home, not alone in behalf of the obedient children, but also for the chastised one, whom it hopes thus to bless and correct.

Christian parents should exercise self-control and not use angry and harsh words to their children, to be caught up by their children and by them repeated, say, to a doll, or to brothers and sisters or other children. Parents know that language of that kind is improper to anyone under circumstances of provocation. On the contrary, the "speech should be with grace", with love, with kindness, even when reproving. Nor is it necessary to suggest to parents the improperness of a hasty blow, which might do injury to the child not merely physically, perhaps permanently injuring its hearing or mental processes, but also wounding its affection, developing in it a fear of the parent instead of love, such love being considered the only proper groundwork on which the obedience and order of the home are built. Besides, the hasty blow or cutting remark would be wrong and would indicate a wrong condition of mind on the part of the parent, a condition unfavorable to a proper, just decision upon matters along the lines of love, mercy and righteousness.

The parent owes it to himself as a part of his own discipline, as well as to his child, that he will never inflict a punishment which he has not sufficiently considered and coolly and dispassionately considered to be not more, but less, than justice might properly demand. He owes it to himself as rearer and caretaker of the child that the child shall fully understand the situation, namely, the necessity for the preservation of order and decency in the home that the happiness of the home may continue to the blessing of all its inmates; that the child may understand thoroughly also that the parent has no anger toward it, no malice, no hatred, nothing but sympathy, love, and a desire to do it good.

Parents not consecrated to God to do his will may attempt such wise, profitable control over their children, but they lack an important help that Christian parents have for exercising it. Since they have not submitted themselves fully and unreservedly to the heavenly Father and his Word and control, they cannot point as consecrated persons can to the divine law and their accountability to it, and their vows and endeavors to be obedient to it for the vindication of God's name. Hence consecrated parents have, if they will only use it, an immense advantage in dealing with their offspring. They should read to the children, from God's Word, the divine sanctioning of parental authority, and the divine requirement that a parent shall train up a child in the way it should go, that it may remember its Creator in the days of its youth. We are all fallen and unable to come up to the divine mark of perfection, and so all these means and corrections are necessary as helps to the counteracting of evil tendencies under which we have been born. It is a great mistake to suppose that child minds do not appreciate these principles, do not differentiate right and wrong, and do not discern the appropriateness of just penalties for wrongdoing as well as of rewards for well-doing.

Parents may forget to look backward and to note at how early an age they themselves learned to appreciate principles of righteousness, to belittle the parental care which neglectfully failed to reprove, to correct, and even to chastise as seemed necessary. We adults can recall, also, how keen was our own sense of justice when we were children; how we mentally approved parental discipline when we understood its motive to be for the guidance of us aright and for the prevention of juvenile delinquency, but how we resented it if we did not see a principle of justice, if we were reproved or otherwise punished for things of which we were not guilty or if we were punished beyond a reasonable chastisement comporting with the offense. Not only is it the best and surest way of controlling a child thus to direct its mind along the lines of right and wrong, truth and falsehood, justice and injustice, mercy and pitilessness, but this constitutes also a training of the child in right conduct, when it is most susceptible to parental influence. It is a molding of the child's mind and course of conduct at a time when the conscience and judgment of the child

are in their formative condition, and when it properly recognizes the parents as its law-giver who represents the supreme and only Law-giver, Jehovah God. If this work of teaching the Scriptures and training in righteousness be ignored in the child's infancy, the work is many times more difficult in future years, besides the disadvantages that will accrue both to the parents and to the child and to the neighbors and friends in the interim. Many of the heartaches and tears of well-intentioned parents over the waywardness, willfulness, selfishness and delinquency of their children might have been spared them had they done their duty by those children in infancy or early childhood. The wise parents will therefore endeavor to apply curbs and brakes to such child tendencies as early as possible, seeking the child's as well as their own eternal salvation in the righteous new world now so near.

JOSIAH'S PENITENCE AND HUMILITY AVERT DISASTER

LITTLE five-year-old Prince Josiah of Judah is frightened when he sees and hears his mother Jedidah mourn aloud one day (661 B.C.). When she stops long enough for him to dare go near her and ask her what she is doing, she tells him that she is crying because his grandfather, King Manasseh of Judah, has died. Jedidah explains to him that now his father Amon is to be king of Judah. Little Josiah is too young to understand the full import of his mother's words, but her crying makes him sad.—2 Ki. 21:18; 2 Chron. 33:20; 1 Chron. 3:14; Matt. 1:10.

Two years later (659 B.C.) Josiah's father Amon is murdered by his servants. Then "the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead".—2 Ki. 21:24; 2 Chron. 33:25.

During the two years of his father Amon's reign Josiah had become accustomed to the smell of incense that permeated the Jerusalem air because of the altars on nearly every housetop. Now from his own roof he could see the people prostrating themselves on their roofs to the host of the heavens. Whenever Josiah walked about Jerusalem he saw pagan black-robed chemarim priests parading. He often heard the citizens swear by the false god Milcom, even some who prostrated themselves before Jehovah.—Zeph. 1:1, 5.

As the years went by, little King Josiah was able to understand better and better what the prophet Zephaniah was proclaiming. When Josiah got to be fifteen years old, in the eighth year of his reign (652 B.C.), he decided that it was time to heed Jehovah's message proclaimed by His prophet Zephaniah. Then he started to actively seek Jehovah, the God of his ancestor David. He realized his father Amon had acted wickedly in indulging in the worship of false gods.—2 Chron. 33:22.

Four years later (648 B.C.) Josiah begins "to purge Judah and Jerusalem of the shrines, the sacred poles, the carved idols, and the metal gods". Then he himself picks up and shatters the little clay incense altars on the altars of Baal. He destroys the asherahs, or sacred poles, the carved idols and the metal gods and grinds them to dust, and scatters the dust on the graves of those who have sacrificed to them. Then he takes the bones of the priests of the false gods and burns them on the altars of Baal. After that he has the altars to the Baals demolished in his own presence. When he has thus cleansed Jerusalem, he goes through Judah and purges it in the same manner. Then with his companions equipped with axes he goes north into Israel, passing through the tribal territory of Manasseh, Ephraim, and even Naphtali, and south through Simeon, and purges all Israel of false worship as he did Jerusalem and Judah. He even searched their houses round about.—2 Chron. 34:3-7, *Moffatt, An Amer. Trans., Am. Stan. Ver.*

While Josiah is carrying on that purging work he is very thankful to Jehovah that He has appointed as His prophet the young son of a priest. Though that young prophet, Jeremiah, is just entering his teens, he has come to Jerusalem alone (647 B.C.) and very forcefully declared Jehovah's message against false worship. Josiah remembers that he was about the same age when he began to seek Jehovah. In spite of his bold purging and Jeremiah's fearless preaching, Josiah is shocked to see with what ease and readiness the people relapse into false worship.—Jer. 1:1, 2, 4-10.

Now in the eighteenth year of his reign (642 B.C.), in order to further purge the land and the temple, Josiah sent secretary Shaphan, and Maaseiah, the governor of the city, and recorder Joah, to repair the house of Jehovah his God. He said to secretary Shaphan: 'Tell Hilkiah the high priest to pour out the silver brought into the temple of Jehovah, which the keepers of the entrance-hall have gathered from the people, and have it handed over to the workmen who have oversight of the temple of Jehovah to repair the temple.'—2 Chron. 34:8; 2 Ki. 22:3-6, *Moffatt, Roth., An Amer. Trans.*

From early morning Josiah could hear from his palace the sweet music of the Levites to which the repairers of the temple worked. He gave thanks to Jehovah that at last they were undoing the damage some of his wicked ancestors had done to His house. One morning as he was thus praying, secretary Shaphan came in to report. Josiah noticed he was carrying a roll in his arms. Shaphan said: "All that was committed to thy servants, they are doing." Shaphan paused, and then added that Hilkiah the priest had given him the book of the law of Jehovah by the hand of Moses, which Hilkiah had found as he was pouring out the money. —2 Chron. 34:12-14, 16-18, *Am. Stan. Ver.*

King Josiah was anxious to hear every word of the book. As Shaphan read it to him, in his mind Josiah tried to see how each precept and command applied to him and to all the rest of the Israelites. He was especially deeply impressed by the emphasis given in it to the true worship of Jehovah and the plagues and exile that would come if the people engaged in the worship of false gods. Realizing that not all the commands of Jehovah had been carried out, Josiah tore his clothes and commanded priest Hilkiah, secretary Shaphan and other officials, saying: "Go ye, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of Jehovah that is kindled against us, because our fathers have not hearkened unto the words of this book, to

do according unto all that which is written concerning us." (2 Ki. 22:10-13, *Am. Stan. Ver.*) While he waited for his messengers to return, Josiah wept and prayed to Jehovah.

Josiah's messengers returned and reported that they had gone to Huldah the prophetess and that she had said to them: "Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me, Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against this place, and it shall not be quenched. But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard, because thy heart was tender [penitent, *Moffatt*], and thou didst humble thyself before Jehovah, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place."—2 Ki. 22:14-20, *Am. Stan. Ver.*

King Josiah then gathered all the people together at the temple of Jehovah and there he read to them all the book of the covenant which had been found in Jehovah's temple. After he finished reading the book to them, he made a covenant before Jehovah, "to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to perform the words of this covenant that were written in this book."—2 Ki. 23:1-3, *Am. Stan. Ver.*, margin.

"Then the king commanded Hilkiah, the high priest, and the second priest and the keepers of the threshold to bring out of the temple of the LORD all the vessels that were made for the Baal and the Asherah and for all the host of the heavens; and he burned them outside Jerusalem in the lime-kilns by the Kidron, and carried their ashes to Bethel," where were the shrine and the altar erected by King Jeroboam I for Israel's false worship. (2 Ki. 23:4, *An Amer. Trans.*) While he was there, Josiah noticed "the sepulchres that were there in the mount; and he sent, and took the bones out of the sepulchres, and burned them upon the altar, and defiled it, according to the word of Jehovah which the man of God proclaimed, who proclaimed these things. Then he said, What monument is that which I see? And the men of the city told him, It is the sepulchre of the man of God, who came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. And he said, Let him be; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria." Then he destroyed the altar and the shrine and the Asherah at Bethel.—2 Ki. 23:15-18, *Am. Stan. Ver.*

Thereupon he went northward through Samaria and slew the priests of the shrines on their altars and burned men's bones on them and destroyed the asherahs and altars and shrines. Then he went throughout Judah destroying the shrines and defiling them and putting down the pagan priests and taking out of all the cities of Judah the Aaronic priests who had burned incense at the shrines. Then he returned to Jerusalem and destroyed and desecrated all the shrines and paraphernalia of false worship in and about the city.—2 Ki. 23:5-20.

Then the king commanded all the people, saying, "Keep the passover unto Jehovah your God, as it is written in this book of the covenant." (2 Ki. 23:21, *Am. Stan. Ver.*) Josiah rejoiced when he saw how well the people responded; that particular passover celebration excelled any previous one ever held in Jerusalem. As long as he lived Josiah never tired of thanking Jehovah for the fact that from then on the people "departed not from following Jehovah". —2 Chron. 34:33, *Am. Stan. Ver.*

The year that his grandson Jehoiachin was born (636 B.C.), Josiah heard that Nabopolassar, a Chaldean officer who had rebelled against Assyria nine years before (645 B.C.) and had Babylonia under his control, was invading Assyrian territory up the Euphrates river. Then news reached Josiah that Psammetichus Pharaoh of Egypt had taken his army north to engage the Chaldean in battle. Josiah wondered what the outcome would be, but he learned later that nothing happened because, when Psammetichus arrived at the farthest point reached by Nabopolassar on the Euphrates, the Chaldean had already returned to Babylon. Twelve years later (632 B.C.) Josiah learned that Nineveh, capital of Assyria, had been taken by Cyaxares, king of Media, and Nabopolassar, king of Babylon, just as Jehovah had foretold through Nahum and Zephaniah, and that Ashur-Uballit had made himself king of Assyria with his capital at Haran, where Abraham had once lived, east of the Euphrates. Two years later (630 B.C.) Josiah learned that King Cyaxares had taken Haran, that Babylon had extended its domain to the westernmost bend of the Euphrates and that King Ashur-Uballit had fled westward across the Euphrates. That same year news came from the south that Pharaoh Necho had succeeded Psammetichus in Egypt.

Shortly thereafter (628 B.C.), when Josiah learned that Pharaoh Necho was going north to fight with the Assyrian king at the city of Carchemish on the western bend of the Euphrates river, he "went out to intercept him. But he sent messengers to him, saying, 'What have we to do with each other, king of Judah? I come not against you this day, but to fight with another house, and God has said to me to make haste; cease then to provoke God who is with me, that he do not destroy you.' Nevertheless Josiah refused to turn away his face from him, but presumed to wage war with him and would not listen to the words of Necho from the mouth of God. So he went to fight in the valley of Megiddo. Then the archers shot at King Josiah, and the king said to his servants, 'Take me away, for I am badly wounded.' So his servants took him out of the chariot and made him ride in the second chariot that he had and brought him to Jerusalem, where he died, and he was buried in the sepulchers of his fathers."—2 Chron. 35:20-24, *An Amer. Trans.*

Josiah's penitent and humble heart's receiving Jehovah's favor illustrates the fact that God shows favor to the humble.—Prov. 3:34; Jas. 4:6.

FIELD EXPERIENCES

GOD'S TRUTH MAKES A WONDERFUL CHANGE

A person of good-will in the state of Massachusetts experiences a "wonderful change in his life" as a result of reading and understanding the Bible help *"Let God Be True"*. He writes a letter saying:

"One of your preachers called one day to see me, which call has made a wonderful change in my life. He left me a book called *'Let God Be True'*, which I think is the most revealing literature and most truthful I have ever seen. . . . As soon as possible I would like to send a few dollars now and then, that it may bring this book of truth into the hands of a few more people who will read and understand it as I have. I thank your organization and all its good people for what they are doing for me. God bless you all, and may all good things come to those who find the truth and believe."

SHOWING LOVE HALF AROUND THE GLOBE

One of the Lord's "other sheep" in New Zealand who learned of His kingdom showed her love for her family half around the globe by transmitting to them the valuable information she had received from God's Word. She says:

"I started writing about the Kingdom to my people back in my native land of Scotland a few months after Jehovah's witnesses here in Huntly began studying with us. My husband and I learned very quickly from them about the new world, and it was not long before we gave it out to all we met. At first I felt shy of writing to my folks about it, but I knew I would be showing my love to them most by doing so. I then got busy, and the first letter consisted of twelve pages with all evidence and scriptures quoted to look up. Before this, I had heard from my sisters that my mother was now regularly attending the Presbyterian church since my father passed away. Evidently she had been seeking comfort and spiritual guidance and, when she heard and read of how much knowledge and spiritual food we were receiving from Jehovah's witnesses, she said that we had found something she had been searching for all her life. This gave me great encouragement to carry on with writing the good-will letters, as, having been parted from my mother for a number of years and my life now having been renewed, I was determined that she should also receive the same happiness too. So every Sunday afternoon after the *Watchtower* study I wrote down all I had learned from the *Watchtower* magazine. Of course, this made a large letter every time, but it was well worth the effort, because it was received with much joy from a 'sheep' who was searching. All that she learned from my letters was a great comfort, she said. On Sunday afternoons when all the relatives gathered in the home, she would read my letters out to them. It was met with opposition: they said they did not believe it; they would sooner believe what the minister in the church said. Then my mother would read out the scriptures to them from God's Word, but they still took no heed; so, gradually they left off coming to the home. Naturally my mother was hurt, and she told me she must have offended them. I wrote and told her not to be downhearted, and I asked her if she would like to meet true and real friends in Jehovah's service, if she would like one of them to call at her home and have a Bible study. I then received an answer back via air mail to say that Jehovah's witnesses would be welcome, and that after reading my letters she was so interested she would love to learn more. So our company servant got in touch with the Branch office in London, who wrote to the nearest company of Jehovah's witnesses to my home town in Scotland. So, instead of having relatives on Sunday, there was now a home Bible study with six in attendance, my mother and five of my sisters, and in time they were attending the *Watchtower* studies and service meetings, and then took part in the door-to-door work in the company of other witnesses. I was thrilled and happy about this, and I corresponded with them all, and all my mother's letters were full of thanks of the wonderful day that Jehovah brought the truth into their lives, and, although she is getting on in years and her health is giving out, His spirit keeps her climbing those stairs in the tenement buildings to tell the folks what Jehovah has in store for them if they too will be humble and come as little children. My mother and sisters attended the London convention. They are all hoping to make pioneering their life career."

GENERAL BENEFITS OF THE FIGHT FOR FREEDOM BY JEHOVAH'S WITNESSES

The following is an experience arising out of a case at Port Arthur, Ontario, wherein one of Jehovah's witnesses was charged with illegal distribution of handbills. At the same time two union seamen were arrested for distributing their own circulars and their case was brought to trial on the same date.

"It was necessary that the witness of Jehovah appear, even though the case was to be dismissed, and we were quite surprised when the two seamen were called to the stand prior to him. Then the witness was called. When the magistrate read the charge, the police chief rose and said he had some information to read, but, before he began, he pointed out that there were two organizations represented re distribution of handbills. This was helpful, because the two seamen looked as though they had lived and slept in their clothes for weeks, while the witness was clean, stood upright and presented an entirely different appearance. The chief then proceeded to read the information regarding the case of *Rex* v. *Mustin*, etc. He then withdrew all charges, and the case was dismissed.

"The seamen told us afterward that they had expected to be jailed or fined. They were without counsel. They were indeed happy to have their case dismissed. It was made clear to them that the Watch Tower by its fight for freedom was protecting the rights of all citizens. We have been out with handbills on the streets since then, and they go like hot cakes. People are actually asking for them."

In the fear of Jehovah is strong confidence; and his children shall have a place of refuge. The fear of Jehovah is a fountain of life, that one may depart from the snares of death.
—Proverbs 14:26, 27, *A.S.V.*

The WATCHTOWER

Announcing Jehovah's Kingdom

They shall know that I am Jeh[illegible].

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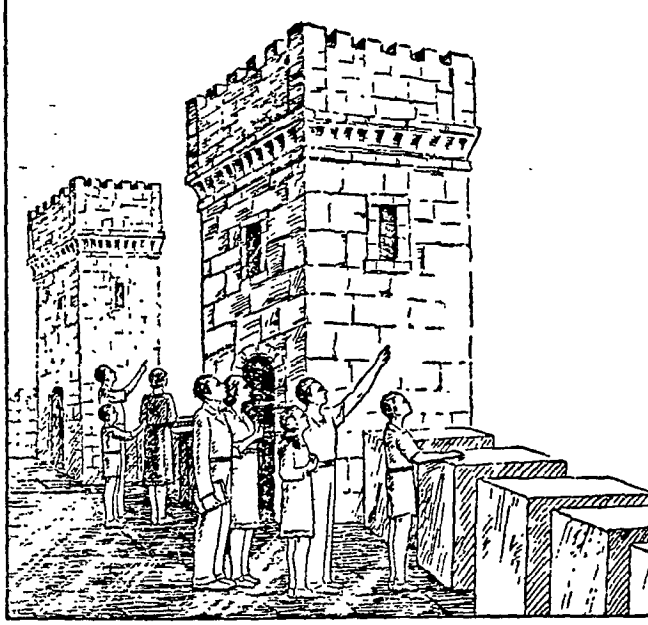

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD"—Isa. 43:12.

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"BLAMELESS MINISTRY" TESTIMONY PERIOD

The ministry of God's Word must be carried forward through cold and heat for God's ministers not to be blamed. Hence February will experience no stoppage of the proclamation of His kingdom publicly and from door to door. The service calendar announces it as "Blameless Ministry" Testimony Period, and it will be the second month of the 1949 campaign for subscriptions for the Watchtower Society's magazines. The offer that all those who talk God's kingdom will therefore make to all their contacts will be a year's subscription for both *The Watchtower* and *Awake!* together with the premium of a bound book and a booklet, at just $2 (American money) for the full set. Preferably the latest book, *"Let God Be True"*, and one of the latest booklets, *The Joy of All the People* or *Permanent Governor of All Nations*, should be offered as the premium. Whether in the Northern or in the Southern Hemisphere, February is a difficult month to pull through, but faithful ministers will not come under blame for slacking the hand. *Watchtower* readers will not want to come under blame for failure regarding the ministry of God's Word, and so we invite their inquiries and requests as to a share in it. May your report at the end of the Testimony Period prove you blameless.

"WATCHTOWER" STUDIES

Week of March 6: "Bible Study, a Royal Requirement," ¶ 1-10 inclusive, also "The Key to Studying the Bible," ¶ 1-9 inclusive, *The Watchtower* February 1, 1949.

Week of March 13: "The Key to Studying the Bible," ¶ 10-29 inclusive, *The Watchtower* February 1, 1949.

MEMORIAL FOR 1949

According to due reckoning, Nisan 14 will begin at sundown of April 12, 1949. This agrees with the Metonic or 19-year cycle, in harmony with which Nisan 14 began on the same date, April 12, in 1930. Therefore after 6 p.m., Standard Time, of Tuesday, April 12, of this year, all companies of God's consecrated people will convene at some agreed place and hour to celebrate the annual Memorial of Christ's death. Meeting should be formally opened with song and prayer, after which some consecrated person, a competent brother of the anointed remnant, if possible, should give a presentation, by reading or extemporaneous speech, on the meaning of the event. Then after a prayer for the divine blessing specifically on the Memorial bread and wine, these emblems should be served together for any of the remnant to partake of according to God's command through Christ. Let the emblems be unleavened bread and fermented red wine to correspond with what our Lord used. All persons of friendly interest, though not of the consecrated remnant, are cordially invited to attend and sit in their midst, to hear and behold all that takes place, for their own edification and their observation of the obedience of God's people to his commandments. Meeting should be closed with song and prayer, after any appropriate service announcements have been made.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX FEBRUARY 1, 1949 No. 3

BIBLE STUDY, A ROYAL REQUIREMENT

"The glory of God is to conceal a thing, but the glory of kings is to search out a thing."
—Prov. 25:2, Roth.

JEHOVAH charged his anointed king to study the Bible, in which He had concealed many things of highest importance. This charge to study was given long before the king was ever created and installed upon the throne. At the time that Jehovah God inspired his prophet Moses to write the royal instructions, the Israelites had not yet crossed the Jordan river into the Promised Land and did not have a visible human king. Moses was the visible representative of the Lord God among them, and Jehovah God was in reality their King, even though invisible. Yet God foresaw that the question of having a visible earthly king would be forced upon his chosen people when in the Promised Land. Therefore he had Moses embody in the book he was then writing instructions respecting such a king. In these instructions the Lord God stated in advance what the king must read and study, namely, the Bible, as follows:

[2] "When you reach the land that the LORD your God is giving you, and occupy it, and settle down in it, and then declare, 'I must place a king over me like all the nations surrounding me,' you must be sure to make him king over you whom the LORD your God chooses. You must make one of your own countrymen king over you; you may not put a foreigner over you, who is not a countryman of yours. . . . As soon as he has taken his seat on his royal throne, he must write for himself in a book a copy of this code as approved by the Levitical priests; he must keep it with him, and peruse it all the days of his life, that he may learn to stand in awe of the LORD his God, by being careful to observe all the provisions of this code and these statutes, that he may not consider himself more exempt than his fellow-countrymen, and that he may not swerve from the charge to the right or to the left, in order that he with his descendants may continue long on the throne in Israel." —Deut. 17:14-20, *An American Translation.*

[3] The king whom Jehovah God chose for his people must study the Bible and adhere to its teachings. He must do so if he wanted a dynasty to be established in his family and his sons to succeed him for a long time upon Israel's throne. In thus studying the Bible and obeying it the king would be a good ruler to all his subjects and would be a good example to them also to study God's Word. What better study could there be for the king when the main doctrine of the Bible is God's kingdom by his royal Messiah?

[4] The first royal ruler chosen by Jehovah God to have a line of kings in his family was David, whom God found to be "a man after his own heart". (1 Sam. 13:14) Having declared his purpose to remove King Saul from the throne of Israel, Jehovah God had his prophet Samuel anoint the shepherd boy David to be Saul's successor. About thirteen years later, or in 1077 B.C. when Saul was killed in battle, David came to the throne, first over the three tribes of Judah, Benjamin and Levi. Later he was made king over all the tribes of Israel. On becoming king he was furnished with the royal copy of the book of the law of Moses, which included Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Other inspired books in reach of King David were the books Job, written by Moses; Joshua, written by Moses' successor of that name; and Judges and Ruth, both written by the prophet Samuel; and likely, too, what is now known as the first book of Samuel, which brings us down to Saul's death. Moses had also written Psalms 90 and 91, and David himself was inspired to compose many psalms. All this was more than three hundred years before the traditional date (753 B.C.) of the founding of Rome. Thus God's chosen king did not have to wait for some religious pronouncement from Rome to tell him what the Bible was or what its inspired books were. The Bible that Jehovah's king had was never in any sense a Roman book or a Catholic book; it was God's.

[5] By a special Kingdom covenant with David God fixed the dynasty of kings forever in the line of David. On this account the Messiah, namely, Jesus Christ, was a direct descendant of King David according to the flesh. So he was called "the Son of David". Fittingly David was a type, that is, a pro-

1, 2. What instructions did God give Moses as to a king? Why?
3, 4. What did Israel's first dynastic king study? With what benefit?
5. How did Jesus, like David, fulfill this royal requirement?

phetic figure, of the Messiah, Jesus Christ. Now David gave every indication that he studied what there was of the Bible in his day according to God's command. Just so, too, Jesus Christ after being anointed with God's spirit to be an everlasting King was under command and obligation to study the Bible. His own admissions and the facts about him show he did so. Why, even as a boy twelve years old he was separated for three days from his earthly guardians while he was at the temple in Jerusalem, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." (Luke 2:46, 47) He learned how to read the Holy Scriptures in their original Hebrew text, and on one occasion twenty-one years later "Jesus went up to the temple and began to teach. This astonished the Jews. 'How is it that this man can read?' they said, 'when he has never gone to school?' So Jesus answered, 'My teaching is not my own; it comes from him who has sent me. . . . Was it not Moses who gave you the Law? Yet not one of you obeys the Law. Why are you trying to kill me?'" (John 7:14-19, *An Amer. Trans.*) For studying the Holy Scriptures and openly teaching and obeying what they taught the religious Jews did kill Jesus the Messianic King six months later.

6 On the third day after Jesus' death Jehovah God his Father raised him up to life immortal, that he might be the Everlasting King at God's own right hand in heaven. As risen King Jesus still showed loyalty to God's written Word and encouraged his followers to study it. On his resurrection day he appeared in a human body that two of his disciples did not recognize, and he tried to cheer their sorrowing hearts as they walked along toward Emmaus. How? By pointing them to the inspired Hebrew Scriptures. We read: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:27) Later that same day he appeared in another human form to his faithful apostles and other followers gathered in a room at Jerusalem. (Mark 16:12-14) We read: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 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." (Luke 24:44-46) He unlocked to their understanding many things that were concealed in the Bible to God's glory. Thereby he faithfully fulfilled the glorious conduct of God's approved King, as stated at Proverbs 25:2: "It is the glory of God to conceal a matter, but the glory of kings to fathom a matter."—*An Amer. Trans.*

6. After his resurrection, how did he show adherence to God's Word?

NOT A "CATHOLIC BOOK"

7 No other creature could fathom the deep things of God's written Word better than Jesus Christ. None could quote scripture better than Jesus, or with greater accuracy in applying it. Religious clergymen should, please, note that Jesus did not say: "You disciples do not need the Bible. You do not need the old Hebrew Scriptures. I am your preacher, and all you need is for me to preach to you. Don't you go studying those man-written Scriptures for yourselves. Why, before the Scriptures were recorded I was preaching the gospel, and so you can get along without these written books of the Bible." No; Jesus did not talk that way, as hundreds of thousands of religious leaders do who make a public pretense at following him. Notwithstanding that Jesus was the Son of God and anointed to be King and so could speak with authority, yet he did not brush God's written Word aside as being of little importance or of indifferent value. In spite of who Jesus was, rather because of who he was, he found it necessary to prove his points by God's recorded Word. His disciples believed in that Word, and to satisfy their minds from the sacred Scriptures he quoted from all parts of those inspired Writings to show that he himself fitted all the types and prophecies concerning the Messiah or the Christ. Otherwise, Jesus' preaching would not have made a favorable impression, regardless of his being from heaven. The apostle Paul said: "Though we, or an angel *from heaven*, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8) Hence even Jesus had to harmonize with what was written.

8 By his own study of God's Word and by his unswerving obedience to it Jesus Christ, "the King of kings," was a faithful example for all his followers to pattern after. (1 Pet. 2:21) Especially so his 144,000 fellow overcomers, who are to live and reign with him in heaven, if they suffer and die with him on earth. If these 144,000 are also anointed with God's spirit to be kings and priests with Jesus, then they, too, come under the divine command for kings to have a copy of God's written Word and to study and obey it.

9 Jesus did not wait for Rome to pronounce what was the inspired written Word of God so that Rome could say she made that Book. No; but he pointed his followers to what this Word was by quoting from

7. Why did Jesus not talk like many clergymen about the Bible?
8, 9. How did Jesus and the apostles show the Bible not Catholic?

it. He said: "All things must be fufilled, which were written in the law of Moses, and in the prophets, and in the psalms." Thus he himself pronounced that the law of Moses and the Prophets and the Psalms were inspired and were the "Bible" for that day. Under those three heads (Law, Prophets, Psalms) all the thirty-nine books of the Hebrew Scriptures were included. It is true that in Jesus' day the Greek translation known as the Septuagint Version existed, but the original Septuagint Version never contained the seven so-called "deutero-canonical" or "apocryphal" books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and 1 and 2 Maccabees. The Great Congregation at Jerusalem never did accept those seven apocryphal books as inspired and as on a par with the authentic Hebrew Scriptures. In harmony with this fact, there is no record that Jesus in the hundreds of quotations that he made ever quoted from those apocryphal books. It was because they were not part of the Bible, the inspired Word of God. Likewise, none of Jesus' apostles and disciples in all their inspired writings ever quoted from the apocryphal writings. What does this prove? Why, that the Roman Catholic Hierarchy's claim that "the Bible is a Catholic book" is false and is a dishonor to Jehovah God and his Christ.

[10] Just because the Hierarchy's Council of Carthage A.D. 397 said that certain books composed the Bible, they claim that they made the Bible and it is a Roman Catholic product. But the Bible they put together is made up of 73 books and includes the seven apocryphal books. Christ Jesus and his inspired writers of the Christian Greek Scriptures rejected those seven "deutero-canonical" books, so that the true Bible of God's inspiration does not contain them but consists of only 66 books. Hence, even by their own style of arguing, neither did the Roman Catholic Hierarchy make the Bible nor is it a Catholic book, for the reason that not all the books in *their* collection are part of the Bible that Jehovah God produced by means of his infallible spirit. God's Bible does not contain books that are erroneous and contrary to his truth and spirit. In fulfilling the royal requirement to study the Bible the faithful remnant of Christ's joint-heirs will adhere strictly to that which is proved by his holy spirit of revelation to be God's inspired Word.

10. How does the "Catholic Bible" argument defeat itself?

THE KEY TO STUDYING THE BIBLE

PSALM 119:130, evidently written under inspiration by a royal prince, Hezekiah of Jerusalem, says: "The interpretation of thy words enlightens and instructs the open-minded." (*Moffatt*) "The exposition of thy words gives light, giving understanding to the open-hearted." (*An Amer. Trans.*) Anyone loving the light of truth and wanting to understand the things most vital to his lasting peace and happiness will find in the written Word of God enough inducement to read and study the Bible. All normal creatures want to live in the knowledge and enjoyment of God and his works. If you want such kind of living, then God's Word is what you must study. The disciple James speaks of it as "the engrafted word, which is able to save your souls". (Jas. 1:21) The apostle Paul spoke of it to a Christian overseer as "the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus". (2 Tim. 3:15) What greater spur to reading and studying the Bible could there be than gaining wisdom and being saved to everlasting life in a righteous new world?

[2] Wise in its own conceit, the world may tell you that Bible study is not practical. Yet, for all its claims to being practical, the way of this tottering old world is not prosperous, and none of its schemes is meeting with success. They are not directed toward those goals which Almighty God blesses. But if a man studies the divine Word and lets this be his guide both as to what to seek and how to get it, he will have a prosperous life and succeed in achieving his righteous desires. This is practical advice, for what succeeds is practical. No man could be more practical than Moses' successor, Joshua, who was a military commander, an organizer, a governor and a father of a family. When the prophet's death brought the book of the law of Moses to its finis, Jehovah God said to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:8) For Joshua to meditate in the book of the law day and night meant for him to study it. Not to let it depart out of his mouth meant not to quit preaching it to others. Joshua obeyed.

[3] The man who, like Joshua, applies his mind to God's Word with a view to getting knowledge and guidance is certain to be blessed: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night."

1. What inducement is there in the Bible itself to study it?
2. Why is it a practical thing to study the Bible?

3 Why does a righteous man study God's Word?

(Ps. 1:1, 2) Such a man knows what to say when under questioning, and what he does say is good and illuminating regarding God and his righteous purpose. This man puts his heart into his study because he wants to speak right. "The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things." (Prov. 15:28) The wicked man stores up evil things in his heart, and when he opens his mouth he lets loose a flood of evil talk from the store inside him.

4 In this world of error, hypocrisy, false religion and vanity the true knowledge of the living God is a most precious treasure. To get it requires searching, digging, persistent fixing of the mind at the right source of information and instruction, namely, the Creator's revelation of himself, the Bible. The Great Teacher, Jehovah God, speaks to his pupils as children and says: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding [meaning to pray for it and to ask questions]; 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. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous."—Prov. 2:1-7.

5 The successful student must therefore be urged on by a mental hunger and thirst, and must have the attitude of a son to a father. He must be teachable, like an innocent, newborn babe. The apostle Peter stresses this necessary attitude when he says: "The Lord's word lasts for ever—and that is the word of the gospel for you. So off with all malice, all guile and insincerity and envy and slander of every kind! Like newly born children, thirst for the pure, spiritual milk to make you grow up to salvation." (1 Pet. 1:25 to 2:2, *Moffatt*) We must have meekness, the frame of mind that does not stubbornly resist and fight back with unreasonable arguments. How to receive the word and have it planted in us James tells us thus: "Putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." —Jas. 1:21, *Am. Stan. Ver.*

6 However, our being like newly born children and receiving the milk of the Word with meekness does not mean we are to swallow all things without investigation, meditation and proof. By no means! Those to whom Peter and James wrote already had the inspired Hebrew Scriptures. So for them to be childlike and meek and receptive meant for them to be ready to accept what these Christian teachers taught them provided it agreed with the written Word of God. Even Paul, apostle though he was, did not demand that what he taught should be accepted without question and investigation. Noble-minded is what the Bible calls those who are willing to listen to the things preached as God's message and then to search the written Word to see if the things preached agree, before accepting them. The Bible students at the Grecian city of Berea received honorable mention for this in these words: "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." (Acts 17:10, 11, *Am. Stan. Ver.*) Paul did not feel offended over this course or rebuke the Berean Jews for it.

7 Never once did Jesus Christ rebuke the Jews for continually studying the Holy Scriptures in a search for life. True, he did say to them: "You search the scriptures, imagining you possess eternal life in their pages—and they do testify to me—but you refuse to come to me for life." (John 5:39, 40, *Moffatt*) By this comment he was not discouraging them from searching the Holy Scriptures, but was showing up their insincerity or lack of consistency. They searched the Scriptures with the right idea that these would guide them to life. Now those very Scriptures bore witness about Messiah as the means of life, and yet for all their study of such Messianic Scriptures which plainly pointed to Jesus, they refused to come to him to obtain the life they were seeking with the aid of the Scriptures. Their Bible study did them no good. It was because they were not sincere, teachable, and free from religious prejudice. Paul says the Holy Scriptures are "able to make thee wise unto salvation", but such Scripturally gained wisdom must be exercised "through faith which is in Christ Jesus", for Jesus is the Messiah of whom the Scriptures testify.—2 Tim. 3:15.

8 Certainly Peter did not condemn the prophets of ancient time for studying the inspired Scriptures. He said: "The prophets who foretold the grace that was to come for you made earnest inquiry and search concerning this salvation. They searched what time or circumstances the Spirit of Christ in them was signifying, when he foretold the sufferings of Christ, and the glories that would follow. To them it was revealed that not to themselves but to you they were ministering those things which now have been declared to you by those who preached the gospel to you by the Holy Spirit sent from heaven." (1 Pet. 1:10-12, *Cath. Confrat.*) Thus Peter tells us that, instead of being rebuked for studying the Scriptures, they were merely given to understand that their prophecies were meant for God's people of a later

4, 5. How must we go after knowledge and receive God's Word?
6. How are those thus receiving the Word noble-minded?
7. How did Jesus comment on Jews' searching Scripture? Why?
8. What was the result to ancient prophets from Bible study?

time to understand, namely, the Christians. For example, Daniel was a diligent student of Holy Writ. Was he reproved for this, or rewarded? He tells us: "In the first year of Darius, . . . I, Daniel, observed in the Scriptures the number of the years which the word of the LORD had revealed to Jeremiah, the prophet, for the full accomplishment of the desolations of Jerusalem, namely, seventy years. So I turned my face toward the Lord GOD, applying myself to prayer and supplications." Then the angel Gabriel was sent to say to Daniel: "While you were at the beginning of your supplications, a word went forth, and I have come to make it known to you; for you are a man greatly beloved." (Dan. 9:1-3, 23, *An Amer. Trans.*) What a reward to beloved Daniel, to receive further visions and prophetic revelations from God!

[9] Emphasizing the need for Christians to study and keep in mind what those Hebrew prophets wrote under inspiration, Peter tells us that the events in the life of Christ made those prophecies still more valuable, instead of less so. He says: "And we have the word of prophecy, surer still, to which you do well to attend, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. . . . For not by will of man was prophecy brought at any time; but holy men of God spoke as they were moved by the Holy Spirit." (2 Pet. 1:19-21, *Cath. Confrat.*) Thus the old Hebrew Scriptures are more fully guaranteed by the fulfillments of prophecy in the case of Jesus as Messiah. We have, then, all the more reason, not less reason, for examining them, pondering over them and watching them for further proof of their inspiration and accuracy in predicting future events. They are a lamp to light our path through this world lying in the darkness of ignorance. So, 'study them,' says Peter, and he does not offer any indulgence of so many days off from "Purgatorial" sufferings to induce us to do so.

SPIRITUAL HELP

[10] To go safely through this dark world and avoid being misled by false prophets and teachers we must study the true prophecies. The true prophets delivered their messages under inspiration of God's spirit. Hence we must ask for God's spirit to help us in understanding what they wrote. This spiritual force investigates all the concealed things of God's Word, even the deep things. The apostle Paul says: "But, as the Scripture says, there are things 'which no eye ever saw and no ear ever heard, and never occurred to the human mind, which God has provided for those who love him.' For God revealed them to us through his Spirit, for the Spirit fathoms everything, even the depths of God himself." (1 Cor. 2:9, 10, *An Amer. Trans.*) Thus the spirit is an essential aid to Bible study. It fathoms the deep things to bring forth their meaning.

[11] We must therefore accept as true teaching what has been written under the inspiration of this spirit. That includes the Hebrew as well as the Christian Greek Scriptures. Anything that contradicts the inspired Word must be rejected as false. It is by this method that we test the "spirits" or inspired utterances to prove whether they are of demon inspiration or of God's inspiration. Advising this method, the apostle John wrote near the close of the first century and said: "Dear friends, do not believe every inspired utterance, but test the utterances to see whether they come from God, for many false prophets have come out into the world. You can tell the spirit of God in this way: all inspiration that acknowledges that Jesus Christ has come in human form comes from God, and any inspired utterance that does not acknowledge Jesus does not come from God; it is the inspiration of the Antichrist. You have heard that it was coming, and here it is already in the world."—1 John 4:1-3, *An Amer. Trans.*

[12] Long before John, the apostle Paul advised that same method. His first letter in the Bible was his first letter to the Thessalonians, and in it he exhorted them to study. With apostolic authority he commanded them all, and not just the appointed servants in the congregation: "Quench not the spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." (1 Thess. 1:1; 5:19-22) When writing this, Paul did not exclude his own prophesyings which he made among the Thessalonians, whether by word of mouth or by letter. They were not to despise prophesyings that gave evidence of the spirit of the Lord behind them, but were to give respectful attention to them. Yet they were not to accept them without first carefully examining them and testing them. "Prove all things," that is, all things contained in these prophesyings, and hold fast what is found to be good in them, but avoid whatever has the form of being wrong or wicked.

[13] Still, by what standard of judging were they to prove all things set forth in such prophesyings? Why, by the inspired Hebrew Scriptures, which were all they then had. It was from Thessalonica that Paul fled to Berea, and from Corinth he wrote back to the persecuted Christians at Thessalonica. He wrote his letters to them in Greek about A.D. 50, and the only other book of the Christian Greek Scriptures written before these letters was the gospel account by the apostle Matthew, about A.D. 41. So the only means by which the Thessalonian and Berean Christians could then prove all things in the

9. Why does Peter say we should study the ancient prophecies?
10. What force must we have to help us in Bible study? Why?
11, 12. Before accepting anything, what method do John and Paul advise?
13. By what standard of judging were they to prove all things?

prophesyings made to them was the 39 books of the inspired Hebrew Scriptures, of which they doubtless had the Greek *Septuagint Version*. No, they could not set aside the study of the Hebrew Scriptures then undergoing fulfillment, and neither can we do so.

THE MOST PROGRESSIVE WAY

[14] We must all make our own individual examination of the Bible. All the Scriptures warn us not to neglect personal effort by turning over the studying to some paid teaching body or "magisterium", so called, to do for us. Of course, the appointed servants in the congregations, namely, the overseers and their assistants, must try to excel in knowledge and understanding of the Bible. To Timothy as an overseer the apostle Paul wrote: "Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth." (2 Tim. 2:15, *Moffatt*) That meant study for Timothy. As for the qualifications of overseers, Timothy was told that they must be "apt to teach", and Titus was told they must be men "holding fast the faithful word" as they were taught, so as to be able to instruct others in sound doctrine and to turn back the unfounded objections of opposers. (1 Tim. 3:2; Titus 1:9) The apostle commanded all Christian fathers to bring up their children "in the discipline and on the admonitions of the Lord"; and overseers were expected to have "faithful children", or children who believe. (Eph. 6:4, *Moffatt;* Titus 1:6) Timothy's mother Eunice and grandmother Lois were commended for instilling "unfeigned faith" in him and teaching him "from a child" to know the Holy Scriptures, and that despite Timothy's heathen Greek father. (2 Tim. 1:5; 3:15) Taken together, all these instructions and commendations indicate that ALL of God's consecrated people are under the command to study his Word personally and to be doers of it.

[15] We are to study, not simply individually in private, but also in company with our brethren in the Christian congregation. That was why, after giving instruction in his letter to the Thessalonians, Paul added, "Wherefore comfort one another with these words." He thus commands them to discuss his words of comfort with one another. (1 Thess. 4:18) The same exhortation for Christians to get together in a consideration of God's Word is given in Jude's instruction: "But do you, beloved, build up yourselves on your most holy faith and pray in the holy spirit." (Jude 20, *Moffatt*) For sharpening up a person's view and understanding of the truth there is nothing better than to join with other devoted students in examining and discussing our great textbook the Bible. It is a true proverb, "As iron sharpens iron, a man sharpens the face of his friend." (Prov. 27:17, *An Amer. Trans.*) But iron or steel can become rusty if it is not continually used and regularly sharpened. For like reasons the seekers of divine truth should meet together regularly and sharpen one another up by sharing with one another the knowledge they have gained from individual concentration upon God's Word and by exchanging thoughts upon Scriptural questions. We should never relax this practice, if we want to keep bright in the truth. We should all the more avail ourselves of this great privilege for self-improvement, because we are in the foretold "time of the end" when knowledge is to be increased. We should therefore spur one another on to love God and do his good work by meeting together, all the more so because we see the time for the "battle of that great day of God Almighty" getting closer.—Heb. 10:24, 25; Rev. 16:14.

[16] No one is too young to start studying the Bible or to be taught it. Timothy became an overseer in the congregation in his youth, because "from a child" he had known the sacred Scriptures. But just how should a sincere searcher for truth take up a study of God's Word? Should he take the Bible and start reading it from Genesis, chapter 1, verse 1, on through the sixty-six books? Yes; it is altogether proper for every Christian, if he has the Bible printed in full in his language, to read it through at least once, from Genesis to Revelation. If he does not know how to read, it would result in invaluable blessings for him to learn to read for the very purpose of studying the Bible for himself. Jesus learned to read the Hebrew text of the Bible, even though he did not go to school to learn it. (John 7:15; page 35, ¶5) Today Jehovah's witnesses are privately teaching thousands of illiterate men, women and children to read so as to take full advantage of God's written Word.

[17] Nowadays we generally read silently when doing so by ourselves. But in ancient times, even down to apostolic times, private reading was also done aloud. Thus it came about that, when the Ethiopian eunuch was returning in his chariot from Jerusalem and was reading while riding along, "Philip ran thither to him, and *heard* him read the prophet Esaias, and said, Understandest thou what thou readest?" (Acts 8:27-30) In fact, the Hebrew word (*kahrah'*) for *read* means primarily to *call*. Even to this day many Orientals, when they read privately, know how to do so only aloud, not, of course, purposely intending for others to hear them. So those who at first cannot read silently and get the sense out of it should not be discouraged if they must pronounce out loud instead of quietly in the mind. In any event the chief thing is to read what God has had written.

14. How is it shown that all Christians are commanded to study?
15. Besides individually, how should we also study? Why?
16. When and how should we start studying the Bible?
17, 18. What does the Bible show as to reading the Scriptures?

[18] Even at meetings of God's people it is profitable for portions of His Word to be read aloud to the congregations. This is the thought of the beatitude, at Revelation 1:3, namely: "Blessed is he that readeth [one reader], and they that hear the words of this prophecy [many hearers of the reading], and keep those things which are written therein: for the time is at hand." Paul instructed the overseer Timothy: "Until I come, devote yourself to the public reading of Scripture, preaching, and teaching." (1 Tim. 4:13, *An Amer. Trans.*) Also when writing the congregation at Colosse he ended with this request: "When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Col. 4:16) So it is well for a speaker before a company to read scriptures from the Bible to his audience, at least to support what he tells them.

TOPICAL METHOD

[19] The topical study, or study according to subjects or headings, is the most progressive method of getting at the Bible's teachings. Today it is easier than in apostolic times to study its teachings topically by gathering all the Scripture texts together that bear upon any one subject. In the first century the Christians did not have the benefit of a concordance, for then the Bible text was not conveniently arranged in chapters and verses. In our century we have many Bible concordances. Such a concordance is an alphabetical word index that lists all, or at least all the principal, words and shows in what book, chapter and verse of the Bible they occur, at the same time giving a portion of their context for the searcher to know whether he has the right location. Studying topically with the aid of a concordance we are able to locate scriptures related to one another and thus enlarge our understanding of each subject. The Scripture texts bearing upon any subject can be harmonized with one another because the Author of the whole Bible is the one Master Mind. He inspired its writing by his spirit upon the more than thirty men that wrote it all over sixteen centuries of time. He does not contradict himself, but sticks to his one theme and purpose.

[20] We should study the Christian Greek Scriptures at the same time with the old Hebrew Scriptures, so as to compare them, inasmuch as the Greek Scriptures prove the fulfillment of the pre-Christian Hebrew Scriptures. It is deadly error for a person to throw away or ignore the Hebrew Scriptures as already fulfilled and so not needed by Christians. How would we know for ourselves if the ancient Hebrew prophecies have been fulfilled in the lives of Jesus Christ and his disciples and people of goodwill unless we study and examine those ancient writings? By investigating them and ascertaining their fulfillment we prove that God their Inspirer is true and reliable. Also by this back reference to the Hebrew Scriptures we prove that the writers of the Christian Greek Scriptures are in agreement with the foundation Hebrew teachings. Thus we prove the Greek Scriptures to be faithful teaching, acceptable doctrine, having a true background and a real meaning when viewed against the Hebrew Scriptures. Thus the Greek Scriptures are proved to be really connected with God's purpose, really showing the continuation and outworking of His purpose, and also throwing true light on the Hebrew prophecies that could not be accurately understood for thousands of years.—Rom. 16:25, 26; Eph. 3:4-6; Col. 1:26.

[21] So, while we may start reading the Bible from the beginning, we should also at the same time study the Christian Greek Scriptures commonly but erroneously called "The New Testament". We may advantageously use modern Bible helps in making our search through the pages of God's Word. But these helps should be proved, to avoid using misleading publications that are falsely styled "helps". It is good to apply to them the apostolic rule: "Prove all things; hold fast that which is good; abstain from every form of evil." (1 Thess. 5:21, 22, *Am. Stan. Ver.*) The mere religious appearance of a publication should not of itself commend a thing to us, but, by our thorough test with God's Word, it must be proved Theocratic before we hold it fast. It is Theocratic if it recognizes Jehovah as God, Teacher and Manager of his organized people under Christ Jesus his Son. If it is not Theocratic, it should be abstained from. As a guide and help it is not built upon the right foundation and cannot be straight teaching. God's own Word shows that Jehovah has a Theocratic organization composed of his fully devoted people, and that he has always provided the spiritual food and instruction through this organization. If we prove the provisions coming through his Theocratic organization by testing them against his established Word, it shows such provisions to be good, trustworthy and leading to a clearer understanding of the truth. Hence such Theocratic provisions may safely be held fast, and should be.

[22] However, the majority of the people cannot read the original Hebrew and Greek text of the Bible. So an honest person will ask: What version or translation of the Bible shall I use? Well, provided he has Theocratic helps and instructors, and primarily has God's spirit, a person can use any version of the Scriptures and can with it prove and establish the fundamental teachings and prophetic truths. For

19. What is the most progressive study method? and how can we use it?
20. Why study the Christian Greek Scriptures with the Hebrew?
21. What Bible helps may we safely use in our study?
22. What Bible version should a student use, and why?

searching just the ancient Hebrew Scriptures alone a person can even use a version or translation of those Scriptures as made by Jews. But when studying the whole Bible, a person would have to use a version that contains the translation of both the Hebrew Scriptures and the Christian Greek Scriptures. The best are the modern translations using speech current among the people today and hence readily understandable. These have also taken advantage of all the advanced knowledge that has developed concerning the text of the original Bible and its background and idiomatic meaning. On this principle, any version, whether made by Catholic translators or by Protestant translators, can be used.* Even by these own versions of theirs it can be proved that the Catholic and Protestant religious organizations are not teaching the people the genuine Bible truths. None of these versions are inspired, and so some excel in one respect and others in another respect. Theocratic aid will help a person to make the most out of any complete Bible version that he has available. It will expose a badly translated text.

NOT JUST "JUMPING HERE AND THERE"

[23] The publications of the Watch Tower Bible & Tract Society discern, recognize and follow the Theocratic principle. They adhere strictly to God's written Word and thus 'let God be true, though it expose every man as a liar'. (Rom. 3:4) Therefore the Watch Tower publications in the 88 or more languages in which they are issued commend themselves to all nations and people as faithful aids to learning Bible truth. But some religious critics who glance at Watch Tower publications or superficially read them will object: 'Your publications make thousands of quotations from the Bible, all right, but why is it that you take your quotations from here and there? By jumping around that way you can prove anything, even the most fantastic doctrines!' To this we reply: We cannot prove any old thing from the Bible and at the same time have the Bible agree with itself. Yes, we do quote from here and there, from all the Bible books, because its sixty-six books are in harmony with one another. Out of the mouth of several witnesses we try to show the truthfulness of a teaching, and not from just one book or witness. That all books of the Bible are in agreement and unitedly able to contribute proof and support, the apostle Peter proved after Pentecost, when he said: "The times of the restoration of all things, of which God has spoken by the mouth of his holy prophets who have been from of old. For Moses said, . . . And all the prophets who have spoken, from Samuel onwards, have also announced these days." (Acts 3:21-24, *Cath. Confrat.*) How can we show that all the prophets foretold these days and their events and that all taught certain doctrines harmoniously unless we quote from several or all of them? Why, when giving the above speech Peter himself quoted from two parts of the Bible, Deuteronomy 18:15, 19 and Genesis 22:18.

[24] By making our quotations from all parts of the inspired Scriptures we are holding true to God's Word and are following the example of Jesus and his apostles and the writers of the Bible, Hebrew and Greek. Jesus is recorded as having quoted many texts from the Hebrew Scriptures, and they were from many books. In his sermon on the mount as reported by the apostle Matthew Jesus made 21 quotations. Will anyone accuse Jesus of jumping around here and there for making 3 quotations from Exodus, 2 from Leviticus, 1 from Numbers, 6 from Deuteronomy, 1 from 2 Kings, 4 from Psalms, 3 from Isaiah, and 1 from Jeremiah? By doing so was he trying to prove any old thing? No, but to the people's surprise "he taught them as one having authority, and not as the scribes", because he backed up his teaching with the authority of God's written Word.—Matt. 7:29.

[25] Take Paul's argument at Romans 15:7-13. In just those 7 verses he made 4 quotations, namely, from Deuteronomy 32:43 and Isaiah 11:1, 10 and Psalm 18:49 and Psalm 117:1. Thus, like Jesus, he quoted from the Law, and the Prophets, and the Psalms. From these three sections of the Hebrew Scriptures he brought together harmonious proof that, not merely the Jews, but also the Gentile nations were due to glorify Jehovah God for his mercy to all mankind, and hence Christian congregations ought to welcome people from all nations as Jesus Christ does. Said Paul: "And that the *Gentiles* might glorify God for his mercy; AS IT IS WRITTEN, For this cause will I confess to thee among the *Gentiles,* and sing unto thy name. [Written at Psalm 18:49] And again he saith, Rejoice, ye *Gentiles,* with his people. [Written at Deuteronomy 32:43] And again, Praise the Lord, all ye *Gentiles;* and laud him, all ye people. [Written at Psalm 117:1] And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the *Gentiles;* in him shall the *Gentiles* trust. [Written at Isaiah 11:1, 10] Now the God of hope fill you with all joy and peace in believing." —Rom. 15:9-13.

[26] Was Paul here open to the accusation that he was jumping here and there in the Bible and scrambling texts together to support his missionary work outside of the Jewish nation? No, he was not; for these 4 texts from 3 different sections of the Bible were all in agreement in predicting that the good news of God's kingdom was to go to all the nations

* Since its first publication in July, 1879, *The Watchtower* has cited or quoted from more than 40 English versions of the Bible or portions of the Bible.

23 Why do we and can we quote from here and there in the Bible?

24 Whose example do we thus follow? and with what surprising result?

25, 26. At Romans 15:7-13 what quotation method did Paul use? Why?

in His due time. Though from 3 sections of the Bible, all 4 quotations have a common key-word. You will notice it to be *Gentiles,* meaning the non-Jewish nations. Then a few verses later, at Romans 15:21, Paul makes another suitable quotation on the topic of Gentiles, saying: "As it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand." This is a quotation from Isaiah 52:15 and is appropriate, because, although the key-word *Gentiles* or *nations* is not mentioned, yet they are plainly meant. The Jews had been spoken to and had heard, but it was not so with the Gentile nations. Thus Paul by his inspired topical method of study showed us how to draw on Scripture and make quotations to establish, not our teachings nor those of any man, but God's teachings.

[27] In his first letter Peter makes 34 quotations, from 10 different books out of the Law, the Prophets and the Psalms. In his second letter Peter quotes 6 times from three different books. The apostle Matthew, in his gospel account, makes 122 quotations from Genesis to Malachi. Out of those 39 books he quotes 20 and ignores the Apocrypha. Now take the Christian Greek Scriptures as a whole, from Matthew to Revelation. In those 27 books there are 365 direct quotations from Genesis to Malachi, and about 375 more references to those Hebrew Scriptures; or a total of about 740. Now according to Dr. E. Nestle's edition of the "Greek New Testament", it quotes from 35 books of the Hebrew Scriptures, or from all the books except Ruth, Ezra, Ecclesiastes, and Song of Solomon. Think of it, only about 740 quotations and allusions, whereas the Hebrew Scriptures, all together, comprise about 1,384 pages in the original Hebrew text! It is clearly manifest that the inspired writers of the Christian Greek Scriptures did not by any means exhaust all the Scripture quotations that could be made from the inspired Hebrew writings. So we must conclude that most of the quoting of those ancient writings was to be done by the Christians after the apostolic era, particularly those Christians living at the end of the world where the fulfillment of most of the Hebrew Scriptures as well as of the Christian Greek Scriptures would be brought to pass.

[28] This great privilege is ours today, for all the proofs show we are living in the "time of the end" with which this old world closes. Ours is the time foretold at Daniel 12:4, when many should "run to and fro" through the Scriptures and thus, by God's blessing, "knowledge shall be increased." Besides, we today have the writings of Christ's inspired apostles and disciples in addition to the Hebrew Scriptures. So we have more Scripture at our disposal for quotation and proof of doctrine than the apostles had down till John wrote the last five books of the Bible. Romans 15:4 says: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Happy, then, is our privilege today to study all God's Word written aforetime, for today his spirit is outpoured in abounding measure to fathom the deep things of God that are now due to be revealed for the nourishment and guidance of God's people.

[29] And we are to remember that the purpose of our studying the Bible is, not for just our own information, comfort and salvation, but for us to be able to enlighten others that they too may learn to know Jehovah God and his Messianic King, Jesus Christ. It is Jehovah's unobstructible purpose through Christ that furnished the reason for the Holy Bible. It is His purpose that runs through all the Bible books, from Genesis to Revelation. Hence it is His unchangeable purpose that makes all those sixty-six books harmonious and renders them understandable. When we have His spirit and discern his glorious purpose concerning his kingdom by Christ Jesus, we have the key to the successful study of the Bible. Happy we are to the fullest degree if we become doers of God's Word and share with others the benefits of our study, that praise and thanksgiving may increase to Jehovah God through his Son Christ Jesus.

27. What evidence is there about quotations by Christian writers?

28. What happy privilege of study is ours today?
29. What is the key for our successful study of the Bible? Why?

"ANGELS OF PEACE SHALL WEEP BITTERLY"

IS THE time near at hand for the prophecy to be fulfilled written at Isaias 33:7 (*Douay Version*), namely: "Behold they that see shall cry without, the angels of peace shall weep bitterly"? Or, as another translation renders it: "When warriors wail in the open, and the envoys of peace weep sore"? (*Moffatt*) One of such angels, envoys or ambassadors of peace is the "personal representative", so called, of the president of the United States to the pope of Vatican City.

The question of the continuance of this presidential representative to the Vatican was injected into the issues of the 1948 political battle for the presidency between the several political parties with candidates in the field. A Protestant religious editor made bold to ask the presidential candidates where they stood on the then Myron Taylor ambassadorship to the pope. The secretary of the president, who was a candidate for re-election, replied that the Taylor mission "would be terminated when peace is made". This compromising reply offered little hope of early termination, for just when will peace be considered made, and that securely? Likewise, the Republican candidate for the presidency made a skillful political dodge so as not to offend

Roman Catholic voters by answering the question: "There are many questions of administrative policy which an incoming president cannot and should not decide until after he takes office." Nevertheless, he did not succeed in winning the election any more than the one candidate who honestly came out and said: "A country like the United States, which has taken a very special stand with regard to the separation of church and state, should hardly give this kind of recognition to one church without giving similar recognition to all churches."

The Democratic candidate, who was up for re-election, won the needed electoral votes, and so the president's personal representative to the politico-religious head of the Roman Catholic ecclesiastical organization continues. The appointment of this private representative having been made before the United States was maneuvered into World War II, it is now high time to ask of what benefit to American peace relations this peace envoy of the nation's chief executive has been or ever will be. Just because he is sent to the head of a religious organization, is that any guarantee that he will not have part in the fulfillment of the prophecy that "the ambassadors of peace shall weep bitterly" because of the failure of their mission? For the benefit of our readers we here review the developments in this particular case.

September 1, 1939, World War II broke out. About four months later, on December 23, 1939, the president of the United States announced the appointment of an ambassador to the Vatican. Such ambassador was sent to the pope, as the president stated, "as my personal representative in order that our parallel endeavors for peace and the allevia tion of suffering may be assisted." Nevertheless, the next-door neighbor of Vatican City, the duce of Rome leaped into the war just five months later, June 10, 1940. The following year, less than two years after the appointment of the president's ambassador, the United States found his mission a failure, for America then became embroiled in the war. But, continuing, the letter of the president to the pope said: "When the time shall come for the re-establishment of world peace on a surer foundation, it is of the utmost importance to humanity and to religion that common ideals shall have united expression. . . . I trust, therefore, that all of the churches of the world which believe in a common God will throw the great weight of their influence into this great cause." Who is this "common God"?

Jehovah is the God of the Bible, but not the God of the politics and religions of Christendom, and accordingly the "churches of the world" do not recognize him, despite all the testimony delivered by his witnesses on earth. As evidence that the American president, when appointing his personal representative to the Vatican, was ignoring Jehovah, "the God of peace," and was relying on men, note that part of his letter to the pope which said: "This world has created for itself a civilization capable of giving to mankind security and peace firmly set in the foundations of religious teachings. Yet, though it has conquered the earth, the sea, and even the air, civilization today passes through war and travail."

It is impossible to hide the boasting in those words, "The world *has created for itself* a civilization capable of giving to mankind security and peace firmly set in the foundations of religious teachings." But where is the proof of this? The ambassador he appointed was Myron C. Taylor, a former head of the United States Steel Corporation, one of the greatest corporations on earth, which devotes most of its energy and money to building war equipment for the destruction of human lives. Surely no sensible person would say that such a man represents the great "Prince of Peace", Christ Jesus. To weaken the objection of other religionists to his appointment, the American president announced that he had also invited the president of the Federal Council of Churches (ostensibly Protestant) and the president of the Jewish Theological Seminary of America to consult with him and to act as spokesmen for American Protestantism and American Jewry, in the common cause of the three faiths. He thus proposed a closer relationship, if possible, between religion, politics and finance to govern the earth for themselves regardless of Jehovah's purposes through his Son Jesus Christ.

Here is a concrete example and most persuasive proof that religion, politics and commerce of Christendom are closely linked together for the purpose of establishing world peace, regimenting the people, and ruling the earth. This is in effect a claim that man is able to do what Almighty God alone can do. This, in connection with the boast of what the world has created for itself, is assuming to do that which is impossible for man to accomplish. Any claim by man to do that which God alone can do is properly defined as "blasphemy". The combination of organized religion, politics and commerce is in open opposition to Jehovah's Theocratic Government by Christ Jesus, and therefore the above boasting words are Scripturally blasphemous. Jesus Christ, the King anointed by Jehovah God, said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30) In seeking world domination for itself the political, commercial, religious combine does not gather with Christ Jesus the rightful King, but opposes him. This is proof that it is Satan, "the god of this world," that is using organized religion, politics and commerce to deceive mankind and to plunge them into destruction at the oncoming battle of Armageddon. Hence "the ambassadors of peace shall weep bitterly".

Even if we conceded that the purpose of the above-concerned persons to establish peace on earth is sincere, yet that does not alter the matter in the least, because their announced purpose is exactly contrary to the announced purpose of Jehovah God and in defiance of his Holy Word, thus proving they are the unwitting tools of the "god of this world" and his malignant demons. The declarations sent out continually by religionists, politicians and commercial giants are directly against Almighty God and Christ his King, and are in defiance of Jehovah's words respecting Christ Jesus: "Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall declare judgment to the nations. . . . And in his name shall the nations hope." (Matt. 12:18, 21, *Am. Stan. Ver.*, margin; Isa. 42:1-7) Jehovah God's announced purpose will be carried out with respect to Christ Jesus, because he has so stated, at Isaiah 46:11.

ULTIMATE FAILURE OF PEACE EFFORTS

With real satisfaction the pope received the message of the late F. D. Roosevelt and notified the president that his ambassador would be well and gladly received. Five days later, December 28, 1939, the pope made a personal call upon the then king of Italy, and concerning this the Associated Press said: "Pope Pius XII called upon Italy's king and queen today in the first visit by any pope on a temporal prince in more than seventy years. . . . The pope went to the Quirinal palace amid great pomp and ceremony." In this course the pope was not following the example of the meek and lowly Christ Jesus, whose vicegerent he claims to be. The press report further said that the pope, in a brief speech after the ceremonial meeting with the king and queen, said "the visit resealed the happy accord between church and state". But this visit did not guarantee the royal happiness of the king and queen, for today the king and queen are out, a republican form of government rules Italy, but the Lateran accord between Pius XI and Mussolini still holds the country in religious servility to Vatican City.

Naturally the Catholic press, and all other religion-controlled publications, are to be found supporting the united efforts of the religious, political and commercial combine to establish its kind of world peace, as suggested by the late president of the United States and his present successor. For some time now the public press has been boldly supporting the religionists, because the Roman Catholic Hierarchy has succeeded in placing trusted representatives in every organization of the metropolitan press. Moreover, the Catholic press has become a tremendous factor in influencing the people in all parts of Christendom. In America it is recognized as a vital part of the Hierarchy's political machinery and was encouraged greatly by pope Pius XI, who saw it as a powerful agency of Catholic Action, to promote co-operation between Hierarchy and laity for the attaining of Roman Catholic aims. On international issues this Catholic press has always advocated whatever political course would further church power. While it propagandizes for a peace according to the Hierarchy's religio-political ideas, at the same time it stoutly attacks and misrepresents those who preach lasting peace only through Jehovah's kingdom by Christ Jesus, namely, Jehovah's witnesses. For example, *The National Catholic Almanac* for 1948, under the heading "Events of Catholic Interest in 1947", said for the dates January 1-4 the following:

"'Anarchical moves' of the *Jehovah's Witnesses* in Canada were characterized as 'dangerous in times of peace as in war' in a statement issued by the hierarchy of the Province of Quebec, who considered it their duty again, as in September 1943, to 'denounce the anarchical moves of this sect.'" (Page 723, ¶3)

It is quite evident that the primary purpose of the Roman Catholic Hierarchy is to rule the earth politically, religiously and commercially. Divine prophecy now in course of fulfillment shows beyond all doubt that the end of this world under Satan is at hand and that the climax of our global trouble will soon be upon the world in the form of the "battle of that great day of God Almighty". (Rev. 16:14) In the face of all the Scriptural and factual proof to this effect the religionists today take the lead in a united effort to perpetuate the rule of the world by men, and all this contrary to God's announced purpose. In their endeavors to accomplish their own purpose the religionists disregard the truth of God's Word and freely resort to lies in order to win popular favor and political support.

Knowing that the religionists would resort to lies, Jehovah God through his prophet Isaiah foretold that the religionists, in justification of their conduct, would say, particularly in these latter days: "We have made lies our refuge, and under falsehood have we hid ourselves." (Isa. 28:15) Exactly this is what the religious press, especially the Roman Catholic press, is doing today, not hesitating to resort to all manner of lies to deceive the people, as when it persists in falsely accusing Jehovah's witnesses of being Communists and anarchists. The press, under the control of the Hierarchy, advocates a unity with any political movement that will further the interest of the Hierarchy, and does not hesitate to resort to all manner of lies to cover up their wrongful course and to ease their own conscience. The fact that the religious elements would do this is strong proof that it is the Devil and his associated demons that are back of the world movement of religion, politics and commerce to now bring about a world peace with the old crowd still dominating everything. Satan the Devil is the chief among all liars. He is the father of lies, and in him there is no truth, and his supporters and dupes follow exactly his lead. (John 8:44) False religion is his chief instrument on earth, and the fact that the politicians of the West keep calling for "more religion" supports the conclusion that the Devil is trying to plunge a deceived world into destruction, at Armageddon.

In 1939 the American president's letter to the pope and his appointment of an ambassador to the Vatican and his calling leading Protestants and Jews to join with him in establishing world peace was hailed by the press as the greatest news of modern days. But, after these ten years of time, how far has all this appeal to organized religion succeeded in facilitating peace and guaranteeing it? It may be expected that in due time the nations, under the dictates of their best interests, will arrive at some sort of peace agreement, and then the religious and political leaders will receive great honor and praise at the hands of the deluded masses of the people. Then, so the Scriptures point out, those who have yielded to the lying propaganda and false hopes will say concerning the world rule of organized religion, politics and commerce, the symbolic "beast", these words: "Who is like unto the beast? who is able to make war with him?" (Rev. 13:4) Then this worldly combine, drawn together and acting as the visible representatives of the "god of this world", will boastingly say: "We have brought about a durable peace," and they will calm people with the words, "Peace and safety!" But what shall follow for these "ambassadors of peace"? The prophetic Word answers: "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. 5:3) When that occurs, the human "angels of peace" are destined to weep in great bitterness before they go down into destruction.

Therefore do not let yourself be deceived by these false movements and propaganda for peace for this doomed

world. Through his Word Jehovah God admonishes those who would find safety in the coming day of His wrath to "seek righteousness, seek meekness" before that great and terrible day comes like a thief. (Zeph. 2:1-3) That is to say, Let those who earnestly desire safety and protection under God's care be diligent to seek and to do what is right and to ascertain from His Word what is the right course. They must be anxious and willing to hear and to obey the Word of God, because their thus hearing and obeying is better than all the self-prescribed sacrifice that they could perform. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion [against Jehovah God] is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. 15:22, 23.

In an indirect way the Roman Catholic Hierarchy and similar religious leaders urge the people to refuse to heed the Kingdom message of God's Word when brought to them by Jehovah's witnesses. The deluded religious flocks, for fear of the clergy, fall into the snare of Satan the Devil. The honest and sincere persons of good-will, who courageously heed God's Word, seek righteousness and meekness, and only such will find the way of escape and safety, whereas the stubborn and rebellious ones will weep and perish at Armageddon.

A LETTER ON "HADES"

Dec. 13, 1948.

Dear Sir:

Herewith our reply to your letter of December 8, being your third communication upon your question to us:

"What objective evidence do you possess which supports your belief that 'hades means the grave'?"

First of all it may be well for us to quote the information that is available to you in the *Webster's New International Dictionary* (Second Edition) (1943) under the heading of "HADES". It reads: "Hades. . . . 2. The abode or state of the dead; the place of departed spirits;—used especially in the Revised Version of the New Testament instead of the 'hell' of the Authorized and the earlier English versions. Compare SHEOL."

Note that the above dictionary definition says "hades" means either the abode or the state (that is, the condition) of the dead. But now turning to the same dictionary for its information on SHEOL, we find the following definitions: "Sheol. [Hebrew *she'ol*] The underworld; the abode of the dead, conceived by the Hebrews as a subterranean region clothed in thick darkness, return from which is impossible; the place of departed spirits; hell; Hades; also, the grave;—used especially in the Revised Version of the Old Testament. Compare HADES."

Note that the above dictionary definition says the Hebrew word "sheol" means "hell; Hades; also, the grave". And, mind you, these are not our definitions, but those of a secular authority, the new Merriam-Webster edition of the dictionary.

To you it may not be significant, but to us it betrays a lot of information, and it agrees with the dictionary definitions above, that the Hebrew word "sheol" occurs in the original text of the Bible 65 times, and in the King James Version Bible it is translated "hell" 31 times, "grave" 31 times and "pit" three times. Does this indicate that "hell", "grave" and "pit" mean one and the same thing? Confirming this conclusion is the fact that in the *King James Version* we read "hell" in the text at Psalm 55:15 and 86:13 and Isaiah 14:9 and Jonah 2:2, but in the marginal reference it reads "Or, the grave."

In the third century before Christ the Hebrew Scriptures began to be translated into Greek to form the Greek *Septuagint Version* (*LXX*). In this version the translators rendered the Hebrew word "sheol" by the Greek word "hades". For instance, at Psalm 55:15 cited above the Greek *Septuagint* (*LXX*) reads: "Let death come upon them, and let them go down alive into Hades, for iniquity is in their dwellings, in the midst of them." (S. Bagster translation) And Isaiah 14:9 cited above reads: "Hades from beneath was in uproar to meet thee; for thee were roused all the giants who had ruled the earth." (C. Thomson translation) And Jonah 2:2 cited above reads: "I cried to the Lord my God, and he hearkened to me: thou didst hear my cry from the womb of Hades." (C. Thomson)

In Jesus' day the *koiné* or common Greek was spoken throughout the civilized world, and the writers of the Christian Greek Scriptures wrote in this *koiné* Greek. Most of their quotations from the Hebrew Scriptures were from the Greek *Septuagint* translation. Hence the apostles and disciples in their writings adopted the word "hades" as the proper rendering for the Hebrew "sheol". For example, at Acts 2:27, 31, cited in our previous letter to you, Peter quotes Psalm 16:10 where the Hebrew "sheol" occurs, but Peter uses the Greek word "hades" and says: "Because thou wilt not leave my soul unto Hades, . . . he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption." (*Am. Stan. Ver.*) The *King James Version* uses "hell" instead of "sheol" and "hades". Now it is interesting to note that at Revelation 20:13, cited in our previous letter to you, the apostle John uses the word "hades" and the *King James Version* renders the verse: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them"; but in the marginal rendering it reads: "Or, the grave." Also at 1 Corinthians 15:55, where Paul quotes Hosea 13:14, both these verses being cited in our former letter to you, the *King James Version* renders "hades" as "grave", but in the margin it reads: "Or, hell." Now it would be consistent for you to write the publishers of the various editions of the *King James Version* which have these marginal references and ask them what objective evidence they have which supports their showing in the marginal renderings that "hades" as well as "sheol" means the grave or hell. We should be interested in what reply you would get.

Now as to the meaning of words in the *koiné* Greek text of the Bible, we refer to the introduction of Liddell and Scott's *Greek Lexicon* (1940 edition) which says: "For the illustration of Biblical usage from Hellenistic and later Greek we have a most valuable aid in Moulton and Milli-

gan's *Vocabulary of the Greek Testament*, which (within its natural limits) may almost be regarded as a Lexicon of the *koiné* as a whole."

Quoting, now, the said *The Vocabulary of the Greek Testament* by Moulton and Milligan (Part 1), edition of 1915, page 9, under the heading "hades", we read: " . . . Except for its appropriation from the literary language to represent *Sheol* in the *LXX*, we should probably not find it in the New Testament. It is significant that Paul substitutes *thánate* [*O death*] for *háde* [*O hades*] when quoting Hosea 13:14 in 1 Corinthians 15:55. Prof. W. M. Calder tells us the word is common on tombstones in Asia Minor—doubtless a survival of its use in the old Greek religion." So if "hades" were not associated with the grave, why should we find it mentioned commonly on tombstones over in Asia Minor where they once spoke the *koiné* Greek? Also Parkhurst's *Greek & English Lexicon* (1845 edition) defines "hades": *"The invisible receptacle* or *mansion of the dead* in general." It then quotes part of Matthew 16:18 and translates it: *"the gates of hades,* or *of the grave."* It then cites us to Isaiah 38:10 where the very same expression occurs in the *LXX*, namely: "I said in the height of my days I shall go down to the gates of Hades." (*Thomson*) But S. Bagster renders the verse: "I said in the end of my days, I shall go to the gates of the grave." Thus one translator uses "hades" in English and the other translator uses "grave". What, then, are we to understand that "hades" means?

What understanding are we given that "hades" is when we read in the *Septuagint*, at Ezekiel 32:27: "And they are laid with the giants that fell of old, who went down to Hades with their weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life." (*Bagster*) And also at Amos 9:2: "Though they hide themselves in hell, thence shall my hand drag them forth; and though they go up to heaven, thence will I bring them down." (*Bagster*) The *King James Version* reads here: "Though they dig into hell, thence shall mine hand take them." Certainly the language here suggests that "hades" or "sheol" or "hell" here means the "grave"; especially so when Webster's Dictionary says "grave" is derived from the Anglo-Saxon verb *grafan* meaning to *dig*, and that "grave" means "an excavation in the earth as a place of burial". This helps us to understand the thought of David when he says, at Psalm 139:8: "If I make my bed in hell [*Hebrew* sheol; *LXX* hades], behold, thou art there." How fortunate this was for Christ Jesus when he was in hell, sheol, or hades!

In 1942 our Society published the book entitled "The New World". On page 237 it quotes Job 14:7-10, which asks the question, "But man [of integrity] dieth, . . . and where is he?" Then our book goes on to say: "He is dead, and in Sheol, which word the King James Version Bible translates 'grave'. Sheol is also translated 'hell' at Job 11:8; 26:6, and translated 'pit' at Job 17:16. Another word that Job uses and that is translated 'grave' is *qebher*, at Job 3:22; 5:26; 10:19; 17:1; 21:32. What is the difference between both words translated 'grave'? *Sheol* means a pit or hollowed-out place, a condition of darkness and lifelessness where all the dead go. (Job 10:21, 22) The Scriptures speak of only ONE Sheol. Hence it means the one and same condition of all the dead, whether some are due for a resurrection therefrom or not. *Qebher* means a mound or heap as raised up, for a memorial and in hope of a resurrection. There are MANY such graves, one, in most cases, for each dead one buried. Christ Jesus went both to *Sheol* and the grave (*qebher*), and was raised out of both unto life. (Psalm 16:10; Isaiah 53:9; Acts 2:27-31) 'Hell,' in the Bible, does not mean torment."

Because there is just one "sheol" or "hades", our first letter to you said that hades referred to grave in a general sense, and not to a particular grave of any individual. But your third letter gives us to understand that you believe "hell" or "hades" means a place of torment, particularly as you quote to us from the account by Jesus of the rich man in "hell" and the poor man in Abraham's bosom, and call attention to the words: "The rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." (Luke 16:22, 23, *Am. Stan. Ver.*) Now, Mr. ———, please read again our publications *Hereafter* and *Theocratic Aid* and you will find that neither these nor any of our publications say that Jesus here spoke "absurd" language. If you will read *Hereafter* and also *Refugees* you will find that they say that Jesus did not utter anything unreasonable here but spoke a parable, and then these booklets give a reasonable and factual explanation of Jesus' parable to show that he spoke sense and uttered prophecy, but that he veiled it in symbolic language.

No, Jesus did not utter absurd language, but what our publications say is that you or any clergymen who would give a literal meaning to Jesus' saying reduce the parable of our Lord to absurdity and make him the speaker of absurd ideas. Have you ever known a literally dead man to lift up his eyes? If a literal rich man were meant by Jesus and he were literally dead and in the literal Hades, then it would be absurd because of being contradictory to the rest of the Bible to say that the rich man lifted up his eyes and was in torments. If he were in the literal Hades in the earth, how could he see Abraham with Lazarus in his bosom afar off with a gulf in between? In Hades how could the rich man see anything or know any torments, especially since God's Word says, at Ecclesiastes 9:5, 9: "For the living will know that they shall die: but the dead know nothing, and there is no longer any reward to them; for their memory is lost. Whatsoever thine hand shall find to do, do with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in HADES whither thou goest." (*LXX*, Bagster) Also at Psalm 6:5: 'For in death there is no remembrance of thee: and who will give thee thanks in Hades?' (*LXX*, Bagster) So, to reduce Jesus' words to any sense, we must discern that he spoke a parable, not of any particular man, but of a class or group of people who are not literally dead but who are figuratively in a CONDITION like that of the dead in Hades. Because they are actually alive on earth, but yet dead to certain favor from God, they are in fiery torments in this life.

Finally, if "hades" is a place of eternal torment, how could Jehovah God inspire his prophet Hosea to say: "I will deliver them out of the power of Hades, and will redeem them from death: where is thy penalty, O death?

O Hades, where is thy sting? comfort is hidden from mine eyes." (Hosea 13:14, *LXX*, Bagster) And C. Thomson renders this: "Him I will deliver from the power of the grave, and from death I will redeem them. O death, where is thy punishment? Where is thy sting, O grave? Is comfort hid from mine eyes?" One translator says "Hades", and another "grave". Just how this destruction of "hades" will take place Revelation 20:13, 14 tells us, saying: "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire." (*Am. Stan. Ver.*) So Hades will be brought to its death by bringing all the dead that it holds out of it. Those proving unworthy of life after being delivered from Hades will not be restored to it, but will be destroyed in the second death.—Revelation 20:15; 21:8.

Because you wrote us at length we have taken the time to write you at length. Now with this letter we close our correspondence with you upon this subject. If you are not convinced of the correctness of the position of our publication, then we leave you to do your own further research work, to arrive at whatever conclusion you prefer.

Humbly before God and sincerely to you,

Watchtower Bible and Tract Society, Inc.

ANSWERS TO LETTERS

IN RE 1 TIMOTHY 6:16

Dear Brother:

Replying to your letter re 1 Timothy 6:16:

In the April 15, 1946, issue of *The Watchtower,* and its leading article "'Changed' to See God", paragraph 2, it says: "... The Christian apostle Paul was once struck blind for three days by a dazzling heavenly vision, and he could with real appreciation write concerning the Son of God, who is the image of God his Father: 'The King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.' (1 Tim. 6:15, 16; Acts 22:6-11; 9:3-9) It is self-evident, therefore, that flesh and blood can never go to heaven. Man is not so destined. 'Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.'—1 Cor. 15:50."

Our articles on immortality in the issue of November 15, 1948, harmonized with the foregoing. Certainly if the glorified Jesus is the "express image" of the heavenly Father Jehovah, then, if Jesus the Son has immortality, his heavenly Father likewise has it; so that 1 Timothy 6:16 thus becomes an argument for the truth that Jehovah God has immortality as well as his Son upon whom he conferred it at resurrecting him from the dead. It was on this basis that 1 Timothy 6:16 was permitted to be used with reference to Jehovah God in the book *"Let God Be True".* As to the statement that the King of kings "only hath immortality", this follows the Scriptural rule expressed at 1 Corinthians 15:27: "It is manifest that he is excepted, which did put all things under him [Christ Jesus]." Thus Jehovah God is excepted in Paul's statement when using "only" regarding the King of kings Jesus Christ. It is understood, and does not need saying, that Jehovah God possesses immortality, for solely on that account was his Son Jesus Christ the "only" creature that possessed immortality at the time that Paul wrote to Timothy.

Faithfully yours in Theocratic service,

Watchtower Bible and Tract Society, Inc.

ANSWERING AN INQUIRY ON 1 PETER 3:19

Dear Sister:

The reading "In it Enoch went and preached even to those spirits that were in prison", as found in *An American Translation* at 1 Peter 3:19 is not the true reading of any Greek text, but is entirely a conjecture by some textual critics, such as Schulz and Harris, as to how the text should read.

In a note given in *The Goodspeed Parallel New Testament,* Edgar J. Goodspeed says: "3:19 *he went:* The reference is to the mission of Enoch to the fallen angels described in the Book of Enoch, chaps. 12-16; the name ENΩX has probably dropped out of the Greek text, by an error of the eye, after ENΩKAI ('in which also'), but even without it the reference is to Enoch, the hero of that well-known book. All the allusions in vss. 19 and 20 fit that story, which in turn rested on Gen. 6:4–7:4. The Book of Enoch is expressly quoted in Jude, 14, and referred to in II Pet. 2:4. It was well known to later New Testament writers but in later centuries was lost sight of and was rediscovered by James Bruce in Abyssinia in 1773 in an Ethiopic version. The 'spirits that were in prison, who had once been disobedient, when in Noah's time God in his patience waited for the ark to be made ready,' is an unmistakable allusion to the imprisoned angels visited by Enoch; it is not a reference to the dead." This shows Goodspeed's reason for not following the Greek text before him but yielding to a conjecture.

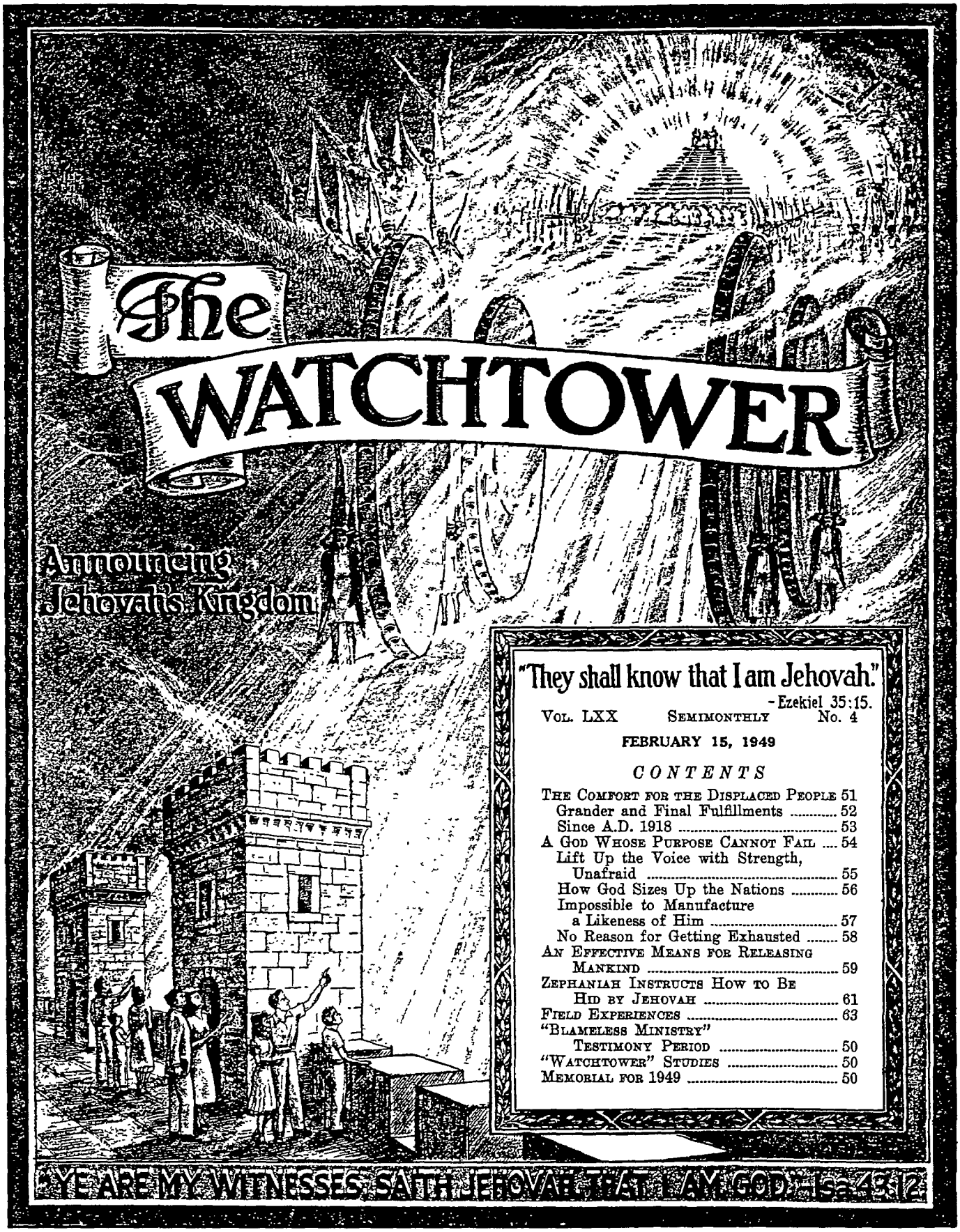
Moffatt's translation renders the verse like *An American Translation,* but in a footnote Dr. Moffatt explains he so renders it because of "Accepting the emendation of Dr. Rendel Harris that Ἐνώχ has been omitted after ἐν ᾧ καὶ (ENΩKAI [ENΩX]), by 'a scribe's blunder in dropping some repeated letters.' The story of this mission is told in the Book of Enoch."

We do not accept the above renderings of Goodspeed and Moffatt because they are based on conjecture, and not on either the true Greek text or the facts of Scripture.

Faithfully yours in Christian service,

Watchtower Bible and Tract Society, Inc.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.—John 10:27-29.



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

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FEBRUARY 15, 1949

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The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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ALL 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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"BLAMELESS MINISTRY" TESTIMONY PERIOD

The ministry of God's Word must be carried forward through cold and heat for God's ministers not to be blamed. Hence February is experiencing no stoppage of the proclamation of His kingdom publicly and from door to door. The service calendar announces it as "Blameless Ministry" Testimony Period, and it is the second month of the 1949 campaign for subscriptions for the Watchtower Society's magazines. The offer that all those who talk God's kingdom are therefore making to all their contacts is a year's subscription for both *The Watchtower* and *Awake!* together with the premium of a bound book and a booklet, at just $2 (American money) for the full set. Preferably the latest book, *"Let God Be True"*, and one of the latest booklets, *The Joy of All the People* or *Permanent Governor of All Nations*, should be offered as the premium. Whether in the Northern or in the Southern Hemisphere, February is a difficult month to pull through, but faithful ministers will not come under blame for slacking the hand. *Watchtower* readers will not want to come under blame for failure regarding the ministry of God's Word, and so we invite their inquiries and requests as to a share in it. May your report at the end of the Testimony Period prove you blameless.

"WATCHTOWER" STUDIES

Week of March 20: "The Comfort for the Displaced People," ¶ 1-14 inclusive, also "A God Whose Purpose Cannot Fail," ¶ 1-6 inclusive, *The Watchtower* February 15, 1949.

Week of March 27: "A God Whose Purpose Cannot Fail," ¶ 7-25 inclusive, *The Watchtower* February 15, 1949.

MEMORIAL FOR 1949

According to due reckoning, Nisan 14 will begin at sundown of April 12, 1949. This agrees with the Metonic or 19-year cycle, in harmony with which Nisan 14 began on the same date, April 12, in 1930. Therefore after 6 p.m., Standard Time, of Tuesday, April 12, of this year, all companies of God's consecrated people will convene at some agreed place and hour to celebrate the annual Memorial of Christ's death. Meeting should be formally opened with song and prayer, after which some consecrated person, a competent brother of the anointed remnant, if possible, should give a presentation, by reading or extemporaneous speech, on the meaning of the event. Then after a prayer for the divine blessing specifically on the Memorial bread and wine, these emblems should be served together for any of the remnant to partake of according to God's command through Christ. Let the emblems be unleavened bread and fermented red wine to correspond with what our Lord used. All persons of friendly interest, though not of the consecrated remnant, are cordially invited to attend and sit in their midst, to hear and behold all that takes place, for their own edification and their observation of the obedience of God's people to his commandments. Meeting should be closed with song and prayer, after any appropriate service announcements have been made.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX FEBRUARY 15, 1949 No. 4

THE COMFORT FOR THE DISPLACED PEOPLE

"Comfort ye, comfort ye my people, saith your God."—Isa. 40:1.

JEHOVAH had until recently a displaced people. No, we do not mean the fleshly Israelis of modern times, but we mean the Israelites after the spirit. Since A.D. 1918 the latter have been restored, and all nations are witness to this remarkable fact. This restoration of spiritual Israelites was long ago foretold and was foreshadowed by the reinstatement of his chosen people of old. Immediately after telling the Israelite king Hezekiah of the then approaching destruction of Jerusalem and the deportation of both the royal household and its subjects to Babylon, Jehovah's prophet Isaiah followed up with these words promising a restoration: "'Comfort, O comfort my people,' says your God; 'speak to the heart of Jerusalem, and call to her, that her time of service is ended, that her guilt is paid in full, that she has received of the LORD's hand double for all her sins.'"—Isa. 40:1, 2, *An Amer. Trans.*

[2] A comfort indeed it must have been for the Israelite captives in Babylon when the seventieth year of Jerusalem's desolation came and Daniel the prophet assured Jehovah's chosen people that the time of Jerusalem's hard service in exile was up; that the guilt for all her violations of God's law was now considered paid in full by her terrible experience; and that in her seventy-year-long desolation she had received a "double" or "full punishment", "according to the full measure," for all her sins. (Isa. 40:2, *Moffatt; Rotherham*) This meant that the royal city was to be rebuilt and repopulated with God's people and there they would worship him at his restored temple. Ah, yes, Jerusalem was the place where he had chosen to put his name, and so, not for the Israelites' sake, but for his own name's sake, he purposed to raise up Jerusalem and her temple again. —Ezek. 36:21-32.

[3] But how was it possible to comfort God's captive people with a return to their homeland? By a straight route through the Arabian desert from Babylon to Jerusalem was a journey of at least 525 miles, over an almost trackless country. How were they to get back to their beloved country and to the site of the holy royal city? Why, by the way which their miracle-working God would prepare, either direct through the wilderness or over a more roundabout way. The main thing was that he would go before them as their Leader. He would also act as their rearguard. That a whole people should be restored to the soil from which they had been uprooted seventy years previous, this would be the miracle of those times testifying to Jehovah's saving power as the only living God. Impossible as it might seem, he would provide a way to get back, because, almost two hundred years in advance, he caused his prophet Isaiah to utter these words for the comfort of his displaced people: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it."—Isa. 40:3-5, *Am. Stan. Ver.*

[4] It was not really for Jehovah himself that the way through the desert must be prepared. It was actually for the more than 49,000 Israelites that returned in one body to Jerusalem. For these the highway through that wild country must be cast up in certain places, leveled off in other places, and smoothed out like a plain elsewhere. As for Jehovah God personally, he would go invisibly before them as a trusty Guide, careful for the well-being of his faithful remnant of worshipers and fully able to bring them safely to their destination. Centuries before that he had demonstrated how he could do so, when he brought his people out of Egypt, through the desert, and into the Promised Land, while the "angel of Jehovah" went before them in a pillar of cloud by day and a pillar of fire by night. All of Jehovah's enemies had sought to destroy the chosen people upon whom his name was called. Now it would be to his eternal glory for him to deliver his helpless people from mighty Babylon and restore them to his holy worship at his temple in their God-given land. By accomplishing this marvelous restoration and by

1, 2. How did God foreshadow restoration of spiritual Israel?
3. How and by what way would his displaced people return home?
4. How would Jehovah's glory be revealed and all flesh see it?

reviving his worship at Jerusalem the "glory of Jehovah" would be revealed before all Gentile nations, and flesh of all races, nations and peoples would see it. Like it or not, they would be forced to see that Jehovah is the living and true God and that long before this he had spoken it and now he had done it. This fulfillment of purpose would vindicate his name, word and all-power.

GRANDER AND FINAL FULFILLMENTS

5 That miraculous fulfillment, occurring in 537 B.C., is not all there is to the prophecy of Isaiah 40:1-5. It has grander fulfillments. This is made certain for us by the application that the inspired Christian writers make of Isaiah's prophecy, chapter forty. The gospel writers Matthew, Mark and Luke specifically tell us that John the Baptist was a fulfillment of Isaiah 40:3, concerning the voice crying in the wilderness. (Matt. 3:1-3; Mark 1:3-5; Luke 3:1-6) Even John, under inspiration of God's spirit, identified himself as a fulfillment. When asked by the religious authorities of Jerusalem who he was, "he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." (John 1:23, *Am. Stan. Ver.*) Necessarily, then, to agree with the full prophecy, the command applied in John's day, "Comfort ye, comfort ye my people, saith your God." The way to be prepared must be for the comforting of God's people. The comfort must be by delivering them from enemy power, power like Babylon's. How so?

6 True, when John the Baptist appeared in the wilderness of Judea A.D. 29, the Israelites had been resettled on their homeland for more than five hundred years. But, though back in their Promised Land, they were without a king and kingdom of their own. They were subject to Gentile domination which had continued uninterrupted since 607 B.C. when Jerusalem fell before the crushing power of Babylon. Many Israelites still hoped in God's promised kingdom. For such it was not only a startling announcement but also a comforting message that John began crying out in the wilderness: "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1, 2) Surely that kingdom meant deliverance! How full a deliverance they did not then appreciate. It needed to be from more than the aggressive Roman empire, for they were also subject to the more oppressive power of sin, whose author is Satan the Devil. Their being unable to keep God's law delivered to them by the prophet Moses should have made the Israelites keenly realize their bondage to sin, for by that law a knowledge of sin was meant to be imparted to God's chosen people.

7 The principal freedom to be desired, therefore, was deliverance from bondage to sin and bondage to the Devil's organization. God's kingdom alone could bring that deliverance, and John was announcing that this kingdom was near. He was sent to prepare the way for Jehovah God to lead his people into that kingdom. John did so by preaching a course of repentance for those Israelites who realized their bondage to sin and the Devil. Thus he prepared them to accept the Messiah, the Redeemer from sin, by whom God would lead them into the freedom of the kingdom of God.

8 When the Messiah, Jesus Christ, appeared, he preached the truth to them, and he said this truth would make them free. He said he came to give his life a ransom for the many who would believe him to be the promised Savior. His ransom sacrifice procured God's forgiveness of their sins and their freedom from divine condemnation. The Messiah's name was called "Jesus", because, as Jehovah's angel said, "he shall save his people from their sins." For those who accepted him and became his people, the "warfare" or time of hard service to sin and the Devil was accomplished, was past, and their iniquity was pardoned, and their receiving from Jehovah's hand the full punishment or "double" for all their sins was finished.

9 John's preparing of Jehovah's way for the Israelites began six months before he baptized Jesus as the Messiah. Some forty days later he pointed the Israelites to Jesus as the Messiah, with the words: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) About six months after this John was cast into prison by King Herod. So John's preparing of the way in the desert continued for little more than a year. Yet it succeeded in putting those Israelites who longed for deliverance from the bondage of sin and the Devil in touch with the King who represented Jehovah God.

10 It was after John was thrown into prison that Jesus went into Galilee and there began preaching the message of deliverance, "Repent: for the kingdom of heaven is at hand." (Matt. 4:12-17) Then Christ Jesus as Jehovah's Representative began leading the repentant remnant of Israelites over the highway toward freedom from the bondage to religious errors, sin and the Devil's organization, into peaceful relations with Jehovah as heavenly Father and into blessed connection with the kingdom of heaven. They got free from the Jerusalem on earth, which was "in bondage with her children", and they became the children of God's "woman", the "Jerusalem which is above". As Paul said to genuine Christians: "But Jerusalem which is above is free, which is the mother of us all. So then, brethren, we are not children of the bondwoman, but of the free."

5, 6. Who was the "voice of one crying", and with what comfort?
7, 8. What was the principal freedom, and how was it to be obtained?
9, 10. How did John prepare the way, who led over it, and to what?

(Gal. 4:25, 26, 31) Here, indeed, was a deliverance from bondage in a situation out of God's favor, just as much as the deliverance of the Israelites from Babylon more than five centuries earlier. It was accomplished through Jehovah's Son, Christ Jesus, who said: "If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

[11] That which attracted the Israelites from all parts of the earth and induced them to follow Christ Jesus over the highway through this world's wilderness was God's kingdom, which Jesus proclaimed. Jesus was the One whom God anointed with his spirit to be the King in that Government, so that Jesus could correctly say to the Jews among whom he stood: "The kingdom of God is among you." (Luke 17:21, *marginal reading*) Thus God's kingdom, as represented by his King Christ Jesus, was the great Signal that the Lord God raised up. This was particularly so after Jesus died a faithful death, was resurrected and glorified in heaven and then he poured out the holy spirit upon his consecrated followers from Pentecost onward. Led by that spirit after Pentecost the faithful remnant of repentant Israelites marched to the Signal over the highway that had been prepared to lead to it. This was the early spiritual fulfillment of Isaiah's prophecy: "Pass through, pass through the gates, prepare the way of the people; grade up, grade up the highway, clear it of stones; raise a signal over the peoples." (Isa. 62:10, *An Amer. Trans.; Moffatt*) Jehovah God thus gave his people the vital spiritual deliverance by bringing them out of worldly bondage into the Kingdom privileges with his Son Jesus Christ. The "glory of Jehovah" was thus revealed, and all flesh saw him in the role of Deliverer. First the Israelites saw it with appreciation, and then the rest of the nations on earth. It was as Jehovah God has spoken.

SINCE A. D. 1918

[12] However, these events of the first century did not make the fulfillment of the prophecy complete. They could not. At that time the anointed King of God's kingdom had only made his appearance on earth and laid down a ransom sacrifice for his people and had gone back to heaven to sit at Jehovah's right hand. God's kingdom by him did not then begin. The "seven times" that were allowed for uninterrupted Gentile domination of the earth had yet many centuries to run. Extending 2,520 years from Jerusalem's destruction in 607 B.C., they ended first in 1914 (A.D.) Then came Jehovah God's own appointed time for him to take his rightful power over earth and begin to reign toward it by his anointed King Christ Jesus. The signs which Jesus foretold for the end of this world prove that Jehovah's kingdom by him began exercising power toward our earth that year, for in 1914 those predicted signs started fulfilling, beginning with World War I. These signs included a great persecution of those Christians who were proclaiming the end of the Gentile times and the start of God's kingdom by Christ Jesus. (Matt. 24:7-14) There were many inducements to fear applied by the enemy to these witnesses of Jehovah. Violent demonstrations of opposition were made and unjust restrictions were placed upon their activities. As a result they were dragged into a captive state, like that of the exiled Israelites in Babylon.

[13] Jehovah God was displeased at their manifestation of fear and their inaction at a time when the Kingdom was to be preached to all the nations. Under his indignation they suffered in captivity at enemy hands. (Isa. 12:1) But he did not leave them comfortless. When they had experienced their term of hard service and paid the full measure of punishment for their failure in God's service and righteous cause, he sent the evidence that their iniquity had been pardoned. In 1919, the first postwar year, the great comfort came. By his King Christ Jesus at the temple Jehovah God began releasing his repentant people from their Babylonish captivity. Then a voice was heard through the unfolding Word of God, bidding his captive people go forth from their captivity of fear and religious ignorance. Follow Jehovah's King and Leader for you, Christ Jesus, over the highway through the wilderness of this world back to the true and fearless worship and service of Jehovah God. As the Establisher of the Kingdom, he raised up Christ Jesus as the great Signal on the heavenly Mount Zion, and to this great royal Signal all peoples seeking peace and happiness under a perfect, righteous Government must assemble. They must take their stand on his side and identify themselves with the Kingdom so as to gain everlasting life and deliverance from this world doomed now to an early destruction. They must lift up or raise this Signal on earth by making Christ known as the rightful King of this earth which is God's footstool.

[14] A courageous remnant of Jehovah's faithful witnesses responded to the "voice" that called attention to the "way of Jehovah" through the wilderness of the postwar world and they resumed their testifying to His kingdom by Christ, but with increasing fearlessness and boldness. In that marked year of 1919 there were upward of 7,000 of them that assembled in an eight-day international convention at Cedar Point, Ohio, at the beginning of September, in order to encourage one another in the Kingdom work and to receive up-to-date working instructions. As the years went on, more and more of such spiritual Israelites responded to the voice to go over this

11. How in this case was Jehovah's glory revealed? and who saw it?
12. Why was that not the complete fulfillment of the prophecy?
13. When and how did God then begin to comfort his people?
14. Since then, who have come over this "way of Jehovah"?

highway of truth and consecration, over which Jehovah by his King at the head of his consecrated witnesses was leading them back to his favor and to his Theocratic organization. Today, thirty years since the beginning of that march, there are 25,395 such spiritual Israelites who have identified themselves at the past Memorial of Christ's death throughout the earth. Besides these, there were 350,998 persons of good-will that attended this Memorial celebration. They openly showed their association with the remnant of spiritual Israelites in worshiping Jehovah as God and in rendering allegiance to Christ Jesus as his anointed King of the New World. All these 376,393 had been displaced persons in the Babylonish world, but now they had been brought over the "highway" and restored to Jehovah's Theocratic organization and its service. How comforted they are!

A GOD WHOSE PURPOSE CANNOT FAIL

PERSONS acquainted with the wilderness of hard, trialsome experience through which Jehovah's witnesses have traveled during these thirty years since 1919 will concede that the above-mentioned assembly of 376,393 of the spiritual remnant and their earthly associates of good-will is marvelous. It is solid proof that Jehovah is a God whose purpose cannot fail. Once spoken, his word stands and will never be recalled, no matter how much time may intervene before it is completely fulfilled. This is the import of Isaiah's words next following his prophecy on preparing the "way of Jehovah", namely: "The voice of one saying, Cry. And one said, What shall I cry?" Listen, all peoples and nations, to what the cry must be. This: "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Isa. 40:6-8, *Am. Stan. Ver.*) Faced with that statement, who can deny that the vindication of God's Word is of vaster importance than saving human flesh?

[2] To God the Creator how insignificant a man is, yes, all the people! Together, they all are like a large field of grass or green vegetation that takes just a hot wind of Jehovah's creation to scorch to a crisp. Even "the rich", who are like the flower among the general vegetation, are no more enduring: "for the rich will pass away like the flower of the grass—up comes the sun with the scorching wind and withers the grass, its flower drops off, and the splendour of it is ruined: so shall the rich fade away amid their pursuits." (Jas. 1:10, 11, *Moffatt*) How these rich will howl, how much more they will howl than the rest of mankind, when the "breath of Jehovah" at the battle of Armageddon sears all their worldly beauty! Then as never before the "word of our God" will stand forth as unfailing truth, fully proved to his glory, and all those who stick to that Word of truth will live on with it.

1. Of what is the assembly last year of 376,393 a proof?
2-4. What is that word enduring forever? and who preach it?

[3] This Word is the good news that God has provided about his coming kingdom. The inspired apostle Peter makes this interpretation sure for us. Addressing those who have been born to a new and spiritual life through the word of our God, he says: "The word of God who liveth and remaineth for ever. For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away. But the word of the Lord endureth for ever. And this is the word which by the gospel hath been preached unto you." (1 Pet. 1:23-25, *Douay*) This is the gospel of salvation through God's kingdom. This gospel message, reinforced as it is by the setting up of his kingdom A.D. 1914, has been preached by his witnesses particularly since coming over the highway in 1919.

[4] Thus God's prophetic words through Christ have endured during the nineteen centuries since first they were spoken, and now, in these years since World War I (A.D. 1914-1918), they find their fulfillment in the Kingdom proclamation by Jehovah's witnesses, 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) During those nineteen centuries humankind has grown up and died off like grass, but God's written Word has survived all the efforts of the Devil to destroy it. It has lived on and today is coming true despite the most intense political and religious opposition. How foolish of the blades of human grass to think they can defeat God's expressed purpose and word!

[5] Knowing his power to accomplish his good purpose, Jehovah God is not afraid to declare it openly before all the Devil's crowd. For example, he not only foretold the exile of his ancient people to Babylon but also announced his merciful purpose to regather them and lead them back to their homeland, there to serve him and to worship him at his rebuilt temple. In 537 B.C. a remnant of Israelite exiles left Babylon and came back over the highway through the wilderness to Mount Zion where King David and

5, 6. Why did God openly declare his purpose, and by what means?

his long line of successors had sat on the throne. Back they came to the capital city Jerusalem where they used to gather to God's temple, and to the cities of Judah where they had lived and enjoyed the fruits of the land. But that first fulfillment of his prophecy was merely an illustration. It showed how he would make a larger gathering and restoration of his people at the climax of the Devil's organization. All the world would be against it, but Jehovah would carry out his purpose just the same. He would do so after he had defied all the rulers of this world and had set his King Christ Jesus upon the throne in the heavenly height of Zion as the new Ruler brought forth from his "woman", his Theocratic organization which is Jerusalem above. The time came in 1919 (A.D.). His people on earth were somewhat disorganized and bewildered. They must be notified of the arrival of the time of restoration. The ruling factors of this world would never decree their restoration. So by his royal Messenger at the temple, Christ Jesus, Jehovah God sounded the call to restoration. The facts prove that, as a means of communication, he used the Watch Tower Bible & Tract Society. The prophecy says:

6 "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young."—Isa. 40:9-11, *Am. Stan. Ver.*

LIFT UP THE VOICE WITH STRENGTH, UNAFRAID

7 The one addressed as the teller of good tidings is in the feminine gender in the Hebrew text. Accordingly the commentator Clarke renders the verse, "O daughter, that bringest glad tidings to Zion," and Rotherham renders it, "To a high mountain get ye up, O heraldess of Zion, lift high with strength your voice, O heraldess of Jerusalem, lift it high, do not fear, say to the cities of Judah—Lo! your God!" (*Marginal reading*) This heraldess or herald-band would be like the rejoicing band of women under Moses' sister Miriam, when they danced and sang at Jehovah's deliverance of his people from the Egyptians at the Red sea and said: "Sing ye to Jehovah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Ex. 15:20, 21, *Am. Stan. Ver.*) Also, the heraldess or herald-band would be like the women who celebrated Jehovah's victory over the Philistines by his mighty warrior David. As we read: "On their return, as David came back from killing the Philistine, the women came dancing out of all the towns of Israel to meet king Saul with tambourines and pæans of joy and cymbols; as they danced, the women sang to each other, Saul has slain his thousands, David tens of thousands!"—1 Sam. 18:6, 7, *Moffatt.*

8 Psalm 68 is another prophecy of deliverance and restoration, and it calls attention to the same joyful "heraldess" or herald-band, saying: 'The Lord giveth the word: the women that publish the tidings are a great host." (Ps. 68:11, *Am. Stan. Ver.*) But in our day even the persons of good-will courageously catch up the public announcement of restoration for all who seek Jehovah's worship, as illustrated by the daughter of Jephthah when he returned from victory over the enemy oppressors. "And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances." —Judg. 11:34.

9 In fulfillment of the prophetic command at Isaiah 40:9-11, now is the time for us to announce with joy the restoring of the free and fearless worship of the living and true God in the earth, and hence the time to say to all those who hope in Jehovah's kingdom promise: "Behold, your God!" This God lives! His Word stands forever! He never fails his word, but always remembers it and vindicates it by carrying it out in due time. This is therefore no time to hold back timidly or to hole up in some underground retreat. You members of his faithful remnant who are equipped with the message of restoration, show yourselves openly as an organization upon a mountaintop. Get up higher than the housetops, where your voice of proclamation will carry far and wide. Lift up your voice powerfully and boldly and let all mankind, all nations, know that Jehovah God lives and has restored you to his pure worship within his Theocratic organization. Let others see and hear the freedom of worship he has given you and so encourage them to take advantage of the highway to liberty which God by his King Christ Jesus has caused to be prepared. Assure them that God will welcome them to his organization under his now established kingdom by Christ Jesus.

10 Let the message be heard by persons in all nations who have a heart desire to know the true God, Jehovah, and to worship and serve him with the freedom that the truth imparts. In 1914 this Sovereign of the universe came as a Mighty One and set up his kingdom with reference to our earth, "his own arm having won him the kingdom." (Isa. 40:10, *An Amer. Trans.*) Christ Jesus his Son acts as an "arm" of strength for him. Because this Son showed himself faithful when on trial as a man on earth and

7, 8. Why is the 'teller of good tidings' addressed as a female?

9. For what message and course of action is it hence the time?

10 How did Jehovah come as a mighty one and his "arm" rule for him?

gave up everything for the kingdom of God, Jehovah installed him upon the throne at the end of the Gentile times A.D. 1914. He must act as a royal "arm" of power for Jehovah. The first thing this Arm did was to hurl Satan the Devil and his wicked angels out of heaven and down to our earth, God's footstool. In 1918 Jehovah sent his royal Son to the temple for judging work at the house of God. Through this Son as judge, Jehovah deals out his rewards to those who lovingly serve him, but his recompenses to the foes who fight against his kingdom.

[11] One of his works since A.D. 1918 is that of regathering his scattered, disorganized, captive sheep. Like a tender shepherd Jehovah regathers them and brings them back to him. He uses his King at the temple as the Good Shepherd to lead them with the greatest of care over the highway through the wilderness back to Jehovah's Theocratic organization. First of all, his Good Shepherd regathers and leads back the faithful remnant of his "little flock" of Kingdom joint-heirs. Jehovah, by his strong right "arm" Christ Jesus, gathers the weak and young believers and bears them up like lambs, carrying them along in the bosom of his loving favor and heartfelt compassion. Out of consideration of those who have children whom they are bringing up in the "nurture and admonition of the Lord", Jehovah by his Good Shepherd does not overdrive his flock lest parents and children should die spiritually. He shows the same merciful consideration for the spiritual welfare of his flock that the patriarchal shepherd Jacob did, when he explained to Esau and said: "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die." (Gen. 33:13) Moreover, the faithful remnant of the "little flock", like ewes, are spiritually nourishing the great multitude of sheeplike persons of good-will. The Good Shepherd said he had "other sheep" in mind and that one day he would gather these. (John 10:16) His parable of the sheep and the goats is now having its fulfillment at this end of the world, producing the proof that he is now gathering and leading his "other sheep" over the highway. (Matt. 25:31-46) All his obedient followers are at present rewarded with a share in this gathering work.

HOW GOD SIZES UP THE NATIONS

[12] More and more the facts show that God's ways are not the ways of sinful men, and his thoughts are different from man's. The nations of this world never had any thought of the restoration of Jehovah's witnesses to his organized service. With a vindictiveness against the God whom these witnesses worship the nations determined to destroy them during World War I, particularly in 1918. They rejoiced over their seeming success in crushing them, never to rise again. They never did count on Jehovah's resurrecting them from their deathlike captivity under oppressive world powers. They were opposed to their restoration in 1919, and now that they have been so amazingly restored the nations would like to lead the witnesses of Jehovah back to exile and captivity. In unfair ways they use political, judicial, legislative, military and religious means to obstruct any "other sheep" that would like to respond to Jehovah's message of restoration that is now being fearlessly proclaimed by his witnesses upon the mountaintop. The enemy would like to tear down the royal Signal, Jehovah's enthroned King Christ Jesus, that his restored people are courageously lifting up before all nations for all lovers of liberty, truth and perfect government to assemble to it, going over the highway prepared through the worldly wilderness. But what are all these enemy nations when compared with God?

[13] Can men and nations turn back the tide of the mighty seas? The seven seas cover about three-fourths of the earth's surface, and yet to Jehovah they are like a bit of water in the hollow of one's hand. To him the heavens that seem so broad when swept by the most powerful telescope from horizon to horizon are, for distance, like the few inches of measure from the end of a man's thumb to the tip of his little finger when the hand is spread out. Human scientists, by mathematical calculations, have tried to figure out the weight of our earthly globe, but Jehovah can scoop up all of earth's dust as with a peck measure and can weigh the towering mountains and rolling hills in a small pair of scales. The worldly nations have produced many brainy men, wise in the wisdom, philosophy, sciences and religions of this world. Yet where has there been one of these to interpret God's written Word or to advise him what to do under present conditions or to dictate to him what to do in the future? Very properly the prophet Isaiah asks the question:

[14] "Who has measured the waters in the hollow of his hand, and ruled off the heavens with a span, and inclosed in a measure the dust of the earth, and weighed the mountains with a balance, and the hills in scales? Who has directed the mind of the LORD, and instructed him as his counselor? With whom took he counsel for his enlightenment, and who taught him the right path? Who taught him knowledge, and showed him the way of intelligence? Lo! the nations are like a drop from a bucket, like fine dust in the scales are they counted. Lo! the coastlands weigh no more than a grain."—Isa. 40:12-15, *An Amer. Trans.*

11. How since 1918 has Jehovah acted as a compassionate Shepherd?
12. What attitude and conduct do nations show toward restoration?
13, 14. How do heaven, earth and human minds compare with God?

15 How this divine size-up of all nations and political governments, from the United States of America on down to Vatican City, ought to humble them! But does it? No! They refuse to adopt God's viewpoint and keep on scheming and working against his good purpose to bless all mankind by his kingdom under Christ. They pride themselves on their own cultures, civilization, achievements and national and religious traditions. Yet never have they contributed one thing to Jehovah's wisdom, understanding and intelligence. They show they despise his wisdom, intelligence and advice, for they despise and persecute his witnesses who do depend upon him alone for knowledge, wisdom, counsel, direction and help and who preach his Word alone. At the same time the nations, to pretend to be godly, claim to make great sacrifices and offerings to him at the cost of large sums of money and of countless human lives. But suppose they were to take as firewood all the vast forests that anciently covered the Lebanon mountains and were to offer all the beasts that roamed those mountains. Even then this tremendous holocaust would not be an adequate sacrifice to him. It would not be worth the value of the ransom sacrifice of his Son Jesus Christ. As the prophet Isaiah goes on to say: "Even Lebanon is not fuel enough for him, nor its cattle a sufficient sacrifice. Before him all the nations are as nothing; to him they are but empty and inane*." (Isa. 40:16, 17, *Moffatt*) As for successfully resisting his purposes, they might as well be nothing. He will literally reduce them to an empty waste at the impending battle of Armageddon.

IMPOSSIBLE TO MANUFACTURE A LIKENESS OF HIM

16 Jehovah God can do things it is impossible for his creature man to do. No man can behold him and live. In fact, no men, either the Israelites when receiving the Ten Commandments at Mount Sinai or the personal disciples of Jesus Christ, ever saw the shape of Jehovah God. Why, then, should any man, rich or poor, make an idol image and say that it is God or pictures God? Almighty God does not worship any man or animal that He created, and why, therefore, should man worship any animal or even any fellow man or any thing that man can make? To turn intelligent man away from worshiping the true God, Satan the Devil induces man to worship the things God created, or even to worship the things that man himself fabricates. In the second of the Ten Commandments Jehovah God commanded his people not to make any likeness of any creature and then to idolize it. (Ex. 20:1-6) He exposes the foolishness of such a religious course by saying through his prophet: "To whom, then, would you liken God, or what likeness would you place over against him? An idol! the smelter casts it, and the goldsmith overlays it with gold, and fastens it with silver links. He who [because too poor to offer gold or silver for a metallic idol] would provide himself with an image of wood chooses a tree that will not rot; then seeks out a skillful workman to set up an image that cannot move."—Isa. 40:18-20, *An Amer. Trans.*

17 In these days the vital question is, Who is God? Besides the many local gods and idols set up by the various peoples and religious systems, today more than fifty nations of the world get together and form a league, an international organization called "United Nations". To them it is an image of human wisdom, international control and world salvation. The leading nations work at it, set it up for worship by all mankind and then contribute to its maintenance and operations and build a capital city for it. A blasphemous substitute this is for the real Ruler, the only Hope of mankind and Source of saving power, namely, Jehovah God. Contrary to helping the human mind to focus attention upon the real thing, it takes the mind off Jehovah God. These idolaters get to fearing this grotesque man-made representative of Deity more than they fear the real God. Since God is beyond our comprehension, how unbecoming it is for us to compare anything within our imagination with him! How belittling, how undignifying it is to God to represent him as like any created thing we know! Since God does not worship the things he creates, then for us to be godlike we should not worship anything that man makes. If it is disobedient to do honors to make-believe images of God, whom we have not seen, how much more insane and disobedient it is to render worship to an image of a creature we have seen! So let us not deify any visible creature.

18 For an answer to the question, Who is God? hear the prophet Isaiah say to idol-worshipers: "Have ye never taken note? Have ye never heard? Hath it not from the beginning been told you? Have ye not been led to discern, from the foundations of the earth? It is he who sitteth upon the circle of the earth, while the inhabitants thereof are as grasshoppers,—Who stretcheth forth as a curtain the heavens, and spreadeth them out as a tent to dwell in; who delivereth dignitaries to nothingness,—judges of earth like a desolation hath he made: scarcely have they been planted, scarcely have they been sown, scarcely hath their stock begun to take root in the earth when he hath just blown upon them and they have withered, and a whirlwind as though they had been chaff carrieth them away."—Isa. 40:21-24, *Rotherham.*

* *An American Translation* reads: "Blank ciphers he counts them." But the Hebrews had no "blank cipher", like our zero, to stand for nothing.

15. To what extent is sacrifice by the nations insufficient?
16. Why is it unbecoming to worship God through idol-images?

17, 18. Who should idol-worshipers take note that God is?

[19] Without feeling any personal embarrassment Jehovah's witnesses are boldly declaring who God is. The time is here for men and nations to take note of who he is. Man's simple intelligence, upon beholding the visible wonders of nature, should instruct him that the supreme, all-harmonizing Creator of all these things is the true God, so high above all visible creation that nations are like swarms of grasshoppers and cannot view him. It is his scheduled time for his kingdom by Christ to rule the earth. Do the nations, either singly or as United Nations, think they can for long stand in the way of his rightful kingdom and endure? Do they think they can now force him to recognize them or their United Nations or other future world government as the de facto government of the earth? Do they think themselves entitled to de jure recognition, either by a lawful title in their own right or by right derived from the people? How foolish for them to think so!

[20] At the universal war of Armageddon Jehovah God will painfully show them they are not the de facto or actual government of the earth since A.D. 1914. As for de jure recognition by him, he let the Gentile nations have "seven times" of domination over the earth from 607 B.C. to A.D. 1914. But this was not as of their own right. It was out of his permission and toleration of them until the time came for him to inaugurate his own rightful Theocratic Government. Romans 13:1-4 does not say they ever had a de jure title from God to rule. Now, since 1914, his kingdom by Christ is the only de facto and de jure Government. Only for just a little longer now will the nations go on defying that fact and persecuting his witnesses for preaching the Kingdom message to the people. The rulers may go on building up and strengthening their United Nations or other form of world government in hope of perpetual peace, prosperity and order. But scarcely will they have it planted, sown and rooted in the earth, when Jehovah God will suddenly blow at them in his hot displeasure. It will wither like a puny plant. His raging storm of Armageddon will sweep away their strongly entrenched organizations like straw and chaff. Down to nothing will come their highly exalted, much betitled nobles. Their religious and political judges and rulers of this world will be ruined, the idol-gods that they have made and upon whom they call for help being unable to save them from destruction at the hands of the living and true God whom they hate and offend. Only by their destruction at Armageddon will the issue of who is God and de jure Sovereign over all be settled.

[21] Is it not, then, high time to quit resting our hope and trust in princes, religious and political, and in man-made national and international structures, and to render to God the faith, hope, trust, worship and service that are his due? These rightfully belong to him pre-eminently above all other things that belong to "Caesar". Honor God by getting a proper conception of him according to his Word, and then order your life according to that Scriptural conception. Lift up your eyes to the visible heavens and read the instruction they convey about the living and true God in the light of the written revelation he has given us in the Holy Scriptures.

[22] Do not make any visible creature your god by rendering to it what is owing to Jehovah God only. By the mouth of Isaiah he continues reasoning with intelligent men, saying: " 'To whom, then, would you liken me, that I should be equal?' says the Holy One. 'Lift up your eyes on high, and see! who created these? He who brought forth their host by number, and called them all by name; through the greatness of his might, and the strength of his power, not one is missing." (Isa. 40:25, 26, *An Amer. Trans.*) Viewing the arch of the northern heavens through the giant, 200-inch telescope atop Mount Palomar, man is for the first time seeing hosts of stars that till now were missing from his limited vision, but not missing from God's endless universe. Not one of these fails to appear as man's vision penetrates farther into the skies, because the great might and strong power of a supreme, personal Creator put each celestial body there. He knows each one is there, and he calls them all by names he has given, and not the names of mythology. How, then, can we liken their Creator to anything at all as his equal?

NO REASON FOR GETTING EXHAUSTED

[23] This almighty Creator, this rightful Sovereign of the universe, is the One whom Jehovah's witnesses own and confess as their God. For bearing witness to him and his benevolent purpose they have suffered unspeakable persecution since A.D. 1914 at the hands of all nations and religious systems, just as Jesus predicted. (Matt. 24:9-13) The persecutions cleave to us and threaten to grow worse, and the omnipotent God lets us suffer the denial and treading down of our rights by religious, political and judicial persecutors. To outside onlookers it might seem to be unbearable. Even the persecutors look and hope earnestly for the time when the mounting, spreading persecution will compel Jehovah's witnesses to renounce the true God and his King and to forsake his worship and witness work. But there is no reason for Jehovah's witnesses to begin to think that their experience of continual suffering and reproach is overlooked by him and that he does not care about protecting and vindicating our rights on earth. There is no reason for us to fear that if this permission of

19, 20. Shortly how will God deal with human rulers and judges? Why?
21. What course, then, should we take toward God?
22. Why does a look at the heavens show we cannot liken God to anything?
23. What do we suffer for the Creator, but never beyond enduring?

world-wide opposition and persecution keeps up much longer human endurance will be put to the limit and we shall simply have to give up. Says the prophet Isaiah:

"Why should you say, O Jacob, and speak, O Israel: 'My way is hidden from the LORD, and my rights are passed over by my God?' Have you not known? Have you not heard? The LORD is a God everlasting, the Creator of the ends of the earth. He does not faint, nor grow weary; his insight is unfathomable. He gives power to the fainting, and to him that has no might he increases strength. Though the youths faint and grow weary, though the young men fall prostrate, they that wait on the LORD shall renew their strength, they shall mount on wings like eagles, they shall run and not be weary, they shall walk and not faint."—Isa. 40:27-31, *An Amer. Trans.*

24 Under earthly hardship and persecution, far be it from us to complain or take offense against God and his Theocratic organization and fall away. He who sustains the universe everlastingly, without slumbering day or night, can uphold us for as long as he permits the Devil's world organization to carry on and push its persecution of us. He who knows by name all the stars he created in the heavens must certainly know each of the loving men and women that have consecrated themselves to him through Christ the King, and he will never forsake them to the enemy's power. The enemy will wear out their own strength and might in devilishly opposing and battering against His purpose. From him as an inexhaustible source of strength we his consecrated people can draw fresh strength under each new difficulty and trial, even if worse than any previous. Youths and young men in the Devil's worldly employ will faint, wear out and collapse, but God will vindicate his power by renewing the strength of his faithfully enduring people.

25 In 1919, instead of continuing to lie prone in the dust in defeat, Jehovah's people arose at his call to service. In his strength they mounted up as if on the wings of eagles to spiritual heights of blessing and service. As if on powerful, broadly spreading wings they continue to soar aloft and sweep about high above human sordidness in the glorious, refreshing freedom of the heavens. The race course that they run to the prize of everlasting life in the new world of righteousness will not wear them down to giving out before grasping the prize. The Almighty God assures us he will have on earth a people that can walk on in the way of his righteous service and never faint and drop out. He has lived up to his promise and has renewed the strength of the aged remnant to carry on through these thirty years since 1919. Because they continue to wait upon him so trustfully, he will maintain their strength till the finish of the witness work. He will also strengthen the "rising generation" of consecrated persons of goodwill who join the remnant in the precious service of Jehovah God and his reigning King Christ Jesus. The invincible God will do this, because his purpose cannot fail. Before all living creation in heaven and in earth it will be gloriously accomplished to his eternal vindication and for the everlasting blessing of all who love and serve him.

24. Why under hardship need we never complain, take offense and quit?

25. How have those who trusted Him fared and will they yet fare?

AN EFFECTIVE MEANS FOR RELEASING MANKIND

DEATH was the penalty provided for menstealing. (Ex. 21:16; 1 Tim. 1:9, 10) Modern menstealers demand a ransom in money for the release of their victim to the bereaved ones, but the ransom of which the following article treats is a different kind of ransom for procuring the release of mankind from their fallen condition and from death.

The first translation of the Holy Scriptures was from Hebrew into Greek, and thereafter the Christian Scriptures were written by Christ's apostles and disciples in Greek. Now, there is a Greek word, namely, *lytron*, which means "something with which to release or loosen", that is, a redemption "price". It is the word occurring at Matthew 20:27, 28 and there translated "ransom", as follows: "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a RANSOM for many." Here the Greek word *lytron* (*ransom*) is followed by the preposition *anti* meaning either *instead of, corresponding to,* or *in behalf of*. This arrangement of noun and preposition (*lytron anti*) is just the reverse of the compound Greek word, at 1 Timothy 2:6, namely *anti-lytron*. At Matthew 20:28 above quoted the *anti* could not mean "exactly corresponding" in price, because the lifeblood of Jesus Christ the speaker was not exactly corresponding to the "many" for whom he laid down his life, but it was "in behalf of" these many. At 1 Timothy 2:6, however, the *anti* does mean "exactly corresponding", and corresponding in what way is shown us by Deuteronomy 19:21, which shows that the human life that buys and releases must be a price exactly corresponding to the life that was forfeited by Adam. Hence the life that Jesus laid down must be equivalent to the forfeited human life that he ransoms for the many who accept the benefit of the ransom.

Another record of Jesus' words on this subject is found at Mark 10:44, 45, reading: "And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for [Greek: *lytron anti*] many." Jesus gave no money ransom but gave his perfect human

life a ransom in behalf of many descendants of Adam. Jesus bought for such the full and complete life, with the right to it, for as many of mankind as would comply with God's fixed rules for gaining eternal salvation. Certainly Jesus did not come to save and give his life for the willfully wicked. True, he did die for us while we were God's enemies, as we read: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 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." (Rom. 5:8, 10) However, the persons referred to here as *we* and *us* do not include the willfully wicked, but those who accepted the benefit of Christ's ransom sacrifice and whom the apostle Paul addressed at chapter 1 verse 7 as "saints".

At 1 Timothy 2:3-6 we read: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom [*antilytron*] for all, to be testified in due time." The sum of this inspired statement is that God is no respecter of persons. It is his will that all kinds of men should be saved and come to the knowledge of the truth. Despite there being so many kinds of men, there is but one God and but one mediator between this one God and all men, and that one is Christ Jesus, who gave himself a ransom, or corresponding price, in behalf of all, that is, all kinds of men and all of such as seek salvation in God's appointed way.

Manifestly the meaning here is that Christ Jesus is the Mediator of all who are brought into the new covenant to do the will of Jehovah. Hence it is plain that the ransom sacrifice of Jesus does not automatically benefit every individual man, whether such man wishes so or not; but only those men receive the benefits resulting from the ransom who first seek the way of righteousness and believe on God as the Almighty Supreme One and on the blood of his Son as the means of salvation, and who then willingly agree to do God's will. Without Christ Jesus, the Mediator, no man could be reconciled to God. Jesus has bought the human race with his own perfect blood, and he releases from the disability of sin only those who are willing to be delivered and saved to life eternal.

God has shown his mercy to sinful men, Adam's offspring, and this is the result of his loving-kindness. Jesus 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." Thus only those believing in him are rescued from perishing. Jesus added: "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) That manifestation of God's mercy through his Son is that men "might" be saved, and not that they *must* be saved whether they desire it, believe, or do otherwise.

Without Christ's ransom sacrifice no man could be saved, for he is a sinner by inheritance from Adam and the "wrath of God", that is, God's just condemnation, falls upon all sinners because of their imperfection resulting from inborn sin. God cannot approve an imperfect thing. Not by the exercise of his justice, but by the exercise of his loving-kindness, God provides that Jesus may buy men and that, when men exercise faith in God and his Christ, such men will have the benefit of being released from sin's bondage and being given an individual opportunity to prove their integrity to God. Doing so, they receive salvation to eternal life by and through Jesus Christ. But surely those who fail or refuse to believe could not have salvation. If they could, then it would mean that the conditions requiring belief are of no actual effect. Therefore John 3:35, 36 says plainly: "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

There is no way for mankind to escape the just punishment of everlasting death except by and through the merit of Christ Jesus applied to them and received by them. Any attempt to teach a 'ransom for all regardless of belief' is entirely without Scriptural authority. The ransom price is the valuable thing or price provided for the purchase of mankind, and that price corresponds to the perfect human life which God's creature Adam forfeited for himself and thus lost to all of us his offspring.

Jesus died on our earth. His lifeblood was poured out as the ransom price, for "the life of the flesh is in the blood". (Lev. 17:11) On the third day God raised Jesus out of death a spirit and exalted him to heaven, fully clothed with all power and authority to carry out God's purpose. In heaven Christ Jesus, the divine immortal spirit, presented to Jehovah God the valuable asset, namely, his right to human life, as an offering for sin. Hence his sacrifice is called a "sin offering". The act of ransoming includes both the providing of the purchase price and the presentation and paying over of that purchase price. The entire work of providing the valuable asset and paying it over is performed by Christ Jesus according to God's will and command. It follows, therefore, that Christ Jesus alone, separate and apart from his body of footstep followers, performed the act of ransoming mankind.

THE SIN OFFERING, TYPICAL AND ANTITYPICAL

On the Jewish atonement day once each year the prophetic picture that was made in the sacrifices performed at the sacred tabernacle fully supports the foregoing conclusion. Into the court of the tabernacle was brought a bullock, which was a type of the man Jesus, and it was slain there. This pictures that Jesus was slain on earth. The Jewish high priest then took the bullock's blood and carried it into the "holiest of all", inside the tabernacle, and there he sprinkled the blood before the mercy seat. In fulfillment of that part of the picture Christ Jesus, Jehovah's High Priest, ascended into heaven itself and presented and paid over the valuable asset, his right to human life, into God's hands. In the earthly tabernacle the bullock's blood was sprinkled by the high priest seven times before the mercy seat. As seven is a symbol of completeness, this shows that the merit of Christ's blood was sprinkled in heaven in completeness by Jesus Christ himself. That is to say, he fully and completely paid over to God the purchase price for the human race.—See Leviticus chapter 16.

In the ancient type the Jewish high priest went alone into the Most Holy, and no one was permitted to be there with him. On this point Hebrews 9:7 says: "But into the second [tabernacle; the holiest of all], the high-priest alone, once annually, not without blood, which he offers on behalf of

himself, and the sins of ignorance of the people." (*Diaglott* translation) God said: "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." (Lev. 16:17) Likewise in the antitype the great High Priest Christ Jesus presented in heaven the value of his perfect human life, as a purchase price, first in behalf of his body of footstep followers, the household of God's sons of which Christ Jesus is the Chief Son, and secondly for the sins of the rest of mankind. —Heb. 9:17, 24.

To picture how the benefit of Jesus' ransom sacrifice or sin offering comes to the rest of mankind during his thousand-year kingdom the sacrifice of a goat, the Lord's goat, was made after the blood of the bullock had been presented in the Most Holy. We read concerning the Jewish high priest: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil [the tabernacle's inner curtain], and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."—Lev. 16:15.

It is the lifeblood of the perfect man Jesus alone that is the valuable thing, the effective means for releasing mankind, and this price is presented and paid over as a sin offering. In the ancient type the Lord's goat also pictured Jesus' ransom sacrifice, but pictured it as particularly benefiting believing mankind outside of the Christian church. No one of Jesus' footstep followers sacrifices himself as a part of the ransom. Every such one called with the "high calling" must bear the reproaches that fall upon Christ Jesus and must therefore suffer with him and die with him. But all this is a condition precedent to his reigning with Christ in heaven. In support of this are the apostle Paul's inspired words to Christians: "I Paul . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:23, 24) "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) "For," says the apostle Peter to Christians, "even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Pet. 2:21.

To these Christians who are consecrated to God, begotten of his spirit, and who must therefore as human creatures die faithful to death, that they may participate with Christ in his kingdom and enjoy the highest element of life and reign with him, he says: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) As to their reward Revelation 20:4 says: "And they lived and reigned with Christ a thousand years."

The following statement therefore remains beyond contradiction: God has provided salvation by and through his Son Christ Jesus. The lifeblood of the man Jesus, poured out at Calvary, is the purchase price of sinful mankind, which price purchased all the right to perfect human life that Adam lost for his offspring by disobediently partaking of the forbidden fruit in Eden. Jesus' purchase price was presented by him in heaven and paid over to God as a sin offering in behalf of as many men as will believe on the Lord Jesus Christ. This was done and performed by him in obedience to God's will. Christ Jesus, having paid over the ransom price, is the owner of all men, and all those receive the benefit of the ransom sacrifice who believe and obey. Everlasting life is the gift of Jehovah God through Jesus Christ our Lord, because salvation belongs to Jehovah God whereas Christ Jesus is his means of administering the same to believing mankind. There is no other means of gaining eternal life. No man can gain life or receive eternal life unless he believes God and believes on his Son Jesus Christ and asks for salvation by making an unconditional agreement to do the will of God.

"Higher critics" and other modernist religionists do not believe the Scriptural doctrine concerning the ransom sacrifice. They do condescend to say Jesus was a great and good man, but to them his death upon the tree means nothing more than the death of any other man so far as the purchasing of the human race is involved. Being willingly ignorant of God's provisions for man's salvation, those "higher critics" and modernists are wise in their own conceits and blind to the truth. Proverbs 26:12 says: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." The man who desires salvation to everlasting life must learn of God's provision for salvation, because there is no other way for fallen humankind to be saved. The successful seeker of life must accept and exercise faith in God's effective means for releasing mankind, namely, the ransom sacrifice of his Son Jesus Christ.

ZEPHANIAH INSTRUCTS HOW TO BE HID BY JEHOVAH

ZEPHANIAH, whose name means "hidden by Jah", does not rejoice in a change of kings in the little kingdom of Judah; for he realizes that the change is not likely to bring about a reformation of his countrymen's worship. During King Amon's reign, the previous two years (661 and 660 B.C.), he has been grieved because of the state-sponsored worship of demon gods and the forsaking of the worship of the true God, Jehovah. He is wholeheartedly for the true worship of Jehovah and fully believes in the meaning of his own name, that is, that Jehovah will hide and protect him. He does not consider very probable that the new king, his little eight-year-old second cousin Josiah, will improve the situation. His beloved Jerusalem reeks with incense offered to demon baals and no street is free of the fat, black-robed pagan priests. He realizes sadly that his fellow Judeans are not relying on being protectively hid by Jehovah nor even desiring it. How to help them!

Zephaniah's desire to help is fulfilled when Jehovah inspires him to declare His judgments and instruction for his people. Grateful to Jehovah, the young prophet tells all his hearers that the message he utters comes from God.

(Zeph. 1:1, *Am. Stan. Ver.*) The world-wide scope of the message thrills him: "I will remove, utterly remove all things from off the face of the earth, saith the LORD [Jehovah]. I will remove man and beast; I will remove the fowls of the heaven, and the fishes of the sea, and the stumbling blocks together with the wicked; and I will cut off man from off the face of the earth, saith the LORD [Jehovah]." (Zeph. 1:2, 3, *Leeser*) Then he is given a message about Judah: "And I will stretch out my hand over Judah, and over all the inhabitants of Jerusalem, and will cut off out of this place the name of Baal, and the name of the idol-priests with the priests; and them who bow down upon the housetops to the host of the heavens, and them who bow down—who swear to Jehovah, and swear by their king-god; and them who turn away from following Jehovah, and have neither sought Jehovah nor enquired for him."—Zeph. 1:4-6, *Roth.*, margin.

Then he is inspired to address an ominous warning to the religious leaders and their adherents: "Hush! at the presence of My Lord Jehovah, for near is the day of Jehovah, for Jehovah hath prepared his sacrifice, hath hallowed his guests." (Zeph. 1:7, *Roth.*) What will happen at that sacrifice? Jehovah answers through Zephaniah: "I will punish the princes and the king's sons, and everyone that clothes himself in foreign garments. And I will punish everyone that leaps over the threshold on that day, those filling their master's house with violence and deceit." (Zeph. 1:8, 9, *An Amer. Trans.*) This reminds Zephaniah of the Philistine city of Ashdod, where the religious custom of leaping over the threshold originated and which city is even now under siege by the ruler of Egypt, who has freed himself of Assyrian control.—1 Sam. 5:1-5.

Zephaniah thrills at the inspired description of the execution of Jehovah's judgment right there in Jerusalem: "Hark! a scream from the Fish-gate, a wail from the New Town! Havoc on the Heights, a wail from the Hollow! For all the traders are undone, the merchants are wiped out." (Zeph. 1:10, 11, *Moffatt*) For the sake of those who are settled in their wrong ways and who show indifference to the judgments that young Zephaniah proclaims, he is inspired to say: "And it shall come to pass at that time, that I will search Jerusalem with lamps; and I will punish the men that are settled on their lees, that say in their heart, Jehovah will not do good, neither will he do evil. And their wealth shall become a spoil, and their houses a desolation: yea, they shall build houses, but shall not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof."—Zeph. 1:12, 13, *Am. Stan. Ver.*

Though the leaders in Israel forcefully let Zephaniah know that his words annoy them, he persists in declaring Jehovah's inspired message of doom: "The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high corner towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a speedy end, of all them that dwell in the land." —Zeph. 1:14-18, *Am. Stan. Ver.*, margin.

Zephaniah is overawed by Jehovah's decree against those who have sinned against Him. A few others also are impressed and give heed, but the majority immediately show they have no desire for God or are not a nation desired by him. The prophet is glad when Jehovah inspires him to proclaim a warning to such "nation not desired". (Zeph. 2:1) With such warning goes instruction on how to be hid by Jehovah before the execution of His decree! "Gather yourselves together . . . before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—Zeph. 2:1-3, *Am. Stan. Ver.*

Refreshed and comforted, Zephaniah continues uttering Jehovah's judgments, first against the land of the Philistines to the west, next against Moab and Ammon to the east, and finally against the Ethiopians to the south and the haughty, cruel Assyrians to the north. Zephaniah vividly remembers how Asnapper has made the nations fear Assyria.—Zeph. 2:4-15.

When Zephaniah is again inspired to declare woe upon unfaithful Jerusalem (Zeph. 3:1-7), he is reminded of the desolation of Samaria because of her unfaithfulness and marvels that the majority in Judah have not taken heed to that nor to the inspired witness he constantly gives them, and that they still believe that Jehovah will do nothing to Judah, will bring no evil upon it. To them the young prophet says under inspiration: "Wait for me, urgeth Jehovah, until the day when I rise up as witness, for my decision is to gather nations, to assemble kingdoms, to pour out on them mine indignation, all the glow of mine anger, for in the fire of my jealousy shall be devoured the whole earth." (Zeph. 3:8, *Roth.*) Zephaniah's hope that those in Judah might serve and praise Jehovah is enlarged when God inspires him to foretell that His worshipers will come even from south Africa: "Then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."—Zeph. 3:9, 10, *Am. Stan. Ver.*

After constantly proclaiming Jehovah's message, Zephaniah is pleased to see some heeding it. To them he is glad to give Jehovah's comforting promise: "In that day shalt thou not be put to shame for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee thy proudly exulting ones, and thou shalt no more be haughty in my holy mountain. But I will leave in the midst of thee an afflicted and poor people, and they shall take refuge in the name of Jehovah. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." —Zeph. 3:11-13, *Am. Stan. Ver.*

With exultation Zephaniah delivers the inspired climax of the prophecy: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more. In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that sorrow for the solemn assembly, who were of thee; to whom the burden upon her was a reproach. Behold, at that time I will deal with all them that afflict thee; and I will save that which is lame, and gather that which was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah". —Zeph. 3:14-20, *Am. Stan. Ver.*

Zephaniah did not have to preach very many years before seeing the Lord's abundant blessing on his efforts; he got to see his little cousin, King Josiah, when he was only fifteen years old, turn to seeking Jehovah, and he also saw Jehovah's protection and blessing on that righteously disposed king.

Zephaniah was used by Jehovah as a living, moving picture of the faithful remnant of His people here on earth today, at the time God's kingdom is functioning, who are declaring God's Word and are instructing all those of good-will toward Him how they too can be hid by Jehovah.

FIELD EXPERIENCES

A CLERGYMAN HEARS

In California a full-time minister of Jehovah God uses Theocratic tact in helping others to see the truth of God's Word. He reports a particular instance:

"While engaged in door-to-door work one day, I encountered a man who advised me to 'put those books away' for there was no truth in them. I asked him where I could find the truth, for I am a humble man of Greek origin, seeking to know more truth. He invited me inside, informed me he was a preacher, and offered me a few of his pamphlets. After a forty-five-minute discussion with him and his family, he readily admitted we had the truth and that I had given him more Scriptural truth than he had ever known in his thirty years of 'ministry'. He subscribed for *The Watchtower,* readily agreeing that it is an important magazine, and took other publications."

SCRIPTURAL PROOF CONVINCES THE SINCERE

The right use of God's Word readily dispels prejudice.

"A little more than a year ago, one cold rainy morning as I was going to a study, I picked up a little Czech woman and two small children carrying groceries home from the store. I went out of my way to take her home. I witnessed to her before she got out of the car, but, after she told me how mean her husband was about letting the family study the Bible because he had said that was all he had heard when he was a child in a Catholic school, I did not insist on her taking the book. She mentioned that she had to go to the City Hall the next day on business, so I offered to come and get her. When we got back the following day, she said, 'I am going to take that book from you.' Then she called her next-door neighbor and I placed one with her. She seemed to appreciate so much what I had done.

"On making the back-call on the Czechs, one of the sons, about twenty-three years of age, met me at the door, with the book in his hand. He really resented what was said concerning Mary, and said to me, 'There is something in this book I just don't get.' I asked him if he had ever seen a Catholic Bible, and he said he had not. I had one in the car, so I went out and got it. He was so sincere and honest that when I sat down beside him he put his hand on the Bible and said, 'Now, I am going to believe everything you show me in this book.' When I quoted Exodus 20:5 to him, he snapped his fingers and said to his mother, 'How about those images in the Catholic Church?' They had a large picture of the pope hanging on the wall as well as many images in the room.

"I arranged for a study in the *'Let God Be True'* book with him, his mother and his eighteen-year-old sister. Two smaller children quite often take part in the study, and are now inviting some of the neighbors to the study, and asked the nuns where they attend school if they know who Jehovah is. We use three translations of the Bible, the *Douay, King James* and *American Standard.* When we were on the chapter about images, for a little while I thought our studies were over. The father, who had been staying in the next room, came out using the vilest language and pulled out a billfold with the virgin Mary's picture in it. With that, the mother jumped up and grabbed him. Another son, who just listens in, got up and shoved him into the other room and tried to lock the door. I decided it was best to leave then. After apologizing for what had happened, they insisted on my coming the next week as usual. Since then, if the man is on the porch when I drive up, he gets up and goes to the back of the house, and does not bother us.

"We finished *'Let God Be True'* and are now studying the *New World* book. The last three Sundays the young man has been going from door to door with me in his neighborhood and we have placed nine bound books, as well as many booklets. Yesterday we worked the block directly in front of his house. He said he felt sure we would run into opposition, but seemed surprised to find the people, many of them rather, in a receptive mood. He really talked to a little Catholic French woman living right across in front of his home. She hesitated about taking the book, telling him she was afraid it would be a sin to read it. He went on to tell her she need not be afraid of it, that it would help her to understand the Bible. He said, 'You know, I was taught by the nuns never to put my hands on a King James Bible, but I know now you can read any of them. Anyway, the Catholic Bible has seven added books and the word *purgatory* is not even in it.' He really talked to her, and told her he would lend her his Catholic Bible and would

come over and help her to understand the book; so she took it. His mother now subscribes for *The Watchtower.*"

A HEARING EAR HEARS

A person hungering for the truth hears it even when not directly addressed, as is shown by the following experience.

"While I was witnessing in Brooklyn, a police officer came over and asked me what *The Watchtower* was about. I began to tell him about it, showing him the first page and having him read 'Its Mission'. He said he was a Catholic and knew he was going to heaven. I said we should study the Bible to see what God had to say about that. I turned to the scriptures on the subject, and from that we went into a discussion of the hell, soul, heaven, and purgatory doctrines. He wasn't convinced; so I also brought in Jesus' resurrection, which proved that those who were faithful unto death would be resurrected; and how so, if their souls went to another world? Just then he was called away.

"An interested passer-by listening to me as traffic halted her was too interested to go on when the light changed. She began talking to me and said she had never heard the message presented in this manner, and enjoyed it. We talked about the Kingdom, and the officer returned.

"The officer began talking about the Ten Commandments and how all we needed to do was keep them. I explained how Christ came to free us from the law and put us under grace. Then he wanted to know why the wicked had to be punished, and I asked why he arrested people. I showed him how if you choose to serve God you will be blessed, but if you choose to be disobedient you will deserve to be punished and will be. He then said this was pretty good and he would see me again.

"The lady who had been listening all this while then asked me for a subscription for *The Watchtower!* She also requested the hours of the meeting, the place, etc.

"So we see that though we witness to one, we never know who else is listening or what ground the seed will fall on."

REACHING THE LORD'S "SHEEP" IN SPITE OF OPPOSITION

Two ministers of Jehovah's witnesses who in spite of opposition have persisted in preaching the good news of God's kingdom in Montreal, Quebec, report on the experiences they had in one day:

"Several persons invited us in to sit down for a discussion. To one young French lady we did a lot of explaining about the 'trinity', much fortified by equipment from *Watchtower* studies. This lady's priest had told her that it was wicked to pray to understand the 'trinity' and gave her the well-worn explanation, 'Mystery,' saying as much as that she should pray to have that mystery preserved.

"On our way home in the afternoon we set out to call on the people living on the first side street we had passed by in the morning. After the first call a reception committee began to form and our calls were either opposed or not home. One small boy tried to force us to keep away from the doors and, when we went past him, he punched us. Soon a little mob of mostly small children had formed, shouting and trying to stop our work. At the first door of a duplex no one was home, but at the second, a nice lady said, 'Come on inside; we can't talk with all that noise going on.' She said she was a French Catholic, from France, that she would never change, but that she believed in freedom for us too. She summed up her righteous attitude by saying, 'I know that belonging to a church won't save me if I *do* bad things.'

"In a short while the police arrived. They asked the lady of the house if she had called them. She told them, 'Certainly not!' whereupon they immediately left. Then she came back to us, annoyed because she did not think to tell them that when she called them because someone broke her window it took them two days to come, but when she had not called they came in a hurry. She would also insist on the right to have anyone she wished to come to her home.

"All the while the junior mob stampeded around in front of the house. As we were leaving, this fine woman came on the veranda with us and delivered a good lecture on behavior to the children. They yelled that they would get the priest. She replied that she wished he was there to see their disgraceful conduct, and that they should set a better example of good Catholics. She pointed out to them that she did more work for the priest and the church than they did.

"It was 3:45 by this time; so we waded through the mob, which followed close at our heels all the way to the bus, shouting and yelling in French. We had finished for the day; so we were not leaving because of the opposition. An English lady who boarded the bus with us thought that we were being given a royal send-off by our Sunday-school class after a picnic!

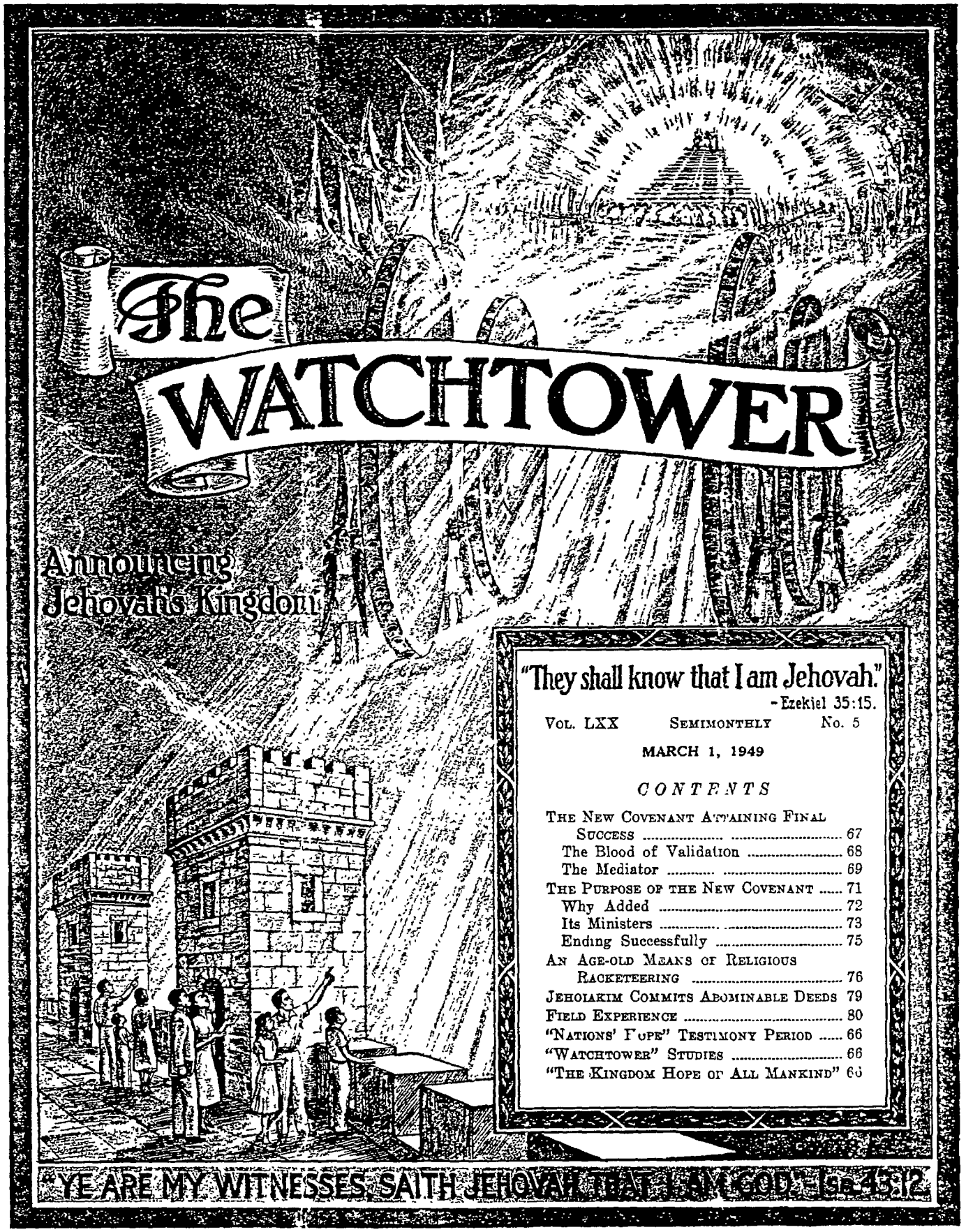
"We went home thankful for a splendid day and that we had been led to arrange our work so that the interference came only *after* we had obtained twenty-one call-againsts."

CONDUCT OF TRUE CHRISTIANS BACKS UP THEIR PREACHING

One of Jehovah's witnesses in New Zealand relates experiences which show that the course followed by God's servants identifies them in the mind of those who are thirsting for the truth.

"At the home of a lady who had never talked to Jehovah's witnesses personally, another publisher and I explained why we called. Tears immediately came to her eyes and she said, 'You know, I have always wanted to be a true Christian and do a work like you people are doing. You are certainly doing the work which Jesus commanded should be done, and from house to house too. I know you people are true Christians, because I have often observed the work you are doing, and I have prayed that I too might some day have a part in just such a work. I am not satisfied with my church (Seventh-Day Adventist), because I feel that more is required of me.'

"On a different occasion another Sabbath believer came to a Memorial celebration at a small company of Jehovah's witnesses. She came with the thought in mind of partaking of the emblems as she so often had in her church; but, after hearing proof given concerning the Memorial, Nisan 14, etc., she decided to pass the emblems by. She later had many interesting questions to ask and these were answered to her satisfaction. . . . At home she studied up some more on the Memorial celebration. Satisfying herself that she had been misinformed about this important matter by her church, she reported for group witnessing from house to house with Jehovah's witnesses Sunday morning, and she has never looked back; she is now a regular and zealous publisher, rejoicing to know that at long last she has found the truth."



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

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MARCH 1, 1949

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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

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"NATIONS' HOPE" TESTIMONY PERIOD

How will the nations be able to set their hope now on the great King whom God has raised up to rule the new world unless they learn about him? This is the question that will make each already informed person realize his responsibility during the month of April of taking part in the "Nations' Hope" Testimony Period throughout that month. April brings to a close the four-month campaign for taking 500,000 subscriptions for the Watchtower Society's magazines in the 22 languages in which they are published. Hence the special offer continues in force, namely, a year's subscription each for *The Watchtower* and *Awake!* together with the premium gift of the latest bound book and booklet, to each taker, at the subscription rate of both for $2.00. All lovers of their fellow man want the God of hope to fill as many others as possible with the joy and peace of believing in the Kingdom hope, and therefore we again remind all *Watchtower* readers of our readiness to help any that desire to have a hand in this hope-inspiring educational work. Let us hear from all such before this campaign ends, and also let every participant turn in his report at the close of the Testimony Period.

"WATCHTOWER" STUDIES

Week of April 3: "The New Covenant Attaining Final Success," ¶ 1-14 inclusive, *The Watchtower* March 1, 1949.

Week of April 10: "The New Covenant Attaining Final Success," ¶ 15-18 inclusive, also "The Purpose of the New Covenant," ¶ 1-9 inclusive, *The Watchtower* March 1, 1949.

Week of April 17: "The Purpose of the New Covenant," ¶ 10-26 inclusive, *The Watchtower* March 1, 1949.

"THE KINGDOM HOPE OF ALL MANKIND"

For 4,000 years human kingdoms have tried in vain to realize the hopes of man. But with the passing of each, the hope that men had pinned to it collapsed, and today the world flounders hopelessly in the accumulated failures of 4,000 years. Now in a final desperate effort to salvage hope the nations pool their power in a United Nations organization. But as hope in it fades, the nations realize that many failures added together do not sum up to success. With driving logic the widely delivered public lecture entitled "The Kingdom Hope of All Mankind" pressed these points home, and thence struck a theme that proves the situation is not hopeless. Nor was it hopeless as far back as Adam's day, for it was then that Jehovah God first revealed the kingdom hope for all mankind. He has never lost sight of it since, and has made provision for hopeful men to keep it in view. That hope is the promised kingdom of Christ. It will be realized by this generation. All this hopefulness shone brightly through the public lecture, and because of the need for hope now it has been preserved in print in the 32-page booklet, *The Kingdom Hope of All Mankind.* Its novel cover captures the theme to depict that the message of salvation for good-will persons must be sent out to all nations and tongues and all are entwined in this one kingdom hope. Your personal copy of the booklet is now available on the contribution of 5c.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX MARCH 1, 1949 No. 5

THE NEW COVENANT ATTAINING FINAL SUCCESS

"Behold, days are coming, saith the Lord, when I will make with the house of Israel, and with the house of Judah, a new covenant."—Jer. 31:31, Leeser.

JEHOVAH produces a nation of perfect rulers for the righteous new world that he has promised to create. His wonderful arrangement for bringing forth these desirable rulers he foretold long ago, calling it his "new covenant". "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah: for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." (Jer. 31:31-34, *Am. Stan. Ver.*) It fills us with a tingling sensation to think of the satisfactory, righteous rulers that could be produced for the new world by means of this divine arrangement. It gives us an even greater sensation of delight to realize that this new covenant is now attaining its final success and that the new world of righteous rule is at hand.

[2] In the first century of our Common Era the thoughts of all ordinary men were far from a new covenant between Jehovah God and the people of his choice. Even in Palestine, which was then lying under the yoke of the Roman Empire, the people in the Jewish system of religion were satisfied with the fifteen-hundred-year-old covenant of Jehovah with their nation, the covenant which he made with them at Mount Sinai, using the prophet Moses as mediator between God and man. Those Jewish religionists were very zealous for the Law covenant mediated by Moses. They were strongly opposed to setting it aside; why, the very thought of such a thing seemed to them to be sacrilegious, despite Jehovah God's promise. But then, on the very night of their annual passover celebration, in the year 33 (A.D.), a man of the tribe of Judah, attending the passover supper in an upper room in Jerusalem, called attention to Jehovah's prophecy through Jeremiah concerning the promised new covenant. By what authority did he do so? How was he to know that this new arrangement was about to be made and inaugurated in fulfillment of Jeremiah's glorious words? It was the prophet Moses, with full credentials from Jehovah God, that announced and mediated the first covenant with the Ten Commandments as its fundamental law. Was, now, this man of Judah who announced the new covenant a second Moses, a prophet greater than Moses and with a better covenant? Let us see.

[3] At Sinai, or Mount Horeb, the Lord God told Moses that He would produce a prophet like Moses, and Moses disclosed this divine promise to the Israelites, saying: "And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18, 19, *Hebrew Publishing Company*) Moses who here spoke was of the priestly tribe of Levi. Yet Jehovah who spoke by Moses did not say that the Prophet to come like Moses must be of the tribe of Levi to be like Moses. He would simply be one of the Israelites, "from among their brethren." A man from the tribe of Judah would, therefore, not be debarred from being the Prophet like Moses. It would not be tribal membership that would make him like Moses. It would be the work he would do, the way in which he would speak, that would make him like Moses and that would fulfill the prophecies concerning him. So did that man of Judah who spoke that passover night of A.D. 33 do a work like that of Moses? Honest investigators, free from religious prejudice, will say Yes.

1. By what means does Jehovah produce a nation of world rulers?
2. Who announced the making of the new covenant, and on what date?
3. Like whom was the promised Prophet to be, and in what way?

4 The man of Judah here concerned was Jesus, who was called the Nazarene, but who was actually born at Bethlehem-judah, the birthplace of King David. How he introduced the subject of the new covenant and did so with authority we read in the following account: "And the day of unleavened bread came, on which the passover must be sacrificed. . . . And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the NEW COVENANT in my blood, even that which is poured out for you."—Luke 22:7-20, *Am. Stan. Ver.*

THE BLOOD OF VALIDATION

5 The passover supper which Jesus celebrated with his faithful apostles on that fourteenth day of Nisan, A.D. 33, was an anniversary celebration of the original passover celebrated by the Israelites down in Egypt more than fifteen centuries earlier. The passover lamb of which Jesus partook with his disciples pointed back to the first passover lamb, whose blood was splashed upon the doorposts and lintels of the houses in which the obedient Israelites ate the lamb roast that night. For this Jehovah's destroying angel would not kill their firstborn children and animals along with those of the Egyptians their oppressors. The ordinances concerning the passover were delivered by Moses in obedience to Jehovah's command. Thus that passover was the beginning of the Mosaic Law covenant with the nation of Israel. —Ex. 12:1-29.

6 The lamb's blood splashed upon the doorways of the Israelite homes was what validated that covenant and put it in force between Jehovah God and his chosen people. Hence the Law covenant directed, in writing, that the passover memorial should be celebrated each year on its anniversary date. (Lev. 23:4-8; Num. 9:1-5; 28:16; Deut. 16:1-8) Because a covenant was now in effect between Jehovah and Israel as validated by the passover lamb's blood, Jehovah God distinguished the following month by establishing the weekly sabbath observance, as a sign between him and Israel. This was about a month before they reached Mount Sinai, from which the Ten Commandments and the rest of the written law were given. The observance of the weekly sabbath was made the fourth of the Ten Commandments. —Ex. 20:8-11; 16:1-30.

7 In like manner the new memorial supper which Jesus set up that last valid passover night with the use of unleavened bread and wine pointed to the beginning of the new covenant, and for that reason Jesus brought up the subject, saying respecting the cup of wine which he passed on to them: "This cup is the new covenant in my blood, even that which is poured out for you." (Luke 22:20, *Am. Stan. Ver.*) According to the apostle Matthew's account Jesus said: "This is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26:28, *Am. Stan. Ver.*) The providing of blood for a covenant meant that the validating of a covenant and then its inauguration were near. The wine in the cup out of which Jesus' apostles drank was still wine. It had not been transubstantiated into blood. Hence the memorial supper did not begin the new covenant, for the wine in the cup merely symbolized the "blood of the covenant" and could not validate the covenant.

8 Jesus' statement, "This is my blood of the covenant," quoted almost word for word what the prophet Moses said when acting as mediator and inaugurating the Law covenant with Israel at Mount Sinai in the third month after Israel left Egypt. We read: "And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen unto Jehovah. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold THE BLOOD OF THE COVENANT, which Jehovah hath made with you concerning all these words." (Ex. 24:3-8, *Am. Stan. Ver.*) With that splashing of the blood of the sacrificial victims upon the scroll of the Law, representing Jehovah God, and upon the people, His covenant of the Law was formally inaugurated. It took the blood of sacrificial victims and the sprinkling of their blood to do this.

4. How did this one introduce the subject of the new covenant?
5, 6. What was the beginning of the Law covenant? How is this shown?
7. How do we know whether the Memorial began the new covenant?
8. How was the Law covenant with Israel inaugurated?

[9] In like manner it took the actual death of Jesus Christ and the spilling of his blood sacrificially for the new covenant to be made on earth and then be ratified up in heaven. The old Law arrangement was made with the Israelites at the sacrifice of the passover lamb and sprinkling of its blood down in Egypt, representing this world. Hence Jehovah speaks of that Law covenant as "the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt". (Jer. 31:31) The means for putting the new covenant into force or validating it is the blood of the perfect man Jesus Christ. So the new arrangement could not go into effect when Jesus passed around the memorial cup of wine, but only when he died bleeding upon the torture stake, in the midst of this world, symbolized by Egypt. (Rev. 11:8) However, the new covenant was inaugurated toward his faithful apostles and other disciples after he was raised from the dead and ascended into heaven and there presented the value of his human sacrifice, the merit of his lifeblood. These facts are made very clear by Paul when he writes to those Hebrews who were called to be Christians:

[10] "How much more shall the blood of Christ, who through the everlasting spirit offered himself spotless to God, cleanse your conscience from dead works that ye may serve the living God. And for this cause Christ is the mediator of the new covenant; that, death having taken place for the redemption of the transgressions under the first covenant, those who are called might receive the promise of the everlasting inheritance. For where a covenant is, there is necessity for the death of that which establisheth the covenant. For a covenant is firm over the dead: whereas it is of no force while that which establishes the covenant liveth. Wherefore neither was the first covenant confirmed without blood. For when Moses had spoken to all the people every commandment according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, 'THIS IS THE BLOOD OF THE COVENANT which God hath enjoined unto you. And, according to the law, almost all things are cleansed with blood; and without the shedding of blood there is no remission." —Heb. 9:14-22, *Improved Newcome Version.*

[11] Another English translation renders "that which establisheth the covenant" as "the covenant-victim", and reads: "For where a covenant is, the death of the covenant-victim to come in is necessary, for a covenant over dead victims is stedfast, since it is [of] no force at all when the covenant-victim liveth, whence not even the first [covenant] apart from blood hath been initiated." (Heb. 9:16-18, *Young;* also *The Emphatic Diaglott*) When Jesus instituted the memorial supper on passover night of A.D. 33, the death of the covenant-victim or that which establishes the covenant had not yet taken place. But when he was resurrected the third day after his death and forty days later ascended into the heavenly presence of Jehovah God he did appear there with the value of his precious lifeblood. He then presented it to God for the ratifying of the new covenant and the redemption of his followers from their sins and the penalty death. This presentation of the merit of his blood to God in heaven corresponded with Moses' splashing the blood of the sacrificial victims upon the scroll of God's law. It was also foreshadowed when the Israelite high priest went into the most holy of the sacred tabernacle and there sprinkled the blood of the atonement-day sacrifices before the mercy-seat seven times.—Lev. 16:14, 15.

[12] When, therefore, did Jesus in heaven sprinkle the value of his shed blood toward those who were brought into the new covenant? Evidently on the day of Pentecost ten days after he ascended to heaven, for then the holy spirit was poured out upon his faithful followers upon earth as a help and comfort to them. It was as if he as the Greater Moses was saying to them: "Behold the blood of the covenant, which Jehovah hath made with you concerning all these words." (Ex. 24:8, *Am. Stan. Ver.*) This assured them of the application of Jesus' blood to them and the forgiveness of their sins. On this account the apostle Peter said to the Jews to whom he preached the resurrected and glorified Christ Jesus: "Repent ye, and be baptized every one of you in the name of Jesus Christ UNTO THE REMISSION OF YOUR SINS; and ye shall receive the gift of the holy spirit." (Acts 2:38, *Am. Stan. Ver.*) This furnishes the proof that the new covenant was inaugurated toward Christ's disciples on the day of Pentecost, fifty days after his resurrection from the dead.

THE MEDIATOR

[13] Again note, please, that the apostle Paul says that because Jesus Christ offered his own lifeblood to purge the believers from a consciousness of sin and dead works "he is the mediator of a new covenant". (Heb. 9:15, *Am. Stan. Ver.*) This makes it certain that the Mediator of the new covenant had to die. In the ancient type the mediator Moses did not die in order to establish the Law covenant between Jehovah God and Israel, but Moses was represented in the passover lamb, and so the passover lamb was slain for him in Egypt. Likewise at the inauguration of the Law covenant at Mount Sinai the mediator Moses did not die, but he was represented in the bulls and goats that were sacrificed and whose blood was sprinkled upon the Law

9, 10. When and by what means was the new covenant made?
11, 12. When was the new covenant inaugurated, and by what steps?
13. To foreshadow Christ, why did not Moses die as mediator?

scroll and upon the people. Had Moses died in Egypt instead of the passover lamb so as to put the Law covenant in force upon Israel, he would not have been able to mediate the Law covenant at Mount Sinai, for God's time to resurrect the dead was not then due. Hence animals were substituted to die instead of Moses.

14 But in the case of the new arrangement, its Mediator, Christ Jesus, actually did die as the covenant-victim in order to put the new covenant into effect. By his sacrificial death he became the "Lamb of God, which taketh away the sin of the world" and he was foreshadowed by the passover lamb in Egypt. (John 1:29, 36) He was also foreshadowed by the bulls and goats whose blood was shed at Mount Sinai for the formal initiation of the Law arrangement. In the case of Jesus, Jehovah God offset the effect of his human death by resurrecting him from the dead, not again as a man, but as an immortal spirit Son of God more highly exalted than before he came to earth and became man. Had God raised him from the dead as a man Jesus would have continued forever in his humiliation. He would have been taking back his sacrifice and thus would have no sacrificial merit to present to God so as to secure the benefits of the new covenant for his believing disciples. Hence, when raised from death as an incorruptible *spirit*, he could ascend with the merit of his human sacrifice into God's presence and could continue on with mediating the new covenant with its better promises.

15 In ancient Israel the high priest could not offer the sacrifice that had the power to validate the new covenant. But Jesus Christ, because he was a perfect man and led a life on earth sinless until his death, could yield himself up as the needed sacrifice to God. By offering himself in harmony with God's will he became a high priest greater than the Levite high priest of ancient Israel. God swore to him also that he would be a high priest like King Melchizedek. Having, therefore, a better sacrifice than the animal sacrifices Moses had when mediating the Law covenant, Christ Jesus was able to be the Mediator of a better covenant than what Moses mediated, a covenant that secures durable benefits far greater than the Law covenant did, for those taken into the new arrangement.

16 In harmony with this the apostle further writes concerning Christ Jesus: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are [Levite] priests that offer gifts according to the [Mosaic] law: . . . but now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." (Heb. 8:3-7) What Christ Jesus as a spiritual high priest had to offer to God was his own perfect human life, and his life was represented in his blood: "for the life of the flesh is in the blood: . . . it is the life of all flesh; the blood of it is for the life thereof." (Lev. 17:11, 14) And so his meritorious blood became the security for all the benefits and blessings which God-fearing men and women needed and wanted.

17 The coming of a mediator greater than Moses was certain to occur, for Jehovah God had foretold it by the very lips of Moses himself. The establishment of a new covenant as a perfect improvement upon the old Law covenant was certain to occur, because God had foretold it by his prophet Jeremiah. The installation of a high priest grander than Moses' brother Aaron the Levite was also sure to occur, for the Most High God had sworn prophetically that there should arise such a priest, one like the royal priest Melchizedek. Even King David would acknowledge this one as his "Lord". It was by this sworn oath that the self-sacrificing Jesus Christ became Jehovah's eternal High Priest in the heavens. Aaron and his sons as his successors never had such a divine oath to back up their office when they were made Israel's high priest. Hence their high priesthood had not continued, but it has been nonexistent now for these past nineteen centuries and will never be restored. But Jehovah God called his Son Jesus to be priest and gave an oath to the everlasting continuance of his priesthood. Therefore Jesus is a high priest far more effective than Aaron the Levite and is thereby the security of a better covenant, the new covenant. So the apostle says: "Inasmuch as it is not without the taking of an oath (for they [the Levites] indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord sware and will not repent himself, Thou art a priest for ever); by so much also hath Jesus become the surety of a better covenant."—Heb. 7:20-22, *A.S.V.*

18 Because Jesus' sacrifice is so effective and he now has the power of an endless life to be a High Priest forever, he does not have to repeat his human sacrifice. He never needs to become a man again. Having now immortality as a spirit from the time of his resurrection, he cannot offer himself again, for he cannot die again. As it is written: "Christ being raised from the dead dieth no more; death hath no more dominion over him." (Rom. 6:9) Hence there will never again be a covenant like this one that he mediates, nor will there need to be. Its final success, which is near, is guaranteed by its Mediator and his precious sacrifice.

14. How could Jesus die and yet continue mediating the covenant?
15, 16. How was Jesus able to become a High Priest and also Mediator?
17. What guaranteed the everlasting continuance of him as Mediator?
18. How is he thus the security for a better covenant?

THE PURPOSE OF THE NEW COVENANT

WHAT is the purpose of the new covenant which is brought into existence over the costly sacrifice of the perfect man Jesus Christ? This can be better understood when we clear up what the purpose of the old Law covenant was, as made with the natural Israelites through the mediator Moses. After the Israelites were oppressed for more than two hundred years in Egypt, we read, "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob," these men being the forefathers of the Israelites. When God sent Moses into Egypt to lead the Israelites out, he said to him: "I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians." (Ex. 2:24; 6:2-6, *A.S.V.*) It was therefore in fulfillment of his covenant with their forefather Abraham that Jehovah God brought the Israelites out of Egypt. (Gen. 12:7; 13:13-17) But when he brought them out, he established a covenant with them as a people. It was the covenant of the Law delivered through Moses as mediator. Why, now, was this Law covenant added to Jehovah's covenant with Abraham: "In thy seed shall all the nations of the earth be blessed"?—Gen. 22:18.

[2] At Mount Sinai, about three months after he had brought the Israelites out of Egypt, Jehovah God explained why he was bringing them under the Law arrangement. He said to Moses: "Tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." (Ex. 19:3-6, *Am. Stan. Ver.*) According to this the purpose of God was to take out from this world a people to be His own possession bearing his holy name, and to prepare them to be a kingdom of priests with benefits resulting to the rest of the nations of the earth. The Law covenant indeed separated the Israelites from the rest of the nations, but only their faithfully obeying the Law would lead to their having a part in the purpose of God as his "holy nation", enjoying his favors, blessings and protection.

[3] However, the Law covenant itself did not produce such a "holy nation" that was ready for the promised Messiah when he came, namely, Christ Jesus. A new covenant was necessary to produce this, and through Jeremiah Jehovah declared that the reason for making a new covenant was that the Israelites broke the old one. It showed them all up as sinners, and, by means of the law which they failed to keep, it pointed out to them their sins in detail. By means of this law they should have become very conscious of the fact that they were sinners by birth, unable to save themselves by self-righteousness, and that they needed Jehovah's promised Messiah as their Deliverer. Moses may have led them out of Egypt, but he failed to deliver them from their sinfulness and their bondage to imperfection. Therefore the law which Moses delivered to them as their mediator condemned them in God's sight, and Moses' ministration was a "ministry of condemnation". To men this result might appear disappointing, but God's very purpose in this law was to show up Israel as being just as guilty of transgression in God's sight as the rest of the sinful world. The need of the Messiah, the promised "Seed of Abraham", would therefore become more apparent by the Law. Also the need of a better covenant to be mediated by the Messianic Seed of Abraham would become more apparent. That this was the purpose of giving the Law four hundred and thirty years after God gave the promise to Abraham concerning the blessing of all the families of the earth by his Seed, the apostle Paul clearly states, saying:

[4] "An agreement already ratified by God cannot be annulled and its promise canceled by the Law, which arose four hundred and thirty years later. If our inheritance rests on the Law, it has nothing to do with the promise. Yet it was as a promise that God bestowed it upon Abraham. Then what about the Law? It was a later addition, designed to produce transgressions, until the descendant to which the promise was made should come, and it was enacted by means of angels, through an intermediary; though an intermediary implies more than one party, while God is but one. Is the Law then contrary to God's promises? By no means. For if a law had been given that could have brought life, uprightness would really have come through law. But the Scripture describes all mankind as the prisoners of sin, so that the promised blessing might on the ground of faith in Jesus Christ be given to those who have faith." —Gal. 3:17-22, *An Amer. Trans.;* see also *Moffatt.*

[5] Thank God that the Law covenant through Moses did not annul the earlier Abrahamic covenant which promised the Seed of blessing for all the families of

1. To fulfill what covenant did God bring Israel out of Egypt?
2. When inaugurating the Law covenant, what was God's purpose?
3, 4. (a) Why was Moses' ministration a "ministry of condemnation"? (b) What does Paul say God's purpose was in adding the Law covenant?
5. It being an addition, what at last happened to the Law code?

the earth, Gentile and Jew alike! (Gen. 12:3; 22:17, 18) The Law was added merely for the time being to disclose the Israelites as well as the Gentiles to be transgressors and hence dependent upon the coming Messiah for their righteousness by means of faith in the sacrifice he would provide. It being just a temporary addition, the Law would be taken out of the way when Messiah, the Seed of Abraham, came. And this removing of the Law covenant and its condemnation and curse Jehovah God duly accomplished by Jesus Christ the promised Seed. In ancient times it was customary to cancel a document that represented a debt or obligation by driving a nail through it. So God nailed the Law covenant with its written code to the torture stake upon which his Son, the Messiah, died as the sacrificial victim of a new and better covenant. To those in the new covenant the apostle Paul wrote: "For though you were dead in your trespasses, your flesh uncircumcised, He made you live with Christ, He forgave us all our trespasses, He cancelled the regulations that stood against us—all these obligations he set aside when he nailed them to the cross." (Col. 2:13, 14, *Moffatt*) Happily, although God took the Law arrangement out of the way by Christ's death, it left the Abrahamic covenant still standing. The Law had not annulled it, but the coming and death of the Messiah, the promised Seed, annulled the Law covenant and made the Law no longer necessary as a means for gaining righteousness.

WHY ADDED

[6] The Law arrangement was pictured by Hagar, a slavegirl who came from the land of Egypt where the Law covenant was made with Israel. The Egyptian slavegirl was named Hagar and belonged to Sarah, Abraham's wife. Sarah was now eighty years old and still had no child by Abraham, and so she gave her slavegirl Hagar to substitute for her in raising up a seed to Abraham her husband. As a result of this substitution, the boy Ishmael was born to Abraham by Hagar. So, too, the Law arrangement and organization produced the religious nation of natural Israel, the counterpart of Ishmael. But the substitution of Hagar for Sarah to produce Ishmael did not annul Abraham's marriage to Sarah, and it did not divorce her from him. Neither did the Law arrangement cancel the Abrahamic covenant and its promise of a Seed for mankind's blessing. About ten years after Hagar's son was born, God revived the reproductive powers of aged Abraham and Sarah, and Sarah was shown to be still Abraham's true wife and also God's choice for producing the true heir by bearing Isaac. Some time later Hagar was dismissed from Abraham's household, and her son Ishmael was also sent away as being a menace to the life and happiness of Abraham's true heir, Isaac, the typical seed of the promise. So, too, the Law arrangement was taken away and its offspring, the natural Israelites, were cast off because of their unbelief and disobedience. But this action did not lessen the hopes of all mankind for God's blessing. In fact, it increased them, because it left the Abrahamic covenant still standing and with its promised Seed now brought forth.—Gal. 4:21-31.

[7] The Seed Christ Jesus is the Greater Moses. He mediates the new covenant by means of his sacrifice of himself, to provide "my blood of the new covenant". The new covenant takes the place of the old. As we read regarding God's promise of the new one: "In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." (Heb. 8:13, *Am. Stan. Ver.*) Thus the new covenant is not a continuation of the old, for the old completely vanished away with the death of Jesus Christ, and it failed to be the means for blessing all mankind, just as Hagar and her boy Ishmael failed to provide the true heir of Abraham. The new is not an attachment to the old. It is an altogether new arrangement. Hence it has a new Mediator, different from Moses, but foreshadowed by him. It has a new sacrificial victim to validate it. It has a new priesthood and arrangement for worshiping and serving God, and it has new and better promises. Nevertheless, the question arises: If the Law covenant was added to the Abrahamic promise for a time and was at last taken away, is not the new covenant also something added in that it takes the place of the old? And if so, why is it necessary?

[8] Yes, it is an addition to the Abrahamic covenant. But just as the old Law arrangement did not annul the Abrahamic covenant, the new covenant does not annul it either. Instead, it carries forward the blessing of the Abrahamic covenant to certain ones taken out of all mankind, namely, the faithful footstep followers of Christ Jesus. These become his joint-heirs in the heavenly kingdom.

[9] Again, the old Law arrangement did not produce the promised Seed of blessing any more than Hagar produced Abraham's true heir. In itself the Law was good, holy, and just, but it served to condemn the Israelites and thus to condemn all mankind, because of our inborn sinfulness inherited from Adam. So life eternal did not and could not come through the Law. (Rom. 7:10-14) It did not produce the Abrahamic Seed. The original Abrahamic covenant did bring forth the original true Seed of Abraham. On this point we read: "Now to Abraham and his seed were the promises made. He saith not, And to seeds,

6. How was removal of the old Law arrangement foreshadowed?

7. Why is the new not an attachment or continuation of the old?
8. Why was the new covenant added to the Abrahamic promise?
9. Does the old, the new or the Abrahamic produce the Seed? Why?

as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) This Seed is the Mediator of the new covenant, and thus the new covenant did not produce the original Seed. Instead, the Abrahamic covenant produces the Mediator between God and men.

10 Bear in mind, now, that by the old Law arrangement Jehovah God severed his chosen nation of Israel from the rest of the nations. He said that if Israel kept his covenant they would become to him an exclusive possession and a kingdom of priests or a royal priesthood, and a holy nation. That Law arrangement was made with a special, separated nation by means of a mediator. But where the old failed, the new covenant succeeds. Its purpose corresponds with that of the old arrangement, namely, to take out from among all nations of mankind a special people for God's particular possession, to be outstandingly a holy nation to him, and to compose a royal priesthood in his special service. It is with this new nation that the new covenant is made, namely, with spiritual Israel. No, the new covenant does not produce the original Seed of Abraham for blessing all mankind. Why not? Because before this new covenant began to exist the Abrahamic covenant had already produced the Mediator for it, namely, Christ Jesus the true and original Seed.

11 Hence the new covenant is for the purpose of benefiting the members of the "body of Christ", over whom Jesus the Mediator is the Head. It benefits the 144,000 faithful imitators of him, the ones called to be joint-heirs with him in the kingdom, to be "priests of God and of Christ". (Rev. 20:4, 6) The apostle Peter addresses these and says: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9, 10, *Am. Stan. Ver.*) By becoming joined to Christ Jesus, these become the secondary part of the Seed of Abraham, to share with Jesus in blessing humanity in general. For this reason it is written to them: "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. . . . ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Gal. 3:26-29, *Am. Stan. Ver.*) Thus by the new covenant which was added to it, the Abrahamic covenant produces also the 144,000 joint-heirs of Christ, the new nation of spiritual Israel.

12 To these the "better promises" apply, namely: "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." (Jer. 31:33, 34, *Am. Stan. Ver.*) This divine forgiveness of their iniquity and this divine remembrance of their sin no more is because sin is really taken away by the better sacrifice which the perfect Mediator of the new covenant offered and in which those in the new covenant continually exercise faith. That is why Jesus said: "This is my blood of the covenant, which is poured out FOR MANY UNTO REMISSION OF SINS." (Matt. 26:28, *Am. Stan. Ver.*) Because of this Jehovah God adopts them as his sons and by the power of his spirit or active force he now writes his law in their understanding and upon their loving hearts.

ITS MINISTERS

13 Nothing should now be clearer to us than that the new covenant is not an arrangement reserved for the natural Israelites ("Israel after the flesh") in the coming new world, after the second advent of Christ Jesus. It is a false hope to think that shortly there is to be a mass conversion of the natural Israelites to Jesus Christ and that the new covenant will be made exclusively with them, to make them the chief among all the nations upon the earth during the millennium of Christ's reign. During Christ's millennial reign from heaven where he sits at God's right hand, the prophet Moses will be back on earth, resurrected from the dead. But he will not mediate any new covenant. Christ Jesus, the Greater Moses, is the Mediator, and he instituted this new spiritual arrangement with his devoted footstep followers nineteen centuries ago, announcing it with his historic words at the Memorial supper: "This is my blood of the covenant; this cup is the new covenant in my blood."—Matt. 26:28; Luke 22:20, *A.S.V.*

14 After he was raised from the dead he began the new covenant with a remnant of believing Israelites taken out from among "all the house of Israel". (Acts 2:36; Rom. 11:5) But he did not stop with that remnant, for, when natural Israel failed to produce sufficient to make up the entire "holy nation", Jehovah God by his Mediator Christ Jesus took in the Gentiles that believed in his sacrifice and that consecrated themselves to God's service. All these believing imitators of Christ constitute the "holy nation", the spiritual Israel, "the Israel of God." This explains why Jehovah said he would make the new covenant "with the house of Israel, and with the

10. With whom then, is the new made, and to produce what?
11. Whom does the new covenant benefit, and with what privileges?
12. What better promises apply to them, and why?
13 Why is not the new covenant yet to be made with natural Israel?
14. In what sense, then, is the new made with the house of Israel?

house of Judah", instead of with all nations. Revelation 7:4-8 distinctly specifies that this holy nation of 'Israel after the spirit' will be 144,000 members under Jesus Christ.

[15] Only the old Law covenant was made with the earthly nation of "Israel after the flesh". The new covenant is made with the new nation, which is a spiritual nation that eventually becomes heavenly at God's right hand. The old covenant was made with the fleshly seed of Abraham, Isaac and Jacob, but the new is made with the spiritual seed of the Greater Abraham, Jehovah God, because these are joined with the Son of God, the Greater Isaac, namely, Christ Jesus. This new covenant was added to the Abrahamic Promise, but not in order to produce transgressions and to show up the spiritual Israelites as sinners, as was the case with the Law arrangement. No; but this new arrangement is to take away their sins. It represents the special blessing of the Abrahamic covenant for the taking away of the sins of the new nation, "the *holy* nation," who, together with Christ Jesus, make up the complete seed of Abraham, through whom the believers of all nations are to be blessed in the millennium.

[16] The words of the apostle Paul form an incontrovertible proof that the new covenant has been in force for the past nineteen centuries and has applied to the spiritual Israelites as servants or ministers of this new spiritual provision. To his Christian brethren at Corinth where he founded the congregation of them he says: "You are a letter of Christ which I have been employed to inscribe, written not with ink but with the spirit of the living God, not on tablets of stone but on tablets of the human heart. Such is the confidence I possess through Christ towards God. It is not that I am personally qualified to form any judgment by myself; 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."—2 Cor. 3:3-8, *Moffatt.*

[17] How was the apostle a minister of the new covenant? By spreading the fragrance of the knowledge of the God of this covenant and by ministering the spirit to those who believed in God's arrangement through Christ and who were taken into the new covenant. While Paul lived he imparted gifts of the spirit to those upon whom he laid his hands after their baptism in water.—Acts 19:1-7; Rom. 1:11.

[18] There were only the twelve apostles of Christ to impart the gifts of the holy spirit. How, then, can the others of the 144,000 body-members of Christ also be 'ministers of the new covenant'? By making this provision known to others. That means by reflecting the glorious light of the truth which shines from the Lord God the Maker of the covenant and which is reflected from the face of the greater Mediator of it, Christ Jesus the Prophet like Moses. By thus reflecting the light of the truth the 'ministers of the new covenant' bring others to "know Jehovah", "from the least of them to the greatest of them," and others are thus helped into the covenant. And through this truth the spirit of God operates to write his law into their understandings and into the fleshly tablets of their hearts, to make them understand and love his law. This is the way these ministers serve the new covenant; and to this privilege of theirs the apostle points, saying to his fellow ministers: "And all of us, reflecting the splendor of the Lord in our unveiled faces, are being changed into likeness to him, from one degree of splendor to another, for this comes from the Lord who is the Spirit. So since by the mercy of God I am engaged in this service, I never lose heart." By Christ as his Mediator the Lord God makes these ministers free from this world which was foreshadowed by Egypt. "Now the Lord here means the Spirit, and wherever the Spirit of the Lord is, there is freedom."—2 Cor. 3:17 to 4:1, *An Amer. Trans.*

[19] For zealously and faithfully acting as ministers of the new covenant these must endure great sufferings at the hands of this world, modern Egypt, just as Christ Jesus their Mediator did. This privilege of suffering with him and being baptized into his death is what is pictured by their drinking of the winecup at the Memorial celebration each year. The passover supper was celebrated each year under the old Law covenant, but the Memorial of Christ's death is celebrated annually under the new covenant. The wine in the Memorial cup pictures Christ's blood, hence pictures Christlike death. So by drinking of this symbolic cup the ministers of the new covenant declare they are participating with Christ Jesus in his death for the vindication of the name and sovereignty of Jehovah God. That is why only the 144,000 ministers of the new covenant properly drink of the Memorial cup. For that reason the apostle Paul writes to such ones, to say: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all

15. How does the new differ from the old covenant as regards sins?
16. What words of Paul show the new has been long in existence?
17. How was Paul a minister of the new covenant?
18. How are the others of the 144,000 likewise its ministers?
19. How are their sufferings and death pictured at Memorial?

partake of the one bread. . . . Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons." Under the old Law covenant the drinking of any blood was punishable with death. Under the new covenant Christ's disciples drink his blood by suffering and dying faithfully with him. He said: "This cup is the new covenant in my blood." Hence only those in the new covenant properly drink of the cup.—1 Cor. 10:16-21, *Am. Stan. Ver.*

ENDING SUCCESSFULLY

[20] The old Mosaic covenant came to its end A.D. 33, failing to produce a nation as Jehovah's peculiar possession, to be his "kingdom of priests". It ended with the end of the Jewish system of things by which they had enjoyed Jehovah's exclusive favor for more than fifteen centuries. That is why Paul speaks of it as an "end of the world", saying concerning Christ Jesus: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:26) Those of the Jews who were stony-hearted never did get Jehovah's law written upon their hearts by His spirit; and whenever now the law of Moses is read to them the blinding veil of misunderstanding and unbelief is before their eyes. The gospel is veiled to them by the "god of this world", who blinds the minds of those not believing, "that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." (2 Cor. 3:13-15 and 4:3, 4, *Am. Stan. Ver.*) The new covenant was not forced upon the nation of natural Israel. Fleshly Israel was left free, as a nation, to reject the new covenant, its Mediator and his perfect sacrifice, its royal priesthood, and consequently its sin-removing benefits and its life-saving power. For seven years the opportunity to become God's holy nation of the new covenant was offered to natural Israel exclusively, but as a people they turned down the offer. Hence the offer will never again be made to them as a nation. Only a believing remnant of natural Israelites accepted Jesus as the Greater Moses and Mediator and were taken into the covenant.

[21] The new covenant, too, comes to an end. When? At the end of this world, including Christendom which is the modern counterpart of unbelieving natural Israel. All down through the centuries since the perfect Mediator Christ Jesus provided the sacrifice, the people for Jehovah's name who make up the "holy nation" for his exclusive possession have gradually been taken out from the worldly nations according to the terms and provisions of the new covenant. Now since A.D. 1914, when the "seven times" of the Gentile domination of the world expired and God's kingdom by Christ was established in the heavens, the final remnant is being taken out from the nations to complete the full membership of Jehovah's "holy nation", his "royal priesthood" under Christ Jesus. Shortly their ministry on earth will be completed.

[22] Because God's kingdom was established A.D. 1914 by his placing of Christ Jesus on the throne of the heavenly mount Zion, it is true of the remnant in a particular sense as the apostle Paul says: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, . . . and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12:22-24) They have peace with God, and the prayer of the apostle is being fulfilled in them: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will." (Heb 13:20, 21) Satan the Devil, "the god of this world," may act like Pharaoh of ancient Egypt and may say to them: 'No! you can't go free. You can't become Jehovah's people of the new covenant. Stay here subject to my old world.' But he fails to hold them, and God succeeds in getting out a "people for his name". Satan fails to prevent Almighty God from freeing them from subjection to Satan and bondage to this world and making them His liberated ministers. God will get out the last of them, as represented in today's remnant, to form a faithful "people for God's own possession". With this remnant Jehovah God by his Greater Moses is now also getting out an unnumbered "great multitude" of people of good-will. These latter were pictured by the "mixed multitude" that marched out of Egypt with Israel.—Ex. 12:38.

[23] Christendom, which claims to be in the new covenant with God, will be totally destroyed at the approaching battle of Armageddon and will go down into destruction as a colossal failure of religious hypocrisy. But Jehovah's blessed new covenant by his Mediator, Christ Jesus, will attain its glorious final success, producing a completed spiritual "holy nation" for the Most High God. The spiritual remnant of them today will continue faithful in the use of the glorious treasure of His ministry and, in due time, they will finish their earthly course and be resurrected into their heavenly privilege with all those who will be priests of God and of Christ and who will reign with Christ Jesus a thousand years.

[24] The new covenant will thus come to an end because it has successfully attained its purpose. But its ending will work for all mankind's good, for this

20. When did the old end, and who first entered the new covenant?
21. When and with what final operation does the new covenant end?
22. (a) How does Paul's statement at Hebrews 12:22 24 apply now especially? (b) Whom. now. does God get out of this world?
23. How does Christendom fail but the new covenant succeed?
24. Why will not the new covenant be needed in the new world?

covenant has the ultimate benefit of all people of good-will on earth in view. The new covenant was meant to make acceptable ministers of God and to take out of the nations of this world a "kingdom of priests", a Kingdom nation, for God. The new covenant will not be needed for the coming new world. There will then be no wicked world out of which to take a name people for God. That world and its political nations will have been destroyed at Armageddon.

[25] Today the modern-time "strangers in Israel", or consecrated people of good-will, are not in this new covenant. Yet they do know and feel the blessed effects of it, due to their personal association with the remnant of spiritual Israel. At the annual Memorial celebrations, as, for instance, on Tuesday, April 12, 1949, they do not partake of the emblems of bread and wine, because they are not 'ministers of the new covenant'. But their abstention from the emblems manifests their Theocratic obedience to Jehovah's arrangements. To obey, rather than to be presumptuous, works out an everlasting blessing for them. In ancient Israel no foreigners could be priests and Levites in Jehovah's service, but only the male members of Aaron's family and of the families of Gershon, Kohath and Merari. Neither could any Gentile foreigner become king over the twelve tribes and sit "upon the throne of Jehovah" at Jerusalem. Nonetheless, the good-will foreigners and strangers within Israel's gates derived grand benefits from living in Israel under its Theocratic laws and joining in with the Israelites in worshiping the only living and true God in a pure way.

[26] The present multitude of consecrated good-will persons associated with the remnant of spiritual Israel hope in a precious assurance written in God's Word. What? That they will survive along with the remnant right on through the battle of Armageddon into the new world of "new heavens and a new earth". Then during the thousand years to follow God's "holy nation" and "royal priesthood", which He has taken out of this world by means of the new covenant mediated by Christ Jesus, will reign as heavenly kings over mankind, including those brought forth from the dead because of Jesus' sacrifice. Furthermore, as priests under their High Priest Christ Jesus, they will administer to all believing and obedient ones on earth the lasting benefits of his sacrifice, that these faithful men and women may gain eternal life on earth in the perfect human likeness and image of God.

25. Why, though not partaking of Memorial, are good-will "strangers" yet abundantly blessed?

26. What blessings await these good-will people in time to come?

AN AGE-OLD MEANS OF RELIGIOUS RACKETEERING

WITHOUT question a source of revenue that has brought the greatest amount of money into the treasury of the world's richest religious organization is the doctrine of "purgatory". At the Conference of Old Catholics at Bonn, Germany, in 1875, presided over by Dr. Johann J. Doellinger, of the University of Munich, he said: "Purgatory as a burning-away of sins was an idea unknown in the East as well as the West till Gregory the Great introduced it." This pope at the close of the sixth century claims to have discovered "purgatory" by means of the apparitions and visions which he relates in his four books of *Dialogues*. Sincere people, not acquainted with the Holy Scriptures, have believed the stories about this "fiery place" to be true and have rushed to the Roman Catholic religious organization and freely given up their money. Thereby they have hoped to gain for themselves and their beloved dead ones great benefits and to relieve their dead friends from suffering their full term in the "fires of purgatory". The result has been and is that billions of dollars of money have been poured into the religious system's treasury, the contents of which are being used by the Hierarchy to carry forward their ambitious schemes for world domination and also to live wantonly and fare sumptuously daily, while the common people suffer for the necessities of life. Since the inspired Holy Scriptures prove the "purgatory" doctrine to be false, then it is to be concluded by every honest person that the Vatican's Hierarchy is operating the greatest racket ever known, by which the people are robbed of their money, their peace of mind, and their freedom of thought to gain a knowledge of God's true provision for the dead.

The "purgatory" doctrine is based upon the pagan theory of the deathlessness of the human soul. However, the English *Douay* version of the Holy Scriptures, which has the full endorsement of the Roman Catholic Hierarchy, says of the soul: "The soul that sinneth, the same shall die." (Ezechiel 18:4, *Douay*) So by their own version of the Bible the basis for their doctrine of soul-torment after death is proved false. What is a soul? Why, every living, sentient, breathing creature on earth is a soul. Every man and woman is a soul, but no man or woman possesses an invisible, intelligent soul that can leave the body at death and carry on an independent intelligent existence in a spirit world. The Bible says: "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. And he commanded him, saying: Of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." (Gen. 2:7, 16, 17, *Douay*) By what authority, then, is the claim made that death is merely the separation of the body and soul and that the soul lives on immortal? That claim is based wholly on the Devil's lie by the serpent to Eve, that there is no death.

God declared that man would die for disobedience. The Devil denied this to Eve. But Jesus Christ upheld God as true and said Satan the Devil is a liar. (Gen. 3:4; John 8:44) Hence "Purgatory" is a lie.

Religious tradition says: 'The dead continue to remember, to think and to love.' But even the Douay Version Bible says, at Psalm 6:6: "For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?" At this same verse the King James Version Bible reads (6:5): "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" And at Psalm 115:17 it says: "The dead praise not the LORD, neither any that go down into silence." As it is thus shown that "hell" is the grave in general, Ecclesiastes 9:5, 10 in the *Douay Version* further shows that the dead are lifeless and unconscious, saying: "For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening."

Seeing that the Holy Scriptures prove that the dead are not conscious anywhere and not able to undergo punishment or suffering in a "purgatory", the Roman Catholic Hierarchy are unwilling to admit that the Bible is the sole standard or rule for right teaching, and in lands where the Hierarchy is dominant they discourage their parishioners from reading and accepting it. Accordingly, on page 74, of *The Faith of Our Fathers*, by the late American cardinal, James Gibbons, you read this: "God never intended the Bible to be the Christian's rule of faith, independently of the . . . authority of the Church." That is to say, the Roman Catholic Church. Well knowing that there is no text in the Bible, not even at 2 Machabees 12:43-46 in the "deutero-canonical books", that supports the theory of "purgatory", the Roman Catholic Hierarchy tell the people they must not attempt to study the Bible independently, but must take the interpretation of the religious priests. How evident it is, then, that "purgatory" is a religious doctrine invented by the adversary of God and of man for the purpose of turning men from God!

A racket is any scheme or trick that is operated to cause people to part unwittingly with their money. Bingo and inducing people to invest their money in lottery schemes or suchlike are rackets; all of which are bad and are strictly avoided by honest and careful persons, especially true Christians. When a person or organization gains the confidence of others and then takes advantage of them and wrongfully causes them to give up their money, that is a vicious racket, because the one robbed has no way of protecting himself. So when a man or organization induces the people to think that their dead friends are conscious and suffering in an unseen place called "purgatory" and that donations of money by the living can help such suffering ones, and the people are thereby induced to part with their money to religious priests, such is the meanest, crookedest, most condemnable racket that could be practiced. No man living or dead has ever received the slightest benefit for money given over to priests to say prayers for the dead or for the living. Therefore the obtaining of money by religious clergymen upon the unsupported claim that they can benefit the dead is obtaining money under false pretenses and should be punished like all other similar crimes. If men will not, God will surely punish it.

The extracting of money from sorrow-laden people by a selfish appeal to their tender feelings toward their dead may rightly be called a "racket in sorrow". For example, here we have a circular letter issued last autumn by a missionary convent in Bridgwater, Somersetshire, England, and entitled "The Souls in Purgatory". Addressed to "My dear Friend", it says:

"During the month of November, MASS will be offered EACH MONTH and the ROSARY OF THE DEAD WILL BE RECITED EACH DAY for the deceased relatives and friends of all who send a donation to our Missionary work.

"Do not miss this opportunity of helping your dear departed ones, who may still be in Purgatory waiting for your assistance. Many of us have lost relatives or dear friends whom we loved in life. Let us now show our love for them by helping them to gain that vision of God for which they long. During those past years of war we have been robbed of relatives and friends. What better way can we help them, than by obtaining for them a share in so many Masses and prayers?

"Some day we too will be in need of help, so let us make friends of the Holy Souls while we may. Thus we will secure powerful friends in Heaven to intercede for us when our own time comes.

"A gift of £3 [$12] entitles the donor to Perpetual Membership in our Missionary Union and to share forever in 21,000 Masses annually. Deceased persons may be enrolled." Certainly this is a cruel, heartless practice, not only to add to people's grief by teaching them to believe their dead loved ones are undergoing horrible sufferings in a make-believe place called "purgatory", but also to make them feel obligated to hand over hard-earned money to priests and religious so as to have their dead relieved of a bit of 'purgatorial suffering'.

Radio stations frequently broadcast programs calling attention to the various rackets or fakes that are now being imposed upon the people, by which large sums of money are collected from credulous people. The post-office departments of various countries issue orders prohibiting the use of the mails to carry on such and such a racket, and properly so. For years now the United States government has had a succession of Roman Catholic men as postmaster general and in control of the post-office department, and about such there can be no doubt that they are agents and representatives of the Vatican. But to date has anyone ever heard of this religionist in office issuing an order forbidding the use of the United States mails for carrying on a racket of collecting money from Roman Catholics upon the representation that it is for the benefit of their dead? As to this "purgatory" racket the credulous are taken advantage of, kept in ignorance of what the Holy Scriptures teach, and prevented by the racketeers from knowing the holy truth, and then they are robbed of millions of money, and the post-office department piously folds its hands and says: 'This is doing a good work.' But does any sane and honest person believe that a religious system that carries on such a racket could at the same time be the representative of God and of Christ on our earth?

they are forgiven them; and whose sins you shall retain, they are retained." (John 20:23, *Douay*) On the basis of these words of Jesus to his apostles the Roman Catholic religious system claims its clergy have inherited the power to forgive sins. The credulous Catholic population believe the priest possesses such power from God and, believing so, they go to the priest at regular intervals and let him pry secrets out of them by confessing their sins in hope of receiving forgiveness or absolution. One who commits the most heinous crime may do that and then straightway go out and commit another like crime. Men who believe that the politico-religious ruler of Vatican City and the priests have power to forgive sins embrace and practice that religion to ease their conscience and to steel their conscience for further crime. Says the afore-mentioned *The Faith of Our Fathers*, page 333, "The forgiving power was not restricted to the Apostles, but extended to their successors in the ministry unto all times and places. The forgiveness of sin was to continue while sin lasted in the world; and as sin, alas! will always be in the world, so will the remedy for sin be always in the Church. The medicine will co-exist with the disease." However, Jesus said: "Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk? But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee: Arise, take up thy bed, and go into thy house." (Mark 2:9-11, *Douay*) But where has any Roman Catholic priest ever proved he could actually forgive sins by instantaneously curing of physical disease the person whose sins he assumed to forgive? They have never produced such proof, though Jesus said the one is as easy as the other.

The Roman Catholic religious system has assumed to perform this great act of forgiving of sins for a money consideration, and she still does so. *The Faith of Our Fathers* says further: "Nor did the Pope exceed his legitimate powers in promising to the pious donors spiritual favors in exchange for their donations. For if our sins can be redeemed by alms to the poor, as the Scripture tells us, why not as well by offerings in the cause of religion?" (Page 370) "And the Church having power to remit the greater obstacle, which is sin, has power also to remove the smaller obstacle, which is the temporal punishment due on account of it."—Page 365.

Every person familiar with the Papal history needs here just to have it called to his mind that one John Tetzel, a Dominican monk, became famous through Germany and other parts of Europe by reason of the fact that he sold indulgences for large sums of money whereby the purchaser was authorized to commit any or all kinds of crime with impunity. To persuade the people to buy his spiritual wares, he told them that 'as soon as their money clinked in the bottom of the chest the souls of their deceased friends forthwith left Purgatory and went up to heaven'. This racket has been carried on for so long a time that even the priests are convinced it is their inherent right to receive donations of money from rich and poor on the pretext that the priests have power to grant forgiveness.

This racket practiced by the Hierarchy has brought millions of dollars, pounds, francs, marks, liras, etc., into the coffers of the Vatican. The politicians in particular are induced to think they must do their part by liberally contributing to the Catholic purse, especially where Catholic votes are at stake in election time. It is not surprising that many of the officials of the ruling element and the commercial giants of Great Britain and America are adherents of the Vatican's religion and that they pay large sums of money in the nature of insurance premiums against loss by reason of their deliberate wickedness. Thus it is seen that the racket enlarges and that the Roman Catholic Hierarchy has no real competitors their equal in the field of racketeering. If the Scriptures show the priests and clergy of that system have no real power to forgive sins, then their course is nothing else than a subtle scheme to filch money from the pockets of others and to bring reproaches upon the name of Almighty God, and to degrade his Christ.

The Scriptures show that God alone, through Christ Jesus' merit, can forgive sins. If a man does not believe upon the Lord Jesus Christ and that his shed blood is the basis for the forgiveness of sins, then God will not hear his prayer or forgive him, but the divine wrath continues to abide upon that person. So it is plainly stated at John 3:36. Also at 1 John 1:7 it is written: "The blood of Jesus Christ his Son cleanseth us from all sin." Hebrews 9:22 says: "Without shedding of blood is no remission." Showing that Jesus' blood is necessary, Colossians 1:14 says: "In whom we have redemption through his blood, even the forgiveness of sins." True, Jesus conferred upon his faithful apostles specific authority concerning remission of sins, as stated in these words: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." However, this authority was limited to those faithful apostles, and it applies to no one else before or after. At 1 John 1:9 and 2:1, 2 the apostle John does not ask any to confess their sins to him, but says God is faithful to forgive.

No wonder the Roman Catholic Hierarchy advise the Catholic population to take the reading of the Bible not too seriously, but to take foremost what "the church" says. When honest and sincere people know the Word of God, they will break away from the Catholic system; and the racketeers know that, and they frantically guard against the exposure and killing of their racket. The claim that the Roman Catholic Hierarchy are successors to the apostles and that they have succeeded to the apostolic power to remit sins is extremely blasphemous and is another part of their money-getting and power-getting scheme. Surely this racket could not be carried on with sensible and reasonable people if they were first informed in the Holy Scriptures and believed in God and Christ Jesus in truth. This is further and conclusive proof that the Roman Catholic religious system is not the "church of God", but that it is a system of Devil religion, carried on to the reproach of God's holy name.

Jehovah taketh pleasure in them that fear him, in those that hope in his lovingkindness. Praise Jehovah, O Jerusalem; praise thy God, O Zion.—Psalm 147:11, 12, *A.S.V.*

JEHOIAKIM COMMITS ABOMINABLE DEEDS

JEHOIAKIM, the twenty-five-year-old king of Judah, listens coldly to the official report given him of the progress of the collection of silver and gold to pay the tribute to Pharaoh-necho, who has set him on the throne of Judah (628 B.C.) instead of his half-brother Jehoahaz, whom he has taken captive to Egypt. (1 Chron. 3:15; 2 Ki. 23:31-37; 2 Chron. 36:4, 5; Jer. 22:11, 12) With an admonition to show greater efficiency in collecting, he dismisses the reporting officials.

When they are gone he frets over the continued preaching of Jeremiah, the prophet. With annoyance he remembers his father Josiah's elation when Jeremiah began to prophesy. Jehoiakim was only six years old then, but his father's emphatic approval and forceful action in harmony with his preaching made a deep enough impression on his memory for him to recall them easily. Even before becoming king, Jehoiakim became more and more disgusted with Jeremiah's preaching and his royal father's course. The young prince decided his father did not have the pulse of the people.

On becoming king he immediately set about to fall in with the popular trend in worship. He also drew up plans for a new, luxurious palace. But Jeremiah's continued preaching against Jerusalem and Judah displeased him. (Jer. 1:3) As though that were not enough, another prophet arose, Habakkuk. And on top of that Urijah took to prophesying in the name of Jehovah the same things as Jeremiah. That was too much for Jehoiakim; he made use of his new regal powers and commanded his execution. True, Urijah eluded his officers and escaped southward to Egypt. But Jehoiakim smirks as he thinks of his own cleverness in sending a posse headed by Prince Elnathan down to Egypt after him. They should be back with him now. The king's evil musing is interrupted by the announcement that Elnathan has returned with his quarry. He orders them brought in immediately. He thinks to himself, I will see to it that this time he does not escape.

Elnathan leads Urijah bound before the king. Jehoiakim draws his sword and kills him. With a look of satisfaction he wipes the blood from his sword and carefully resheathes it as he coolly commands that the yet warm and quivering corpse be flung among the public graves.—Jer. 26:20-23.

Later Jehoiakim's financial counselors advise him that the royal expenses are greater than the revenues. He quickly solves that problem by commanding that the workmen's wages be withheld. Soon thereafter he is enraged when he is informed of Jeremiah's latest prophecy:

" 'Woe to him that builds his house by unrighteousness, his upper chambers by injustice; that makes his neighbor serve him without pay, and gives him not his wages; that says, "I will build myself a roomy house, with spacious chambers," and cuts out windows for it, panels it with cedar, and paints it with vermilion! Would you play the king by vying with others in cedar? Did not your father, as he ate and drank, do justice and righteousness? Then all went well with him. He defended the cause of the poor and needy; then all went well. Is not that how to know me?' is the oracle of the LORD. 'But your eyes and your thoughts are set on nought but your ill-gotten gain, on the shedding of innocent blood, and the practice of outrage and violence.' Therefore thus says the LORD concerning Jehoiakim, the son of Josiah, king of Judah: 'None shall lament for him, "Ah my brother!" or "Ah his brotherliness!" None shall lament for him, "Ah lord!" or "Ah his highness!" With the burial of an ass shall he be buried, dragged and flung out beyond the gates of Jerusalem.' " (Jer. 22:13-19, *An Amer. Trans.*) Jehoiakim is furious and determines to hand Jeremiah over to the people for execution at the first opportune moment, and plots with his princes to that end.

Three years pass. Jehoiakim in his spacious cedar palace with brightly painted rooms is still bent on evil, scheming and plotting his abominable deeds. Jeremiah's being still alive and preaching irks him, but so far Ahikam Shaphan's son has blocked his every move against the prophet's life. (Jer. 26:24) Jehoiakim's mind is temporarily taken off Jeremiah by the news that Pharaoh-necho is marching north to Carchemish on the Euphrates. But he is soon reminded of the prophet by one of his informants who relays to him Jeremiah's prophecy addressed to the Egyptians:

"Ready with your shields and targes, forward to the fray! Harness horses, mount your chargers, on with helmets, swing your spears, don your coats of mail! What! routed, in a panic! Their braves are beaten, they fly, never rally, beset by terror; but no speed saves them, no hero escapes, in the north, by the Euphrates, they collapse." (Jer. 46:3-6, *Moffatt*) Jehoiakim feels uncomfortable, but refrains from interrupting because he is curious to hear the rest. " 'March forth, you warriors—Cush and Put, that handle the shield, and the Lydians, that bend the bow. But that day shall be for the Lord, the GOD of hosts, a day of vengeance, to avenge himself on his enemies; and the sword shall devour till it is sated, and shall drink its fill of their blood. For the Lord, the GOD of hosts, shall hold a sacrifice in the north land, by the River Euphrates. Go up to Gilead, and take balm, O virgin daughter of Egypt! In vain do you multiply medicines; for you there is no healing.' "—Jer. 46:9-11, *An Amer. Trans.*

Jehoiakim is furious with Jeremiah for having prophesied against Egypt, which he considers a strong support; but it is not long before he receives news of Egypt's flight from Carchemish before Prince Nebuchadnezzar. Next he hears Nebuchadnezzar has encamped at Pelusium, Egypt's strongly fortified commercial city at the easternmost mouth of the Nile. What if he should invade Egypt! The king's suspense does not last long; news comes that Nebuchadnezzar has unexpectedly concluded an armistice with Necho and departed in haste because he received a report from Babylon that his father, King Nabopolassar, has died. Jehoakim again feels secure, but his complacency is interrupted by Jeremiah's further preaching to the people:

"Jehovah hath sent unto you all his servants the prophets, rising up early and sending them (but ye have not hearkened, nor inclined your ear to hear), saying, Return ye now every one from his evil way, and from the evil of your doings, and dwell in the land that Jehovah hath given unto you and to your fathers, from of old and even for evermore; and go not after other gods to serve them, and to worship them, and provoke me not to anger with the work of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith Jehovah; that ye may provoke me to anger with the work of your hands to your own hurt. Therefore thus saith Jehovah of hosts: Because ye have not heard my words, behold, I will send and take all the families of

the north, saith Jehovah, and I will send unto Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. . . . And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."—Jer. 25:4-11, *Am. Stan. Ver.*

The following year (624 B.C.), about midwinter, during the fast to which all the inhabitants of Jerusalem and Judah had been summoned, while Jehoiakim was sitting in his winter apartment warming himself at a brazier, the princes asked for an audience with him. After he admitted them into his presence, they told him that Baruch, Jeremiah's secretary, had just read aloud to them a scroll of Jeremiah's prophecy. After they told the king everything, he "sent Jehudi to bring the scroll; and when he had brought it from the chamber of Elishama the secretary, Jehudi read it in the hearing of the king and of all the princes who stood in attendance upon the king. . . . Every three or four columns that Jehudi read, the king cut up with his penknife and flung into the fire that was in the brazier, until the whole scroll was consumed in the fire that was in the brazier." (Jer. 36:8-23, *An Amer. Trans.*, 1927 edition) The king felt no sense of horror, alarm or repentance on hearing Jehovah's words read; just a little annoyance at Elnathan's, Delaiah's and Gemariah's entreaties not to burn the scroll. More than ever he wanted Jeremiah out of the way! When the final column of the prophecy had gone up in flames, Jehoiakim, remembering his failure during the past five years to have Jeremiah slain, gave vent to his rancor by turning to three of his princes and ordering them to arrest Baruch.—Jer. 36:24-26.

Though Jehoiakim continued to commit abominable deeds, he never succeeded in ridding himself of Jeremiah and Baruch. (2 Chron. 36:8) The words Jehovah had Jeremiah utter against him came true. Nebuchadnezzar king of Babylon made him tributary in his ninth year (620 B.C.). Within three years Jehoiakim rebelled against Babylon, and his kingdom was raided by bands of Chaldeans, Syrians, Moabites and Ammonites. (2 Ki. 24:1, 2) Finally, Nebuchadnezzar came up to Jerusalem and captured Jehoiakim and put him in chains to take him to Babylon (2 Chron. 36:5, 6), but changed his mind and instead slew him and had his corpse "dragged and flung out beyond the gates of Jerusalem". He was buried as an ass is buried, in fulfillment of Jehovah's prophecy, uttered by Jeremiah.—Jer. 22:19, *An Amer. Trans.*

Just as Jehoiakim practiced extortion and committed evil and abominable deeds against Jehovah God and His representatives who declared His judgments against him, so likewise now the ruling element of this present evil world practices extortion and seeks to rid itself of Jehovah's witnesses who declare God's judgments against it. Such men in high positions who continue in their abominable, wicked course will meet a fate as ignominious as Jehoiakim's.

FIELD EXPERIENCE

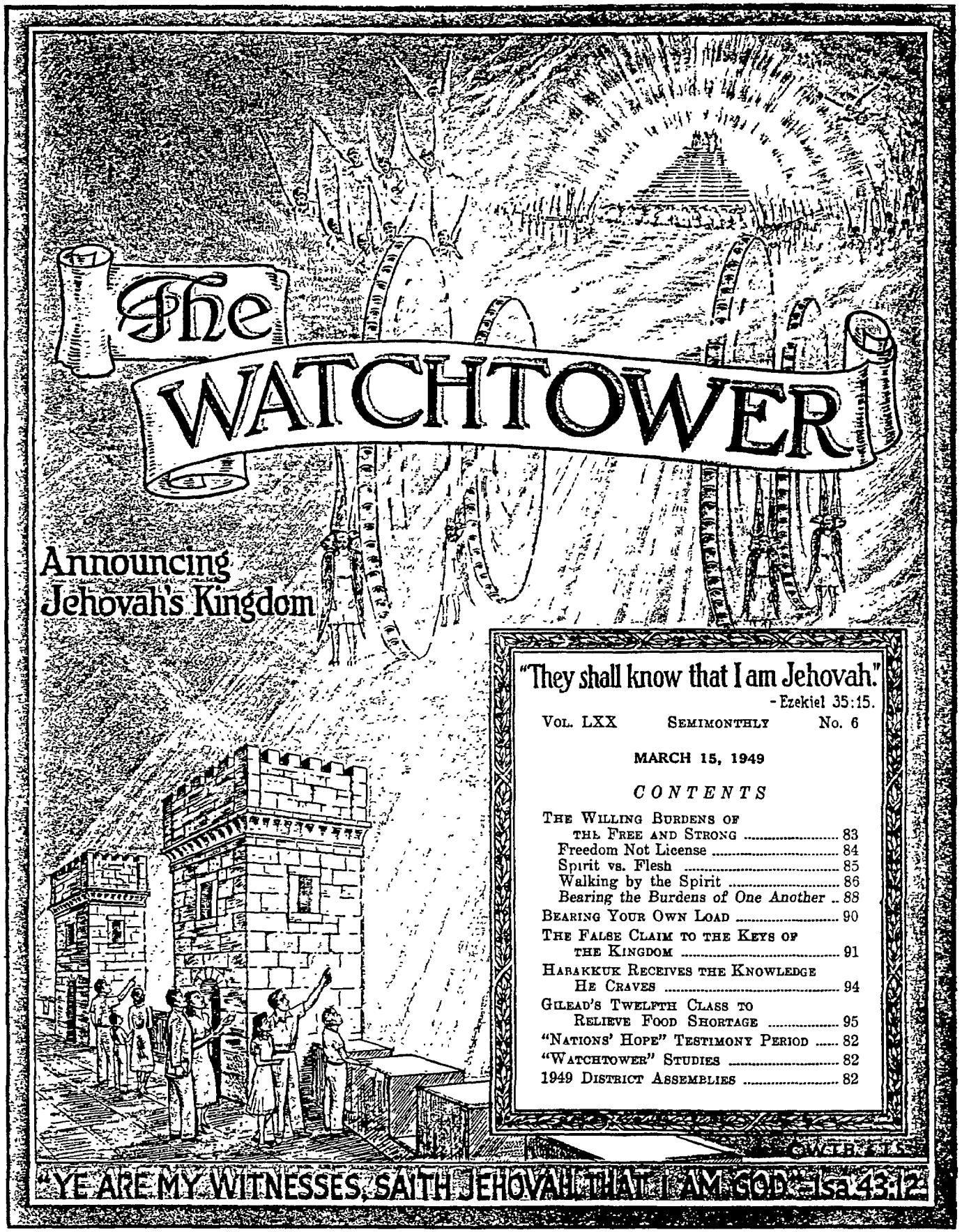
SOME OF THE LORD'S "OTHER SHEEP" IN INDIA

One of Jehovah's witnesses reports an experience he had in Kolar, southern India, in connection with the gathering of the Lord's "other sheep".

"One day I was at the house of a doctor who is the servant of the local company of Jehovah's witnesses, and in came an Anglo-Indian, about twenty-six years old, for treatment; he had a severe headache. We spoke to him and said the doctor could give him only temporary relief from his illness, but we knew about something more wonderful than all the medicines yet discovered and this would bring him permanent relief. He at once cocked up his ears and asked us to explain. We went ahead and gave him a good witness and then pointed him to the Kingdom, which would bring permanent relief. He was so bucked that he wanted to know more about the Kingdom; he had never heard anything like this before, as he was a Catholic. So I introduced the books to him and he took *'The Kingdom Is at Hand'*, *'The Truth Shall Make You Free'*, *'Equipped for Every Good Work'*, and a Bible, a book he was handling for the first time in his life. He went home and started reading the books. A couple of days later he was back again with a Roman Catholic prayer book in his hand and a scroll of bleeding hearts. He said that now that they had received the truth (because he had compared the teachings of his church and of the Society's literature with the Bible and found that the Society was right) he was getting rid of all this Catholic junk. He then asked many interesting and intelligent questions, which I answered from the Bible. Then he invited me over to his house the next day at 9 a.m. When I got there he was all dressed up and said: 'Well, I realize that just having a knowledge is not all that counts. Nor is it the end of the matter. But I realize there is a work to be done. So come on, I'm coming out on the work with you this morning and we will start working the houses round about here.' He soon got with the way of things and has been doing a bit of witnessing every day, and all his friends are surprised. I told him of the circuit assembly in Madras and he, his wife and brother-in-law are all coming along.

"The other day I had a letter from him saying that they were having a study amongst themselves in his home when in walked the priest without knocking. In his letter he said, 'We took no notice of this one whom we used to practically worship before, but we went on with our study so that he could hear.' The result was the priest got angry and walked out in a temper. They had the truth at last and were no longer afraid of him. The priest has never shown his face again and the couple is rejoicing to think that they are free from the shackles of religion. Of a truth the Lord is gathering his 'other sheep'."

Jehovah is righteous; he loveth righteousness: the upright shall behold his face.—Psalm 11:7, *A.S.V.*



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

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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

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"NATIONS' HOPE" TESTIMONY PERIOD

How will the nations be able to set their hope now on the great King whom God has raised up to rule the new world unless they learn about him? This is the question that will make each already informed person realize his responsibility during the month of April of taking part in the "Nations' Hope" Testimony Period throughout that month. April brings to a close the four-month campaign for taking 500,000 subscriptions for the Watchtower Society's magazines in the 22 languages in which they are published. Hence the special offer continues in force, namely, a year's subscription each for *The Watchtower* and *Awake!* together with the premium gift of the latest bound book and booklet, to each taker, at the subscription rate of both for $2.00. All lovers of their fellow man want the God of hope to fill as many others as possible with the joy and peace of believing in the Kingdom hope, and therefore we again remind all *Watchtower* readers of our readiness to help any that desire to have a hand in this hope-inspiring educational work. Let us hear from all such before this campaign ends, and also let every participant turn in his report at the close of the Testimony Period.

"WATCHTOWER" STUDIES

Week of April 24: "The Willing Burdens of the Free and Strong," ¶ 1-20 inclusive, *The Watchtower* March 15, 1949.

Week of May 1: "The Willing Burdens of the Free and Strong," ¶ 21-35 inclusive, also "Bearing Your Own Load", ¶ 1-9 inclusive, *The Watchtower* March 15, 1949.

1949 DISTRICT ASSEMBLIES

That the brethren may arrange their affairs so as to attend their district assembly, announcement is now being made of the time and place of those assemblies for which preliminary arrangements have been completed.

FORT WORTH, TEXAS: May 27-30, La Grave Field

LITTLE ROCK, ARKANSAS: June 3-5, Robinson Memorial Auditorium, Markham and Broadway Sts.

NEW ORLEANS, LOUISIANA: June 3-5, San Jacinto Club 1422 Dumaine St. (For colored)

BIRMINGHAM, ALABAMA: June 10-12, Alabama State Fairgrounds

RALEIGH, NORTH CAROLINA: June 24-26, Raleigh Memorial Auditorium

DETROIT, MICHIGAN: July 1-4, Coliseum, Michigan State Fairgrounds

PORTLAND, OREGON: July 1-4, Public Auditorium 1520 Southwest Third Ave.

INDIANAPOLIS, INDIANA: July 8-10, Manufacturers Building Indiana State Fairgrounds

SIOUX FALLS, SOUTH DAKOTA: July 22-24, Coliseum 501 N. Main Ave.

The dates and places for other assemblies will be announced as soon as the information is available. All publishers and persons of good-will are urged to attend these assemblies. Brethren from the Society's headquarters will serve on the program.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXX MARCH 15, 1949 No. 6

THE WILLING BURDENS OF THE FREE AND STRONG

"We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves."—Rom. 15:1, Moffatt.

JEHOVAH God has willingly borne all the burdens that mankind, weakened by imperfection and sin, have made for him. Strongest of the strong, he is well able to bear them, but it has meant for him to exercise unparalleled patience, incomparable mercy and marvelous endurance of all kinds of false accusations, taunts, and reproaches, calling for the greatest amount of self-restraint on his part. All these burdens not of his own making he has voluntarily borne for a loving reason, namely, for the lasting good of his human creatures. His Son, the Messiah, whom Jehovah God promised to send as a Deliverer of mankind, was foretold as not pleasing himself but taking up the burden and sharing it with God his Father. Not wanting to add to the burden of reproach, but wanting to share in bearing it, the Messiah is foretold as saying: "Let not them that wait for thee be put to shame through me, O Lord Jehovah of hosts: let not those that seek thee be brought to dishonor through me, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thy house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Ps. 69:6-9, *Am. Stan. Ver.*) In so bearing the burden of reproach Messiah would imitate Jehovah God.

[2] In thus bearing an unpleasant burden out of love for God, the Messiah is a fine example for us in these days when selfishness is supreme on earth and strong men brush aside the weak and the pleasure-seekers try to shift the burden off onto others rather than restrain themselves and meet their own obligations. The inspired writer points to Messiah's loving example and makes a practical application of it, saying: "We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves; each of us must please his neighbour, doing him good by building up his faith. Christ certainly did not please himself, but, as it is written, *The reproaches of those who denounced Thee have fallen upon me.*—All such words were written of old for our instruction." —Rom. 15:1-4, *Moffatt.*

[3] Very few so-called Christians today make a real show of any Christlike strength by not pleasing themselves but willingly sharing the reproaches that fall upon Jehovah God. Even in Christendom the great Creator has been reproached by the religious clergy as though he were responsible for the condition in which this world finds itself in 1949. Embittered by the continuing of the distress of nations without God's answering the hypocritical prayers of the religious clergy for relief, many men reproach him as being unable to rid mankind of their oppressive burdens. Hence countless men and women turn away from him as not worthy of worship. They assume they must work out their own deliverance. They consult the clergy, but not God's Word, for information and guidance and do not rely upon him, waiting for him to work out his purpose. They put their trust in imperfect, dying fellow creatures and so follow human schemes and programs of relief. By this they merely prolong or create burdens for themselves and they blindly keep themselves in bondage to mankind's great oppressor, Satan the Devil, and his minions demonic and human. Consequently the reproaching of God by those who are in bondage increases.

[4] But are there no free people on earth today? Yes, there are. They are a small minority. Being free, they do not have the slavish spirit of this world which is in bondage. Though the world with its enslaving burdens is all around them, they do not share its mental darkness, its servile attitudes, and its selfish inclinations. The bonds of servitude to the "god of this world", Satan the Devil, they have burst, and they follow and imitate the Messiah, the Son of God, who said: "Everyone who commits sin is a slave. Now the slave does not remain in the household for all time; the son of the house does. So, if the Son sets you free, you will be really free." (John 8:34-36, *Moffatt*) In devotion to the cause of freedom he died as a martyr on a torture stake. His heavenly Father

1. How did the Messiah imitate Jehovah in bearing burdens?
2, 3. How do few in Christendom imitate Messiah's fine example?
4, 5. How is there a free people on earth today?

Jehovah God accepted his precious sacrifice as the price for freeing all those who accept him as the Son of God and who accordingly believe in the liberating power of his sacrifice. There is no other way to gain freedom than by this Son of God.

5 The Israelites of old tried to gain freedom and eternal life by keeping the law delivered to them through Moses. Obeying that law, they circumcised all their males in the flesh. But that mark of circumcision was no sign of freedom. It showed they were subject to God's law through Moses, but that law condemned them as sinners and under a curse rather than as being free from sin. Not circumcision, but trust in Christ Jesus as the self-sacrificing Messiah is what now makes the free people.—Gal. 3:10-13.

FREEDOM NOT LICENSE

6 The freedom that Jehovah God gives through Christ Jesus is not to be taken as a license to indulge in the "deeds of the flesh". In so-called *democratic* lands there exists a freedom, but along with it there goes an indulgence in all kinds of selfish "deeds of the flesh". For indulging in such a person is not punished by law. He may quarrel, envy, hate, blaspheme God, practice magic or demonism, engage in political rivalries with mudslinging, cut his neighbor's throat commercially, etc., and yet be considered within his rights and exercising his full measure of freedom. But in the Christian realm the indulgence in such selfish practices of the flesh is an abuse of liberty. They are absolutely contrary to God's spirit. Free the Christian is, but free to love God with all his mind, heart, soul and strength, and to love his neighbor as he does himself. Such love is the real purpose of freedom. Such love is the only safe expression of freedom. This the apostle Paul shows, saying: "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law [of Moses] is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:1, 13-15, *Am. Stan. Ver.*) Love acts as a restraint against the abuse of liberty. It serves as a safe guide to freedom of action.

7 This freedom with love is what differentiates the true Christian organization from so-called "Christendom" and the "democratic world". The democratic world brags about its freedoms, but it has very little love for God, for Christ and for man to show. Its whole structure is built upon selfishness, and calling it "enlightened selfishness" does not improve it. As for the religious clergy, in times of political campaigns and elections they exhort their parishioners to take part and to engage in all the political quarreling, bickering, vilification, ambitious rivalries, things which lead to worldly division. Worse still, in times of war they bless the national armies equipped with carnal weapons, and, though on opposing sides, they pray to the one and the same God of heaven to help "Christians" to wound, maim and kill other "Christians" so as to conquer them and thus maintain the selfish political governments of this world. What do they care for the apostle's warning: "But if you bite one another and eat one another, take care, or you will be destroyed by one another"? (Gal. 5:15, *An Amer. Trans.*) It was in Christendom, both in the First and in the Second World War, that there were the most nations involved and the most snapping and biting at one another and consequently the most human lives were destroyed. Certainly the religious clergy who have the apostle's words before them and who are paid to teach, preach and live God's Word are responsible. But, just so long as they have the approval of the political governments of this world, what do they care?

8 However, the true organization of consecrated Christians will take the apostle's warning to heart. No one in a company of real Christians will try to take advantage of his Christian liberty to do injury to anyone else in the company. If we love one another as brethren, then we will not use our freedom as an opportunity to satisfy the selfish flesh, disregarding the rights and everlasting interests of our brethren. Our love will cause us to make ourselves the slaves of others in a spiritual way. Our freedom allows us the liberty to do so, and we do so willingly, that our brethren may remain in God's favor, may serve him acceptably, and may gain eternal life in the new world. Free we may be from the Mosaic law, because God nailed that law to the stake upon which his Son Jesus Christ died, but we are still obligated to the royal law of love. (Col. 2:13, 14 and 3:14, 19) If we keep this law of love, then we do not have to worry about the Mosaic law. Our love will prevent us from doing the things the Mosaic law forbids. As for neighbors, no one is closer neighbor to us than our brethren within the Theocratic organization of Jehovah, and if we love them sincerely we will do in effect all that the Mosaic law required of the Israelites to do toward their neighbor. And if we love our close neighbors whom we have seen, we will love our God whom we have not seen.

9 How easy it is for a company of Christians to let some selfish thing divide them and set them to biting and snapping at one another, unmindful of the danger of at last devouring and destroying one

6. Why do not the "deeds of the flesh" go with Christian freedom?
7. How do Christendom's clergy not practice freedom with love?
8. Why is our freedom from the law of Moses not injurious?
9. How does a company of Christians get to consuming one another?

another! It takes just some secret ambition to shine or to have power, some jealousy of the popularity of another, some envy of the high position and authority of another, some fancied injury that an introverted mind can nurse and magnify. There follow unloving actions toward one another. We will avoid one another, feel grudges, indulge in backbiting and casting of bad reflections upon another, and stir up rivalries and party-spirit. This will lead on to open breaks with one another and to public disputes, fault-finding, criticisms, and wrangling. The company becomes split over a personal issue that should be settled privately in a quiet, Christian way according to Jesus' instructions. So disturbed do company members let themselves become over this personal matter of selfishness that they get their minds off the united service of God. The divisive thing becomes an obsession with them. They just cannot get their minds off it. It sours their disposition, it colors and distorts every thought, it disturbs their individual calm and the peace of the company. By keeping on in this way these fellow Christians do one another more and more spiritual hurt, while the Devil gloats. Beware! They are working to the spiritual destruction of one another. Likeness to God begins disappearing. Resemblance of Christ begins vanishing. Finally one-time Christians become not different from selfish worldly people in their thoughts, actions and methods.

[10] On the other hand, if we love one another, if in love we seek to be the slaves of our brethren, then we will not try to make ourselves selfish masters or superiors over them. As free creatures, we will lovingly and willingly take on burdens so as to be of service to our brethren. Truly a big boss is not the most vital member of a company of Christians, but that one is who is rendering the most service. That the most serviceable one is the most essential one is the rule to remember everywhere, in our Christian congregations, in missionary homes, and in any other institution for unitedly carrying on the proclamation of God's kingdom today.

SPIRIT VS. FLESH

[11] While the peoples of the world fight among themselves socially, commercially, politically, militarily, and religiously in such a way as to destroy one another, the true Christians do not fight their fellow man but carry on a continual battle inside themselves. All that worldly people have to guide them as to conduct is a sense of decency, a feeling of self-respect, differing moral standards of this world, and a fear of punishment for breaking the law of the land. As his guide to right conduct the Christian has the Word of God. As a force for righteousness he has the spirit or invisible energy of God within him. God's Word and his active force, these move the Christian, and they are both against the selfish physical cravings of our bodies. The passions of the fallen flesh are strong. No one on earth can escape these. As a result the Christian has on his hands a conflict between the inclinations that God's Word and spirit cultivate within him and the inclinations of sinful flesh.

[12] What is there to do? The apostle says: "I mean, lead the life of the spirit; then you will never satisfy the passions of the flesh. For the passion of the flesh is against the spirit, and the passion of the spirit against the flesh—the two are at issue, so that you are not free to do as you please." (Gal. 5:16, 17, *Moffatt*) Not free to do as we please! How so? In that we always have our sinful, depraved flesh with us in this world and hence we do at times the things we do not approve of ourselves' doing, and the things we want to do we find ourselves failing to do. This makes us quite wretched at times. Being never free of our imperfect flesh and its passions, we can never do altogether as we should like. Hence, to maintain our Christian freedom, we must fight to let God's spirit have the control of our lives. That spirit operates by love.—Rom. 7:15-25.

[13] Having the Ten Commandments did not free the Israelites from doing the selfish, sinful deeds of the flesh. The law of Moses condemned, yes, cursed them as sinners and showed plainly their need of deliverance by Messiah's ransom sacrifice and by the spirit of God. First the law of Moses had to be nailed as a canceled arrangement to the torture stake of Jesus Christ and he had to be resurrected and to ascend heavenward to God to apply the value of his sacrifice for the liberation of his disciples from the condemnation of sin and its penalty, death. Then, first, the spirit of God was poured out upon the remnant of believing Jews at Jerusalem on the day of Pentecost, in fulfillment of the prophecy of Joel 2:28, 29. Hence, when the spirit of God was poured out, it came upon those who were free, free from the law of Moses and its curse and free from sin and its condemnation and the bondage to the world.

[14] The law of Moses was given to people who were disposed to selfish sinful cravings and passions because of their fallen flesh. For that reason the Law forbade such things by name. But God's spirit works for freedom from the physical cravings and fleshly passions. Since it was given to the free, to help them to keep free, then it is true, as the apostle says: "If you are under the sway of the spirit, you are not under the Law. Now the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissension, jealousy,

10. How will we by love serve one another?
11, 12. How do Christians have a continual battle and yet keep free?
13. Upon what free ones was the spirit poured out, and free how?
14. If not under the Law, under what are they?

temper, rivalry, factions, party-spirit, envy, murder, drinking bouts, revelry, and the like; I tell you beforehand as I have told you already, that people who indulge in such practices will never inherit the Realm of God."—Gal. 5:18-21, *Moffatt*.

15 Do you belong to a Christian congregation? Are you a member of a missionary home or one of a group of full-time pioneers that live and work together? Do you work with an organized unit of publishers of God's kingdom? Then by all means you must dismiss and lock out the above-mentioned "deeds of the flesh" from your midst, if you want to live and serve together now as brethren and if you want to attain to life in the new world, either in the heavenly kingdom of God or in the earthly paradise under that kingdom. There is no excuse for your being ignorant of what these deeds of the flesh are and the effect they have upon our Christian unity and our spiritual growth toward eternal life. We cannot afford to indulge in them, even if we do not have the Mosaic law over us to name these works of the flesh and to forbid them. If consecrated to God, we are no longer the slaves of these things, and we should have no willful inclination to do them. We have the spirit of God. This spirit does not teach, lead or motivate a Christian to any of those fleshly works of selfishness. It works in the opposite direction. It is more potent in our lives than any law engraved on tablets of stone. By his spirit or active force God inscribes his law on our hearts, our seat of affection, to cause us to love his law.

16 How will it show itself that we are under the sway of God's spirit and living by it? Why, by the fruitage or harvest that the spirit will produce in our lives. It will be a harvest of things in diametric opposition to sinful fleshly deeds. Listen: "But the harvest of the spirit is love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, self-control:—there is no law against those who practise such things." No, those who are living by the spirit are free to bring forth as large a crop of these godly things as they can. Not even the law of Moses prohibited such things. The Christians bring forth the fruitage of the spirit, not that they are under Moses' law forbidding the works of the flesh, but because they love God and his people and the spirit of God is an active force for righteousness in their lives.

17 To cancel the Mosaic law with its curse, it was nailed to the tree upon which Christ Jesus was nailed. Now, in turn, those whom he has purchased with his ransom sacrifice and who have God's spirit impale their flesh likewise on a torture stake, so to speak. The apostle, after differentiating the deeds of the flesh and the fruitage of the spirit, says further: "Those who belong to Christ Jesus have crucified the flesh with its emotions and passions." (Gal. 5:22-24, *Moffatt*) A fleshly body, tied or nailed to a tree as Jesus was, would surely have no freedom of movement, not even to satisfy its barest necessities as a sip of water or a crumb of bread. Besides being exposed to public shame and contempt, it would be consigned to death, condemned like a menial slave for lawbreaking. To quote the apostle from this same letter: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." —Gal. 3:13, *Am. Stan. Ver.*

18 Just that way the Christians consider the deeds of the flesh as things accursed and to be consigned to death. And so they put it under control, in a position like a cursed criminal made fast to a stake of execution, that the fleshly emotions, passions and propensities may not be able to exert themselves and become our masters. We consider ourselves as dead to these selfish, sinful things, and try to deaden them in our lives. As it is written: "So put to death those members that are on earth: sexual vice, impurity, appetite, evil desire, and lust (which is as bad as idolatry), things that bring down God's anger on the sons of disobedience." (Col. 3:5, 6, *Moffatt*) Hence, in place of being active in these condemned things, we use our bodies actively in God's service and let his spirit be the controlling influence in our lives to move us according to his written Word. We cannot serve both the sinful flesh and Christ Jesus as Lord at the same time. He was never the servant of sin, but was Victor over it. As for us, sin claims us for death, but Christ Jesus bought us with his sacrifice for life. We belong to him. Since we do, then we must serve him, not serve our flesh.

WALKING BY THE SPIRIT

19 God's spirit within us does not reduce us to mere mechanical creatures, operated by an outside power contrary to our will and requiring no effort and decision on our part. To live by the spirit, we must make a positive decision, to produce what are its manifestations. God's Word describes how his spirit manifests itself and what its fruitage in our lives is. His spirit inspired the writing of that Word, and if we walk according to that Word and imitate Christ Jesus through whom the spirit is poured out, then we are walking according to the spirit, directed by it. Says the apostle: "If we live by the spirit, by the spirit let us also walk. Let us not become vainglorious, provoking one another, envying one another." (Gal. 5:25, 26, *Am. Stan. Ver.*) If we have resolutely crucified the flesh with its passions and lusts in order to restrain and deaden these selfish things, then we

15. Why must we and will we Christians debar deeds of the flesh?
16. How will it be shown we are under the spirit's sway?
17, 18. What do those belonging to Christ do to the flesh, and how?

19. In what way do we walk by the spirit?

must live by the spirit. That means we should not be carousing and getting drunk and acting immorally and behaving ourselves as the world in general does, giving free play to the flesh and its sinful inclinations. No; but walking by that spirit means producing the things which show an indwelling of God's holy active force, namely, expressions of love, joy, peaceableness, long-suffering, kindness, goodness, faithfulness, meekness, self-control, the things we are at perfect liberty to do.

[20] If we are real Christians, then we have given ourselves to God in full consecration to do his will. By his spirit upon his faithful prophets and apostles he inspired the Holy Scriptures to be written, and in harmony with our consecration to God we should copy his Son Jesus Christ and say: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:7, 8; Heb. 10:7) So, if we want to walk by the spirit, then we must be guided by what it caused to be written in that holy book, the Bible. We must let that same spirit of God open up our minds to understand the truths contained in the Bible and which he makes clear to us through his Theocratic organization. That spirit must guide us to gatherings of fellow Christians where God's Word is studied and his service is discussed and arranged for. To be plain, that spirit must guide us into the *Watchtower* studies; it must take us to the regular service meetings for instructions as to how to proclaim the Kingdom message to the community in which we live. That spirit must energize us to attend the weekly Theocratic ministry school to help us to improve our manner of presenting the truth to others as opportunity affords.

[21] As *Watchtower* readers consider the lives and activities of the faithful witnesses of Jehovah, they see the blessing of heaven upon these obedient Christians who are so diligent and active in the work God has commanded for our day. When we read the 1949 *Yearbook of Jehovah's witnesses* and peruse the accounts of their work in 96 lands, we are fairly stirred at the record of each land, showing the progress of the witness work there and the expansion of the pure worship of the living and true God there. We are constrained to say of his witnesses there: "The spirit of God is upon those brethren." That is right. But that same spirit is able to operate upon us too. It will assist us to do as mighty a work in our territory as it is doing with those brethren in their territories. What we need is to yield ourselves willingly and trustfully to the Almighty and let his spirit work upon us and through us as we obey the instructions of his Word and the directions given us through his Theocratic organization. Do not say to Almighty God: "Who? Me? Why, I can't do that work." But you can, too, if God asks you through his Word and his visible organization. He gives us his grace sufficient in every time of need; there is no question about that. Therefore, if the privileges of Christian service come your way, accept them.

[22] Seek the assistance of his visible organization to help you. Co-operate with it. Believe that God's active force, his spirit, will operate upon you, strengthening you, guiding you, activating you to fulfill his will just as much as when clay is molded into shape by a potter. The divine Potter can mold you. Just be pliable and willing to allow him to do so. You can, of course, be resisting, stubborn, and God can change his mind about you and cast you aside, because you do not turn out to be a good vessel for service. But you can be pleasing to God by being guided by his spirit and walking according to it, and in that way you will become a vessel for his honorable service, always to be used to his glory.

[23] While we should seek to be used of God as his obedient servants, we should never be moved by a desire for empty praise, thus becoming vainglorious. We should not become excessively proud of how we perform or what we attain or accomplish, and get puffed up and try to enhance our importance in the eyes of fellow creatures. This trying to excel others for the purpose of winning praise and admiration from men is provocative. It arouses competitions, either between individuals or between Christian companies and units. It thus stirs up rivalries, emulations, envies and other selfish emotions. "Let us not be desirous of vain glory, provoking one another," says the apostle. That is, "Let us not in our vanity challenge one another." (Gal. 5:26, *An Amer. Trans.*) When we challenge others because of our ambitions for mastery over them, it makes our fellow Christians to be our opponents, and we provoke them to engage in a showdown contest to prove we are their betters, their superiors.

[24] That is the sense of this law-term *provoking* which the apostle here uses, as when a legal contestant makes some offer or challenge to an opponent in order to bring about a decision or force it. We should never force the hand of our Christian brother so as to embarrass him and show ourselves off as better and thus be able to grin at his predicament. We should avoid all things that create party-spirit, factions, and internal divisions, with envies, jealousies and competitions resulting. We cannot afford to be divided. We are not in the Theocratic organization as independent members, each one out for his own interests regardless of those of others. We are not trying to get ahead of our brethren. We should be pleased and not envious over the blessings

20. According to what, then, must we walk, and to what meetings?
21, 22. How can we be used as vessels just as our brethren elsewhere?
23. How do we act vainglorously and provoke one another?
24, 25. Why should we not thus provoke one another?

that God has bestowed upon another individual. If other brothers qualify and show ability to speak publicly, or to teach, or to conduct Bible studies at Kingdom Halls or in private homes, showing excellence in these things over us ourselves, we should say: "Heavenly Father, I am thankful that these brethren are in our midst, and I want to learn from them, because I believe you have sent them or raised them up to help us."

25 So, when the servant to the brethren who is visiting and assisting the organized companies in your circuit comes to your home or to your company, beware of saying: "I wish I had his job. I'm going to do something to crowd him out. I'm going to start a story about him that is not true, and then the Watch Tower Society will dismiss him and, if they do, likely I'll be slipped into that vacancy in that capacity." That is the envying of one another, the provoking or challenging of one another, that the apostle says we should not do. We will not indulge in such, if we are led by the spirit. We should fulfill the law of loving one another. Let us realize that God places members in the "body of Christ" and in his service organization as it pleases him. He arranges this whole matter from the top down. Theocratically, we must be his willing servants.

BEARING THE BURDENS OF ONE ANOTHER

26 If we are of ill will, we will gloat over the fall of another against whom we have some grudge. If we are jealous or envious, we will find some inward satisfaction at his being caught off-guard and committing some mistake or taking some false step. But if we are led by the spirit, if we have the spiritual qualifications of love, patience, kindness, goodness, faithfulness, gentleness, self-control, then we will be anxious to set the erring brother right and to help him up out of his fallen condition. "Brethren," says the apostle, "even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6:1, *Am. Stan. Ver.*) Yes, the brother was tempted. Before he was aware of it, he was yielding to temptation without proper thought of what his doing so meant. Now he is sorry. Well, we are all subject to temptation, and we should not act as though we could never fall ourselves. "Let him that thinketh he standeth take heed lest he fall." —1 Cor. 10:12.

27 Hence those who are producing the fruitage of the spirit can exercise gentleness. They well consider their own weakness of the flesh and their being liable to fall and come into the same state needing mercy and brotherly help. The apostle Peter was overtaken at a time when he was so self-confident, thinking he was different and better than his fellow apostles. So he committed a serious trespass of three times denying Christ Jesus. But the resurrected Jesus Christ, who had now been made alive in the spirit, restored Peter because he repented and professed love and affection for Jesus. With what gentleness Jesus restored Peter! It was not that Jesus himself had ever yielded to temptation and was subject to it any more, but it was because he had the spirit of God and he loved Peter.—John 13:36-38; 18:16-27; 21:14-19.

28 The point is this: We want divine mercy extended to us. Then we must extend it to our fallen brother. Every one of us is certain to make mistakes some time in our lives, some bigger, some smaller, but we are going to make them. Our brethren will not like what we have done in the way of wrong, yet, when we ask them to forgive us, they will. That does not mean, though, that we can deliberately go back and do that wrong all over again, just keeping on getting their forgiveness time and time again and making no effort to control ourselves. No; we should show some improvement in conduct, even if our brethren are inclined to mercy. They show mercy so as to help us to recover, for us to grow stronger spiritually and show self-improvement.

29 In this way we should endeavor to safeguard those whom we have in God's organization and hold on to them as brethren, and not merely go out witnessing about God's kingdom in order to bring others into the organization. So, if our brother stumbles, we should show spiritual qualities and be there to help him up. If he has wronged us, then instead of nursing a grudge and stubbornly waiting for him to come penitently to us, we can do as Jesus instructed and settle the matter privately, avoiding publicity that would hurt or embarrass the wrongdoer. We can go to the offender and point out his wrong, trying to stir up in him a sense of righteousness. If this fails to show him he ought to right the wrong, we can take along some spiritually mature brethren. With their aid we can try to help the offender, but in a spirit of gentleness. Finally, if his eyes are still not opened to his wrong and the obligation to make matters right, then we can lay the matter before representative members of our local congregation and have these spiritual servants of our congregation use their special qualifications and the weight of their office to impress the offender. But these, too, must do so in a spirit of gentleness, because they themselves are liable to be tempted and need mercy thereafter.—Matt. 18:15-17.

30 Suppose, though, that the trespasser realizes he has been overtaken and needs the encouragement and guidance of others in order to approach God and

26, 27. Why should it be with gentleness that we try to restore one?

28 What is the point in this matter of extending mercy?
29. How did Jesus say to restore one by direct approach?
30, 31. What should one do who sees he is spiritually sick, and why?

obtain forgiveness and reinstatement in the divine favor through Christ. Then he may not wait for his brethren to find out about his low state of spiritual health. He may see he is spiritually sick and in urgent need of help. He may send for his faithful, spiritually qualified brethren to come and help him. There is such thing as spiritual sickness. The apostle Paul mentions it in connection with the Memorial celebration each year with bread and wine, when the "body of Christ" should be discerned in the unleavened bread that is eaten. Paul shows how spiritual sickness may come and how it may be prevented, saying: "A man should examine himself, and only when he has done so should he eat any of the bread or drink from the cup. For anyone who eats and drinks, eats and drinks a judgment upon himself if he does not recognize the body. This is why many of you are sick and ill and a number have fallen asleep." (1 Cor. 11:28-30, *An Amer. Trans.*) Now concerning a person that recognizes his spiritually sick condition and longs to be healed of it, the disciple James says: "If any one of you is in trouble, he should pray. . . . If any one is sick, he should call in the elders of the church and have them pray over him, and pour oil on him in the name of the Lord, and the prayer offered in faith will save the sick man; the Lord will restore him to health, and if he has committed sins, he will be forgiven. So confess your sins to one another and pray for one another, so that you may be cured. An upright man can do a great deal by prayer when he tries."—Jas. 5:13-16, *An Amer. Trans.*

31 Yes, send for spiritual help, if you need it, and confess your sin to those you call in for help, that they may know what is the matter with you and how you can be helped. Let them pour in the soothing oil of the spiritual Word of God to comfort you and fortify your mind and build up your spirits. They can do many things for a fallen and discouraged Christian who thinks, "I'm lost!" Let them help you to again believe God when he says he is just to forgive us our sins if we confess them through Christ Jesus, the Advocate of the Christian congregation. —1 John 1:9 and 2:1.

32 All this course of action imposes a burden upon us. It is a burden that the trespassing one has created for us or laid upon us. He has made difficulties for himself as well as for us. Nevertheless, we are under the sway of the spirit and thus free to take that burden upon us willingly, in love, or we can leave the trespasser to bear his own burden and struggle through his own difficulty. What shall we do? The spirit of God, speaking through the written word of the apostle Paul, says: "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2) The law that Christ Jesus laid down, both in word and in his course of action, was to love our brethren, even if it meant our own death. On the night before his own death he said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. . . . Greater love hath no man than this, that a man lay down his life for his friends."—John 13:34, 35; 15:12, 13.

33 Someone, possibly we ourselves, spent time and effort with that trespasser to bring and teach him the truth and to show him his privilege of consecrating himself to God through Christ and becoming thus connected with his Theocratic organization. Are we going to let such time and effort of the past go to waste? No; we ought to want to show and we should show our love for our fellow Christian so far as to try always to keep him close to God's organization. Think of all the time and effort you (or someone else) spent to help this one to come to a knowledge of the truth. You may have spent hours in witnessing from door to door before you at last came upon this person like a lone sheep among a herd of goats. At first contact he showed some interest. You made note of that and made a return visit to him. This time you placed a Bible-study book with him, say, *"Let God Be True"*. Next you call back on him to help him understand the Bible with the aid of the book, and you succeed in starting a weekly home Bible study. For a whole year or more you regularly go to his home. By now you have studied the Bible with him with the help of more than one study book. Think, now, of the time you spent with him, strengthening his faith, yes, stopping by and bringing him along to meetings at the Kingdom Hall, if not also furnishing transportation for him there in your car. He consecrates himself to God and becomes an active field publisher of God's kingdom, and you are happy. But, alas, now he makes a mistake to your disgust. You might be inclined to say: "I'm finished with him." But no! That is not the way God through his spiritual Word instructs you and leads you to act. Do not be hasty in a wrong way.

34 You once spent much time and energy upon your trespassing brother, do not forget. God's spirit operated upon you to help him get associated with the Theocratic organization. Yes, that is true. Well, now continue to be led by that same spirit as it teaches you how to help that person to stay with the organization. What if he does make a mistake, being overtaken in a fault at times? Remember yourself. You, too, may be tempted and succumb. Then you could relish some spiritual help, even from the said brother. Yes, yes, all this imposes a burden upon

32. What does this course impose upon us? and why do we bear it?

33. What past time and effort on such one do we not want wasted?
34, 35. How do we bear the burden, possibly saving what alive?

you that can be irksome. You might explode with a "Why doesn't this brother go straight? Why does he trespass like this and make trouble both for himself and for others, including me?" But if you love your brother and want to see him keep his consecration vow and win eternal life to the vindication of God's sovereignty and holy name, you will subdue your irked feelings and willingly take up the burden of restoration work, just to help restore the one whose eternal life interests are endangered.

[85] You are free to do this; there is no compulsion. So do it out of love. Use your Christian strength to help the weak. Then do you know what you are doing? Why, what? "My brothers, if any one of you is led astray from the truth, and someone brings him back, you may be sure that whoever brings a sinner back from his misguided way will save the man's soul from death, and cover up a host of sins." (Jas. 5:19, 20, *An Amer. Trans.*) Is burden-bearing worth a soul's life?

BEARING YOUR OWN LOAD

IT STIRS a Christian to help his brother overtaken in a fault if he simply remembers what he himself is, namely, a person not better than the rest, of the same human race by nature, and subject to the same requirements for gaining salvation through Christ, and on exactly the same level as others before the one Supreme Judge, Jehovah God. So the apostle is really wise when, in addition to advising us to help our trespassing brother, he adds: "Again, if anyone imagines he is somebody, he is deceiving himself, for he is nobody; let everyone bring his own work to the test—then he will have something to boast about on his own account, and not in comparison with his fellows. For everyone will have to bear his own load of responsibility."—Gal. 6:3-5, *Moffatt.*

[2] Every man has to carry his own load, does he? Yes, in connection with the test of his own work; and here the apostle Paul uses a word different from the one when he says: "Bear one another's burdens." (Gal. 6:2, *Moffatt*) So, when the apostle says we must shoulder our own load, it should sober us and keep us from thinking we are something, when there is no real foundation for it. Whatever a person is as a servant of God he has to be that in himself before the great Judge, and not in comparison with some fellow Christian.

[3] Suppose we find a person associated with the witness organization for publishing the Kingdom and he falls victim to self-admiration. He does a lot of publishing and has good records and fine accomplishments to show for it. He looks the congregation over and is tempted to think: "Well, now, I *am* something. I'm a pretty good publisher. I'm actually better than everybody else here." At the end of the service month, in his overflow of feelings, he forces comparisons by asking another: "How many hours did you put in in field service this month?" The modest answer is: "I put in fifteen, and made a few back-calls." With an air of triumph, our vainglorious brother overwhelms his fellow publisher by saying: "Well, I put in twenty-five hours." Secretly in his mind he says: "I am somebody." He circulates around the whole company. All comparisons favor him. The temptation increases upon him to think: "No joking; I *am* the best publisher in the whole company. Really I am, for didn't I put in more time and make more back-calls than anyone else?" And by outward facts and figures he *is* the best publisher in the company.

[4] But what is the trouble with this publisher? Why, he is boasting, not on his own account, but in comparison with his brethren. The apostle warns that comparison of yourself with others may lead to wrong conclusions. Do not check up on yourself in comparison with other brethren. Do not measure your goodness by any brother as a standard of comparison. "Every man ought to test his own work, and then whatever satisfaction he has will be with reference to himself, and not in comparison with someone else." (Gal. 6:4, *An Amer. Trans.*) Brother, or sister, it is all right for you to test your own work and check up on yourself; but what standard of judging are you going to use? Paul said: "Copy me, as I copy Christ." (1 Cor. 11:1, *Moffatt*) Jesus Christ set down the pattern; he went from house to house. He spoke publicly. He carried on Bible study with individuals in their private homes. Finally he laid down his life after more than three years of such Kingdom publishing. There is your straightedge! There is your pattern! There is your measuring rod: Christ Jesus! Now, if you want any due satisfaction out of your active service to God, you just stand right up there alongside Christ Jesus and say: "Well, how am I doing?"

[5] So, then, do not compare yourself with some other brethren in God's visible organization. We are not in competition with one another. We are not provoking anyone to a contest, challenging one another to a show of accomplishments. If you want satisfaction from your own service, follow the spiritual Word when it says: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance:

1, 2. What effect should having to bear our own load have upon us?
3. How may a good publisher come to think himself somebody?
4. What mistake does such publisher make, leading to wrong ideas?
5, 6. How, with good sense, do you find satisfaction in yourself?

for ye serve the Lord Christ."—Col. 3:23, 24; 1 Cor. 10:31.

6 Do not go out into the field service, performing the various kinds of activity, just because till now this month you have no record of work to show. You are a minister of the gospel for just one reason, namely, for your love of the Supreme One of the Universe, Jehovah God, and you want to share with Christ Jesus in the vindication of the heavenly Father. He it is whom you are serving and before whom you must stand approved or fall rejected. Follow the instructions for his Theocratic organization as you find these written in his spiritual Word. Let these be your guide, your measuring rod, your straightedge. If you do this, you will get satisfaction out of considering yourself, because you realize in yourself you have done God's work. Do not compare yourself with another fellow servant on earth. Have better sense than to do this. Paul said: "I do not indeed venture to class or compare myself with certain individuals who approve of themselves. But when they measure themselves by one another and compare themselves with one another, they do not show good sense."—2 Cor. 10:12, *An Amer. Trans.*

7 It is, therefore, before the Supreme Judge that you must bear your own load. That is the meaning when Paul refers to those who dog the steps of the organization just to make trouble and to unsettle some, and says: "He who is troubling you will *bear* his judgment, whoever he is." (Gal. 5:10, *Stan. Rev. Ver.*) The great Judge will not hold someone else responsible for what you are when you finally appear before him for judgment. He does not compare you with some other fellow servant on earth, and then pass judgment upon you on that comparative basis. Outwardly you might be better than other brethren, but such comparison of creatures is not the basis for him in judging. The question is, How far did you measure up to your own peculiar opportunities? To what extent did you use the faculties and knowledge with which you are endowed? To what degree did you enter into your present privileges? Were pure love and sincere devotion to God and his kingdom by Christ the real motive for your active service to Jehovah rather than the ambition to make a somebody of yourself before others and to compete with others? Were you walking after the spirit and showing love by freely taking on willing burdens to help your fellow heirs of life? Besides preaching to others, were you keeping yourself under control, with all the affections and lusts of the flesh crucified, so that you, a preacher to others, might not yourself be rejected? Not for how much was the other fellow responsible, but for how much were you directly responsible to God? On this basis you must account for yourself to God, bearing your own load of responsibility to God.

8 No one else will be responsible for the judgment you get from Him, and no one else will share a part of your judgment as jointly responsible. You must bear your load of responsibility and the judgment alone.

9 May we, then, keep this sobering thought in mind as we continue to lead our Christian lives. It is our own manner of life that we now live in service to God that determines what judgment we are to receive, bearing our own load of responsibility. We want it to be a judgment in favor of our living eternally in the new world. May we have the good sense to walk humbly with God and lovingly serve him now. While we must ultimately bear our own load of responsibility before the Supreme Judge, may we be ready and willing now to bear the burdens of our brethren, even if they do make such for themselves and us by faults, weakness, and trespasses in which they are overtaken. We, too, make difficulties and burdens for others by our course of action. So it is in reality a case of 'bearing one another's burdens' and doing so to fulfill the law of the Greater Moses, Christ Jesus. Doing thus, we shall all be helping one another lovingly to an approved final stand before the Supreme Judge, to carry off the precious award of eternal life.

7, 8. How, and before whom, must you bear your own load?

9. Why, with our own load, should we bear one another's burdens?

THE FALSE CLAIM TO THE KEYS OF THE KINGDOM

WHEN fisherman Peter was first introduced, Jesus said to him: "Thou art Simon, the son of John; thou shalt be called Cephas (which interpreted is Peter)." About three years later Jesus said to the same man: "And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven."—John 1:42 and Matthew 16:18, 19, according to the Catholic Confraternity translation of 1941.

It is interesting to note the comment on Jesus' words at Matthew 16:18 as found in the "Haydock's CATHOLIC BIBLE", "according to the Douay and Rheimish Versions," as approved by John Farley, archbishop of New York city 1902-1918. We quote: "And I say to thee, and tell thee why I before declared, (John 1:42) that *thou shouldest be called Peter*, for thou art constituted the rock upon which, as a foundation, I will build my Church, and that so firmly, as not to suffer the gates (that is, the powers) of hell to prevail against its foundation; because if they overturn its foundation, (that is, thee and thy successors) they will overturn also the Church that rests upon it. Christ therefore

here promises to Peter, that he and his successors should be to the end, as long as the Church should last, its supreme pastors and princes."

In the *Watchtower* issue of January 1 our article entitled "The Rock Foundation of the Church" proved that the above construction placed upon Jesus' words concerning "THIS ROCK" by the Roman Catholic Hierarchy is in direct contradiction of other scriptures in the Holy Bible bearing on the subject. That distortion and twisting of the Scriptures originated with the promoter of the antichrist, namely, Satan the Devil, and has been promulgated by religious men; and since Satan is the 'father of lies', the religious leaders who continue to teach such perversion of the Holy Scriptures are, according to the rule stated at Romans 6:16, the servants of Satan, whether they know it or not. It would be very strange on the part of Jesus to denominate Peter "this rock" upon which the church is to be built when right afterward in the same conversation Jesus said to Peter: "Get behind me, satan, thou art a scandal to me; for thou dost not mind the things of God, but those of men." (Matt. 16:23, *Cath. Confrat.*) And, moreover, about a year later, this same Peter denied Jesus three times. (Matt. 26:34, 69-75) No, this is not the conduct of the real one meant by "this rock", but, as proved in our above-mentioned article, Christ Jesus meant himself when he said: "Upon this rock I will build my Church," and to that fact the apostle Peter humbly agreed a number of times later on.

However, out of the clever religious lie concerning "this rock" the Hierarchy of the Roman Catholic religious system has been built up upon its pope. The Hierarchy explains the title "pope", or "papa", to mean "pater patrum", that is, "father of fathers." This is the title given to the man that is the head of the religious-political organization the capital of which is at Vatican City. To give an appearance of truth to their claims for their pope, the Hierarchy tries to show, but without real success, that Peter was the first bishop of Rome and hence the first pope and that he has had an unbroken chain of successors down till this year of 1949. But it is certain that Peter was never called a pope or father at any time. Because of the spiritual ties involved, Peter referred to John Mark as "my son", saying: "The church which is at Babylon, chosen together with you, greets you; and so does my son Mark," but there is no record that Mark once addressed Peter in a spiritual sense as "father". (1 Pet. 5:13, *Cath. Confrat.*) For Mark to bestow such a title and for Peter to accept such a title from other Christians would have been a violation of Jesus' words to his disciples: "And call no one on earth your father; for one is your Father, who is in heaven." And Jesus was there referring to calling any man "father" in a religious or spiritual sense, for the whole chapter shows he was discussing the Jewish religious leaders, namely, the scribes and Pharisees, whom Jesus called "hypocrites". (Matt. 23:1, 2, 9, *Cath. Confrat.*) Peter obeyed the Lord Jesus' words, and it is certain he was not called "father". Contrary to this emphatic command of the Lord Jesus all the clergy of the Roman Catholic Hierarchy follow the practice of the hypocritical scribes and Pharisees and insist upon being called "father" by the Roman Catholic population and even by non-Catholics, and the pope is called "the Holy Father" and is addressed as "Your Holiness" by the Protestant president of the United States of America. To excuse themselves for being called "father", "master," and "doctor", the Roman Catholic Hierarchy say: "It would be blameworthy for Christians to give or receive such titles as 'master,' 'father,' 'doctor,' without recognizing that one is 'father in Christ,' that is, in union with and subordination to our Lord and to the Father."—Catholic Confraternity Bible footnote on Matthew 23:8-11.

To give apparent reason for the existence of the office of pope the supporters of the theory boldly state that the popes are successors in office to Peter. But there is not one word in the Bible showing that Peter ever had a successor, but all the scriptures directly contradict such claim. Revelation 21:14 speaks of the "twelve apostles of the Lamb", and John, who was the last of the twelve apostles to survive, did not mention once any successors to the other apostles in either the Revelation or his gospel account or his three epistles. At 1 Corinthians 12:18 the apostle Paul writes: "But now hath God set the members every one of them in the body, as it hath pleased him." So no man nor group of men can make a change in the "body of Christ", that is to say, in his church. By what authority could a group of religious men make a successor to the apostle of the Lord Jesus Christ? Since Jehovah God and Christ Jesus did not make any provision for successors to the twelve apostles, the religious claim that men are made successors by the votes of other men and that the pope is the successor of the apostle Peter is false.

Not only have the Hierarchy twisted and misapplied Jesus' words concerning "this rock", but they have also given an unscriptural meaning to his further words to Peter: "And I will give unto thee the keys of the kingdom of heaven." (Matt. 16:19) How so?

In the Scriptures the word *keys* is symbolically used to represent the privilege of unlocking hidden truths and imparting an understanding of such. On another occasion Jesus used the word *key* to show its meaning. The Pharisees and doctors of the law, by reason of assuming leadership in Israel, had the privilege and responsibility of explaining God's Word to the Israelites. But they were unfaithful to God and themselves fell into ignorance of the true kingdom of God, and then they used their position to take away from the people the opportunity to understand God's purposes. For this reason Jesus said to these religious opposers: "Woe to you lawyers! because you have taken away the key of knowledge; you have not entered yourselves and those who were entering you have hindered." (Luke 11:52, *Cath. Confrat.*) Hence the favor which those unfaithful religious leaders might have had, Jesus conferred upon Peter, giving to him the "keys of the kingdom of heaven". This required that Peter should in due time be himself given an understanding of the kingdom of heaven.

THEIR USE ONCE

The kingdom of heaven was a mystery hidden from human understanding for many centuries. At Romans 16:25, 26 we read: "The preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." The faithful ones that make up the

kingdom of heaven are Jesus Christ the King of kings and the 144,000 members of his body or church. For more than four thousand years this great truth was a sacred secret or mystery, and Jesus' disciples did not begin to understand it until after he was resurrected from the dead and ascended to heaven and then poured out the holy spirit upon them on the feast day of Pentecost. (Acts 2:14-18) It was God's purpose to have this mystery revealed sometime, and therefore Jesus told Peter he had been selected as the one who would have the privilege of getting the knowledge of the kingdom of heaven and first imparting the knowledge of this mystery to certain ones. Jesus gave Peter these "keys" by reserving for him the privilege of unlocking the kingdom truths to others on earth after he himself had come to an understanding of them.

Note that the word "keys" is in the plural number. This denotes more than one key. The facts which later appear in the Bible show there were two keys, and that they were (1) the first key, showing God's purpose to take out from the Jews some of the church or Kingdom flock; and (2) the second key, disclosing God's purpose to take out from the Gentiles or non-Jews the remaining part of the "kingdom of heaven" class.—Eph. 3:3-8.

When such "keys" or privileges of unlocking knowledge were given to Peter and he faithfully used them, there could be no such thing as a successor to him. There is no Scriptural proof that Peter had such a successor to whom to hand down the keys. The privilege was granted to Peter exclusively. He performed the privilege and duty of unlocking the Kingdom mysteries, and this he did once, by Jehovah's grace. Note now how he did this.

Peter and the other disciples thought Jesus was going to set up the Kingdom with the Jews while he was on earth. Their words to him after his resurrection and just before he ascended to heaven prove this. They said: "Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus' answer to that question was that they should wait at Jerusalem until they had received the holy spirit and then they would know about the Kingdom. (Acts 1:6-8) Ten days later the feast of Pentecost came, and it was then, at Jerusalem, that Peter received the first of these keys. There for the first time it was revealed to him by the holy spirit that the Kingdom is one in heaven to which Christ Jesus had ascended, to sit down at God's right hand, and that believing Jews were invited to share in that heavenly kingdom. There Peter, under the inspiration of God's holy spirit, told the Jews that Jesus Christ was God's approved one, the great Messiah or King for whom they had been looking, and that the Jewish leaders had him put to death but God had raised him up out of death and had exalted him to his own right hand, making him Christ and Lord.—Acts 2:1-36.

Then and there Peter used the first key committed to him by Christ Jesus to unlock to the Jews the mystery of the kingdom of heaven. He told them later that God would send Jesus Christ again, and so the heavens must retain him until the time for setting up the Kingdom about which all the holy prophets had written.—Acts 3.

For three and a half years after that the apostles preached the gospel of God's kingdom to the Jews and also the Samaritans. Then the Lord handed to Peter the other key, by which he was to unlock the mystery of the Kingdom to the Gentiles or uncircumcised non-Jews. At the time Peter was at Joppa, on the Mediterranean sea-coast. Then God caused to be revealed to him in a vision that the Kingdom gospel must be taken to the Gentiles. At that same time the Gentile centurion, Cornelius, had been praying to God. The angel that appeared to him in a vision said: 'Your prayers and alms have come up as a memorial before God, and now send men to Joppa and call for Peter.' Cornelius sent and Peter came, and then Cornelius told him of the vision he had received by the Lord God. The account says: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35) Then, while Peter continued preaching, the holy spirit was poured out upon the believing Gentiles, showing that they had accepted the Kingdom knowledge which Peter was there preaching to Gentiles for the first time.—Acts 10:44-48.

Later, in conference with the other disciples at Jerusalem, Peter told them that God had visited the Gentiles and given them the gospel for the purpose of taking out a "people for his name" and that these, together with the believing Jews, would make up the kingdom of God under Christ Jesus. (Acts 11:1-18 and 15:6-14) Thus was made clear by the second key, which Peter received from Christ Jesus, the mystery of the Kingdom as respects Gentile members.

So there can be no such thing as a successor to Peter in this, because he finished and completely used those keys by unlocking and making known God's purposes to take the "kingdom of heaven" class out from both Jews and Gentiles. But based upon the false teaching that the true Christian church is built upon Peter as "this rock", the Roman Catholic Hierarchy has further twisted and misapplied Jesus' words: "And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven." As to what this means *The Faith of Our Fathers* by the late American cardinal Gibbons says: "When He says to Peter, 'I will give to thee the keys,' etc., He evidently means: I will give the supreme authority over My Church, which is the citadel of faith, My earthly Jerusalem. Thou and thy successors shall be My visible representatives to the end of time." —Page 100, 83rd edition.

Regarding Peter's binding and loosing we note that, at Matthew 18:18, Jesus said, not to Peter alone, but to the rest of the apostles: "Amen I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven." On these verses at Matthew 16:19 and 18:18 the footnotes of the Catholic Confraternity edition say: "'To bind and loose' seems to have been used by the Jews in the sense of to forbid or to permit; but 18:18 as well as the present context requires a more comprehensive meaning. In heaven God ratifies the decisions which Peter makes on earth, in the name of Christ." "To the Apostles as a body is given a part of the power granted to Peter (16:19). There will be no conflict of authority, since Peter is the head of the Church, including the Apostles, he alone having received 'the keys of the kingdom of heaven.'"

However, the literal reading of Matthew 16:19 and

18:18, as rendered by Dr. Robert Young's Bible Translation, is: "And whatever thou mayest bind upon the earth shall be having been bound in the heavens, and whatever thou mayest loose upon the earth shall be having been loosed in the heavens." "Verily I say to you, Whatever things ye may bind upon the earth shall be having been bound in the heaven, and whatever things ye may loose on the earth shall be having been loosed in the heavens." Thus the literal Greek text of what Jesus said does not say that heaven first waits upon what Peter and his fellow apostles bind and loose on earth and then ratifies it. That would be un-Theocratic, and would be letting the organization be run from the bottom up. Instead, the Greek text shows that what Peter and his fellows loose and bind on earth is something that has first been loosed and bound up in heaven where God and Christ Jesus are.

The claim, therefore, that Peter is the rock foundation of the church and that he has the supreme authority in it and admits people into the heavens above is proved false. And that holds good for the popes of Vatican City, for not one word is said in the Scriptures about "successors to the apostle Peter". Out of the antichristian lie that Jesus builds his church upon Peter and his successors has grown the falsehood that the pope is infallible and that when he interprets the Scriptures he therefore speaks with authority and cannot err. The claim to personal infallible interpretation and to being the church's rock foundation is emphatically denied by Peter himself, as well as by other Bible writers. (2 Pet. 1:20; 1 Pet. 2:3-8; Isa. 28:16; 8:14) The claim laid by the religio-political rulers of Vatican City to the keys committed to the apostle Peter alone is thus as false as the Devil himself.

HABAKKUK RECEIVES THE KNOWLEDGE HE CRAVES

HABAKKUK the prophet (about 628 B.C.) is sitting on the flat roof of his house in the cool of the evening, with one of his stringed instruments by his side. (Hab. 1:1; 3:19) He has just received the shocking news that King Jehoiakim himself has killed Urijah the prophet with his own sword and has had the corpse thrown among the graves of the common people. (Jer. 26:23) True, Urijah did not hold firm to his trust in Jehovah, becoming fearful and fleeing to Egypt, but Habakkuk knows that Jehoiakim's abominable violence was not prompted by any desire to uphold Jehovah's honor; the king's utter disregard for divine law and his hatred of the prophet Jeremiah and other servants of God proves it. Habakkuk sees incense smoke rise from the majority of roofs; he knows such pagan religious practices are sponsored by the king. As his eyes fill with tears, as they did on many previous occasions, he cries out for the knowledge he craves:

"How long, O LORD [Jehovah], must I cry for help, and thou not hear? Call out to thee, 'Violence,' and thou not save? Why dost thou show me wrongdoing, and make me look upon trouble? Destruction and violence are before me, and there is strife, and opposition arises. Therefore the law is paralyzed, and judgment never goes forth [victorious]. But the wicked circumvent the innocent; therefore judgment goes forth perverted."—Hab. 1:2-4, *An Amer. Trans., Leeser.*

Habakkuk pauses and reflects. After reviewing all the persecution of God's faithful servants, he renews his determination to remain firm and steadfast to Jehovah and continue declaring His message even if it means death. In vision he sees the religionists who dishonor Jehovah and hears the words Jehovah addresses to them: "Behold ye among the nations, and look around, yea stand stock still—stare." (Hab. 1:5, *Roth.*) Habakkuk wonders just why they are so addressed. Then he hears Jehovah say to them: "I am working a work in your days, which ye will not believe though it be told you." (Hab. 1:5, *Am. Stan. Ver.*) What can it be?

Habakkuk listens intently to Jehovah's further words: "For, lo, I will raise up the Chaldeans, that bitter and impetuous nation, that march to the wide spaces of the earth to conquer dwelling-places that are not theirs. They are terrible and dreadful; their judgment and their dignity proceed from themselves. Swifter than leopards their horses, keener their cavalry than wolves by night, they swoop from far away like vultures pouncing on their prey; their host swarms up for havoc, eager and onward, sweeping up prisoners like sand; they scoff at kings and rulers they deride; a fortress is a sport to them, they pile their mounds of earth and capture it—then forward like the wind!" (Hab. 1:6, *Leeser,* 7, *Am. Stan. Ver.,* 8-11, *Moffatt*) In vision Habakkuk sees that, as the destruction approaches the religionists in Judah, they look very much offended and surprised. After seeing the mighty army win the whirlwind battle, the prophet hears their leader reverently and exultantly say: "This is the strength of my God."—Hab. 1:11, *Septuagint.*

With increased knowledge and understanding of Jehovah's purpose Habakkuk is comforted and increased in hope; then he speaks with complete confidence and in adoration for Jehovah: "Art thou not from everlasting? O Jehovah, my God, mine Holy One, we shall not die." Reflecting on the vision and rejoicing in his increased knowledge, the prophet continues: "O Jehovah, thou hast appointed them for judgment, and thou hast founded them as a rock, to chasten."—Hab. 1:12, *Newcome.*

Habakkuk, remembering how the apostate leaders in Judah oppress God's harmless servants, and craving yet more knowledge concerning the vindication of the name of Almighty God and the destruction of the wicked, asks: "Thou who art too pure of eyes to behold evil, and canst not look on trouble, wherefore wilt thou look on trouble, wherefore wilt thou look upon those that deal treacherously, be silent when the wicked swalloweth up him that is more righteous than he? And why makest thou men as the fishes of the sea, as the creeping things, that have no ruler over them? All of them he bringeth up with the angle, he draggeth them up in his net, and gathereth them in his drag: therefore he rejoiceth and is glad. Therefore he sacrificeth unto his net, and burneth incense unto his drag; because through them is his portion fat, and his food marrowy. Shall he therefore always empty his net, and continually slay nations without sparing?"—Hab. 1:13-17. *Leeser.*

Habakkuk, anticipating the opposing arguments with which the apostates will reprove him, says in expectation of Jehovah's answer to his questions: "I will stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me."—Hab. 2:1, *Douay.*

Then Jehovah answers him: "Write the vision clearly upon the tablets, that one may read it on the run. The vision has its own appointed hour, it ripens, it will flower; if it be long, then wait, for it is sure, and it will not be late. Verily, the wicked man—I take no pleasure in him; but the righteous lives by reason of his faithfulness. How much less shall the faithless man live, and the arrogant man who is restless, who enlarges his appetite like Sheol, and is as insatiable as death; for he gathers to himself all nations, and assembles to himself all peoples."—Hab. 2:2, *An Amer. Trans.*, 3, *Moffatt*, 4, 5, *An Amer. Trans.*

Habakkuk is exhilarated and is anxious to start writing the vision and proclaiming it. But he craves still more knowledge; he has in mind the little group of faithful servants of Jehovah and wonders just what these are to proclaim. Jehovah answers his very thoughts: "Shall not these, all of them, against him take up—a taunt, a mocking poem, enigmatical sentences—concerning him?" (Hab. 2:6, *Roth.*) Then Jehovah graciously gives him five sharp woes for them to declare. (Hab. 2:6-20) Habakkuk looks forward to teaching them to his companions.

Having received Jehovah's answer to his questions, Habakkuk is filled with thanksgiving and joy, and, picking up his stringed instrument, he under inspiration composes and sings a song of ecstasy, praying Jehovah to bring to pass his judgments. In the appalling vision he recognizes a revival on a grander scale of Jehovah's work for his people in ancient times: "O Jehovah, I have heard thy fame, and am afraid: O Jehovah, revive thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran."—Hab. 3:2, 3, *Am. Stan. Ver.*, margin.

Overwhelmed by the might of Jehovah's former work and of the coming greater one revealed to him in vision, Habakkuk pauses and then continues: "His glory covered the heavens, and of his praise the earth was full. And his brightness was like the sunlight; rays streamed forth out of his hand unto them: and there was the hiding [place] of his power. Before him went the pestilence, and burning coals went forth in his steps. He stood forward, and made the earth tremble; he looked, and dispersed nations . . . Laid quite bare is thy bow."—Hab. 3:3-9, *Leeser.*

Again the prophet pauses to meditate and regain strength to continue. "Thou dost cleave the earth with rivers. The hills writhe at thy sight, floods pour down from the skies, the torrents roar, the sun forgets to rise, the moon to move, before the flashes of thy darting arrows, before the sheen of the lightning, thy lance. Thou tramplest earth in fury, threshing the peoples in thine anger. Thou wentest forth to the assistance of thy people, to the assistance of thy anointed: thou didst wound the head out of the house of the wicked, destroy the foundation with the high-towering walls." (Hab. 3:9, *Margolis*, 10-12, *Moffatt*, 13, *Leeser*) Thus the inspired prophet visualizes the complete destruction of the enemy, and so terrible is the appearance that he stands speechless and pauses for meditation.

At the end of this pause the prophet Habakkuk begins to recount some of the terrible things he has just visualized: "Thou hast stricken through with his own rods the head of his rulers, that come as a whirlwind to scatter me; whose rejoicing is as to devour the poor secretly. Thou madest a way in the sea for thy horses, in the mud of many waters." 'The sound of this sets my heart shaking, I listen with lips a-quiver, my very bones are breaking, and as I stand I shiver; yet calmly I await the day of doom that dawns upon the folk who would assail us.'—Hab. 3:14, *Margolis*, 15, *Douay*, 16, *Moffatt.*

Then there looms before the vision of the prophet a disastrous famine, but, keeping in mind the knowledge given him, he expresses his full confidence: 'Though the fig-tree may not blossom, though no fruit is on the vine, though the olive crop has failed, though the fields give them no food, though the folds have lost their flocks, and in the stalls no cattle lie, yet will I exult in Jehovah; I will rejoice in my victorious God! The Lord, Jehovah, is my strength, he makes my feet sure as the feet of hinds, helps me to keep my footing on the heights.'—Hab. 3:17, *Moffatt*, 18, *An Amer. Trans.*, 19, *Moffatt.*

Tingling with emotion Habakkuk puts down his musical instrument and springs up. He feels Jehovah's energizing force surging in him, impelling him to write and speak out the astounding knowledge he has just received.

Likewise today Jehovah's faithful remnant of witnesses, whom Habakkuk pictured, constantly crave the instruction which Jehovah continually gives them, and God's active force energizes them in their proclamation of such knowledge.—Isa. 54:13.

GILEAD'S TWELFTH CLASS TO RELIEVE FOOD SHORTAGE

"NOT a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." (Amos 8:11, *Am. Stan. Ver.*) This is the famine under which the world wastes away. This is the famine that saps spiritual strength and allows fleshly lusts to take over. This is the famine that invites delinquency and disaster to the home front, that weakens the national front to atheism. It ripens the nations to be cut down and harvested by the sickle of Communism. But worse, this shortage of spiritual food renders Christendom sick unto death, unfit to vigorously worship and serve God. Lack of physical food kills the body. Lack of spiritual food kills the hope of future, everlasting life in Jehovah God's new world now near.

And it is an empty gesture to point to Christendom's hundreds of religious sects and cults as storehouses of spiritual food, and indignantly ask why relief work need be performed there. Does not delinquency reign in Christendom? And religious and racial hate? And godlessness? Between the pious words and the selfish actions of Christendom stretches a yawning gulf that mockingly testifies to her hypocrisy. She has all the symptoms of the spiritually famished. Jesus ministered in communities steeped in

religion, yet his preaching flashed upon the inhabitants like a great light. In their previous religionized state they were referred to as 'sitting in darkness and in the shadow of death'. (Matt. 4:13-17) So it is today, and hundreds of thousands of good-will persons yearn to trade darkness for light, the shadow of death for the prospects of life.

And thousands of these spiritually famished persons of good-will sit in darkness in such lands as Central America, South America, Newfoundland, Canada, United States, West Indies, Africa, Siam, Burma and Italy. Yes, that is correct, in Italy, the home of the Roman Catholic Hierarchy. And it is to these lands as well as others that graduates of the twelfth class of the Watchtower Bible School of Gilead, located in New York state, now go to relieve the food shortage. They go equipped, not with literal meat and grain, but with knowledge and experience and training. For two or more years each of the 106 graduates served as full-time ministers before attending Gilead. For five months they received intensive training to specially equip them for missionary service in foreign fields. On February 6, 1949, they graduated, 101 receiving diplomas of merit.

With the hard work of study behind and the hard work of foreign missionary service ahead, graduation week-end intervened as a respite of joyous relaxation. Early Saturday, February 5, relatives and friends of graduating students began arriving, some trekking in from Texas, Montana, California, and even such far-off Canadian provinces as British Columbia and Saskatchewan. "Open house" it was as happy groups toured farm and campus. By nightfall Gilead's "population" had mushroomed to 754, for that number had then gathered in the assembly hall for a *Watchtower* study of the appropriate subject, "Ministers to Uphold the Issue in 1949." Musical selections and songs by student talent ended the evening's program.

On February 6 Gilead became a little "boom town" by virtue of the record crowd of 1,346 attending this winter graduation. Auditorium, classrooms, lounge, dining room, and even the library Shiloah tied in by wire, all were soon packed to accommodate this largest winter crowd for the graduation exercises. Expressions to the graduating students by the farm servant and the four school instructors, a letter from a fifth instructor not present, and the reading of many telegrams from well-wishers from all over the earth, plus appropriate comments from the United States Branch servant, all set the stage for a discourse that proved to be outstanding, judging from the many earnest expressions of approval and appreciation that followed it. It was on the subject of love, and was delivered by N. H. Knorr, president of the school and the Watchtower Society.

He prefaced his talk by saying no notes need be taken as he was using 1 Corinthians, chapter 13, as his notes, and that if future need arose to recall counsel given, a reading of this chapter would suffice. Verse by verse the speaker discussed the chapter. One who ministers with much knowledge and with faith great enough to move mountains profits nothing unless all is done in love. Love is a gift to be cultivated, cultivated by showing patience and kindness. Cultivated by not putting on superior airs, by not being rude. Love does not insist on rights, but will yield, not resentfully, but with meekness. Cultivate this. Love rejoices not over injustice, is happy only with truth. Other gifts may die; love, never. What is lacked in knowledge can be more than made up in love. One who appreciates that of the gifts of faith, hope and love, love is the greatest, will pursue that gift as he works with his brethren and as he preaches.

Brother Knorr followed up this discourse with the presentation of an envelope for each student, containing a class picture and, in the case of those graduating with merit, a diploma. When the last envelope was distributed a student sprang up and requested permission to read a letter on behalf of the class. Permission granted, he indicated that the letter was from the class to Brother Knorr, and proceeded to read it for all assembled to hear. After expressing gratitude for the provisions made at Gilead for their special training, the letter voiced some heartfelt resolves, as follows:

" 'The Lord is not slow about his promise, in the sense that some men think; he is really showing his patience . . . , because he does not want any to perish, but wishes all men to be brought to repentance.' (2 Pet. 3:9, *An Amer. Trans.*) We shall, by Jehovah's grace, 'hasten the day' of his final vindication by declaring its nearness, the surety of the destruction of Satan's entire organization and the blessing of all persons of good-will toward God through the Kingdom under the King, Christ Jesus, even to the immediate expansion of the proclamation of the Kingdom gospel in the Hierarchy's stronghold, Italy. Knowing that there are many in Italy with a righteous desire for knowledge of God's Word and desiring to be freed from the bondage of fear and superstition that has held them many years, twenty-seven of our number are thankful for the special privilege of 'hastening the day' of salvation for the many thousands of Italian-speaking persons of good-will toward Jehovah.

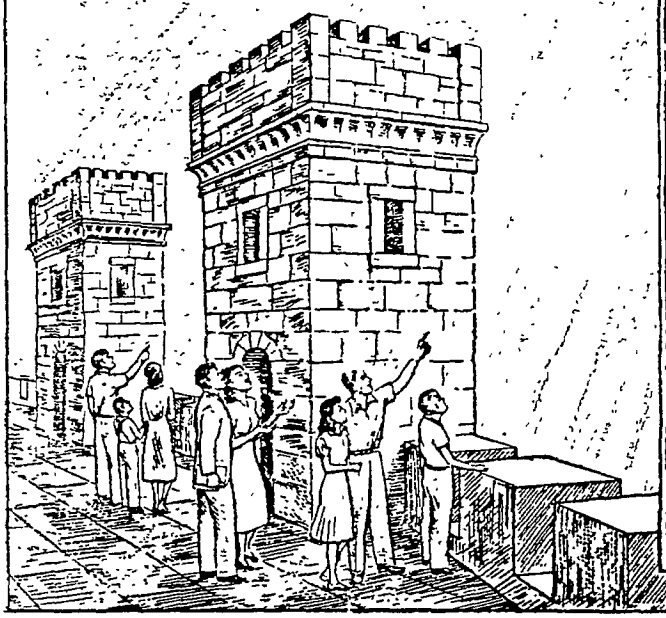
"Jehovah God has given us a tongue for teaching, that we may know how to succor the weary with his Word, not only in Italy but in Burma, Siam, Central and South America, Africa, the islands of the sea, and other parts of the earth. We are not content to stop here, but it is our prayer that our love may grow richer and richer in knowledge and perfect insight. Knowing that our Gilead training has set us on the path of increased privileges of service, we look forward to our opportunities of serving our brethren and the people of good-will toward Jehovah throughout the earth."

The fulfillment of those resolves will do much toward relieving the shortage of spiritual food in the lands to be visited by these graduates, and Jehovah's witnesses will look forward to reports that will show how the nourishing message they proclaim has built up more witnesses for the Lord in these lands. Specially will readers of *The Watchtower* look forward to reports from the 28 (one from a former class joined the 27 of this class) that serve in Italy. For most of the twelfth class the Sunday afternoon tour of Shiloah and the evening program of expressions from students wrote finis to their Gilead schooldays, but for the 27 Italy-bound graduates there remained ten days of post-graduate work, ten days of intense instruction in the Italian tongue before sailing for Italy.

Jesus said: "Blessed are they that hunger and thirst after righteousness: for they shall be filled." May the graduates of the twelfth class be used by Jehovah to satisfy this hunger and thirst and thereby relieve the world-wide shortage of spiritual food.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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APRIL 1, 1949

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

Please address the Watch Tower Society in every case.

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

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1949 DISTRICT ASSEMBLIES

That the brethren may arrange their affairs so as to attend their district assembly, announcement is now being made of the time and place of those assemblies for which preliminary arrangements have been completed.

FORT WORTH, TEXAS: May 27-30, La Grave Field

LITTLE ROCK, ARKANSAS: June 3-5,
Robinson Memorial Auditorium
Markham and Broadway Sts.

NEW ORLEANS, LOUISIANA: June 3-5, San Jacinto Club
1422 Dumaine St. (For colored)

BIRMINGHAM, ALABAMA: June 10-12,
Alabama State Fairgrounds

RALEIGH, N. C.: June 24-26, Raleigh Memorial Auditorium

DETROIT, MICHIGAN: July 1-4,
Coliseum, Michigan State Fairgrounds

PORTLAND, OREGON: July 1-4, Public Auditorium
1520 Southwest Third Ave.

INDIANAPOLIS, INDIANA: July 8-10, Manufacturers Building
Indiana State Fairgrounds

SIOUX FALLS, SOUTH DAKOTA: July 22-24, Coliseum
501 N. Main Ave.

Additional Assemblies Not Previously Announced

JACKSONVILLE, FLORIDA: May 27-30 (For colored)

SACRAMENTO, CALIFORNIA: June 10-12, State Fairgrounds

The dates and places for other assemblies will be announced as soon as the information is available. All publishers and persons of good-will are urged to attend these assemblies. Brethren from the Society's headquarters will serve on the program.

"NATIONS' HOPE" TESTIMONY PERIOD

How will the nations be able to set their hope now on the great King whom God has raised up to rule the new world unless they learn about him? This is the question that will make each already informed person realize his responsibility during the month of April of taking part in the "Nations' Hope" Testimony Period throughout this month. April brings to a close the four-month campaign for taking 500,000 subscriptions for the Watchtower Society's magazines in the 22 languages in which they are published. Hence the special offer continues in force, namely, a year's subscription each for *The Watchtower* and *Awake!* together with the premium gift of the latest bound book and booklet, to each taker, at the subscription rate of both for $2.00. All lovers of their fellow man want the God of hope to fill as many others as possible with the joy and peace of believing in the Kingdom hope, and therefore we again remind all *Watchtower* readers of our readiness to help any that desire to have a hand in this hope-inspiring educational work. Let us hear from all such before this campaign ends, and also let every participant turn in his report at the close of the Testimony Period.

"WATCHTOWER" STUDIES

Week of May 8: "Upon Him Shall Nations Hope,"
¶ 1-19 inclusive, *The Watchtower* April 1, 1949.

Week of May 15: "Upon Him Shall Nations Hope,"
¶ 20-41 inclusive, *The Watchtower* April 1, 1949.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX APRIL 1, 1949 No. 7

THE HOPE OF NATIONS

"And again Isaiah saith—There shall be the root of Jesse, and he that ariseth to rule nations,—upon him shall nations hope."—Rom. 15:12, Rotherham.

JEHOVAH clearly foresaw the need for the people of all nations of our day to have a solid hope. No sooner did he foresee the need than he did something about it. He immediately announced the provision he would make for mankind's salvation. (Gen. 3:15) For six thousand years since then he has continually pointed forward to that upon which the people should build their hope. Now at this his appointed time, he has produced it, and those today who put their trust in it amid earth's troubles are made glad.

[2] The prominent leaders in religious affairs in Christendom are popularly looked to as God's representatives and mouthpieces. All reasonable persons would be inclined to think these would point the distressed people to the true hope that will never disappoint. But do they? In answer let us quote from the New York *Times* in its issue of October 15, 1945. Reporting from Buffalo, New York, for the preceding day, it quotes one of the foremost churchmen of the United States and says: " 'We must remember that the Christian church of America has made this country the Messianic nation,' said Most Rev. Bishop Henry St. G. Tucker, presiding bishop of the U.S. Episcopal church at the hundredth anniversary of St. John's Episcopal Church here. 'How can we expect to aid the progress of Christianity except by raising the level of Christian living in the Christian countries?' he added. He said 'the nations of the world look to America for the light of spiritual guidance in a world of darkness.' "

[3] More recently, as reported by the New York *Times* in its issue of January 6, 1949, the cardinal archbishop of New York city addressed a dinner of Roman Catholics at the Park Lane Hotel. He referred to the difficulties that Catholic Action is running into in Eastern Europe and also paid high tribute to a Roman Catholic architect who built some notable national structures, and then, to quote the *Times,* "Cardinal Spellman declared that the United States, as 'THE WHOLE WORLD'S HOPE,' must not betray the trust of religious and political prisoners in other lands." (N.Y. *Times,* Jan. 6, 1949) Religious clergymen, Catholic and Protestant, may claim to trust in Jesus Christ as the Messiah, but their actions and such public statements as those above quoted show they are pinning their hopes to a worldly nation only about 173 years old.

[4] Undeniably Jehovah God and the religious clergy differ as to what the sure hope for the people of all nations is. In place of standing forth from the general mass of people and courageously telling the truth according to God's Word, the clergy supinely bow to the politicians and try to tickle the ears of the people with what is popular opinion. In this way the prophecy is fulfilled: "So it has become 'like people, like priest'." (Hos. 4:9, *An Amer. Trans.*) Therefore the priest will suffer the very same fate as the people, because they put their hope in a popular but deceptive thing. Every clergyman, who is given formal recognition by worldly governments as being a "minister of the gospel", ought to know that Jehovah God sets forth His kingdom by his Messiah, Jesus Christ, as the one and only hope for all mankind. They have no excuse for not knowing from world events and from fulfilled Bible prophecy that Jehovah God Omnipotent has now taken his power and begun his kingdom by Christ Jesus for the restoration of a righteous world to this earth. The Holy Scriptures are available to them, and they ought to know that Jehovah God has made no nation of this present evil world to be the hope either of Christianity or of mankind in general. America, the known possessor of the atomic bomb, has now assumed her most important role in world history and has come into a most responsible position before God and man. We admit she has now reached the zenith of her power, but when clergymen say for public consumption that she is "the Messianic nation" and "the whole world's hope", they blaspheme and they insult God's kingdom by Christ Jesus, which kingdom is the true hope.

[5] Before the United States of America became what she is today there have been other nations and empires that were comparatively just as mighty and world-important in their particular time. But all

these have aged and weakened and have been overthrown or have otherwise disappointed the hopes of the people. No nation or empire on earth today is any exception to this unchangeable rule in political history. The reason is that, without a single exception, all nations are composed of human creatures who are imperfect and dying, and "none can keep alive his own soul". (Ps. 22:29) In short order all members of a nation or empire succumb to death, whether emperor or king or governor or the most lowly one of the "common herd". All members are under a common curse of death, being condemned as sinners in the sight of Almighty God the Creator. He permitted all men to spring from one original man, after this father of our race had sinned and come under sentence of death. When speaking to the Grecian philosophers, the apostle Paul correctly said concerning God: "He made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him."—Acts 17:26, 27, *Rev. Stan. Ver.*

6 The Bible shows there is nothing divine or immortal about the political states of this world, nor about their form and their laws. As all nations are of the same sinful, condemned stock, each nation is just as impotent as every other one as to bringing salvation to mankind and a better new world. So, in this day of deceptions, let us not misplace our hope, but may we build up confidence in the omnipotent God's provision, as described in the next article below.

"UPON HIM SHALL NATIONS HOPE"

FROM the Bible it is easy to trace the beginning, growth and development of the nations of men. The word *nation* is translated from a Hebrew word that comes from the verb meaning "to flow together; to mass". Hence the term *nation* means the people as a corporate body, a people massed together under a government. The first Biblical mention of nations is given us in Genesis, chapter ten, which tells of the descendants of Noah's sons Shem, Ham and Japheth, after the global flood. First telling of the offspring of Japheth, it says: "It was from these that the coast-lands of the nations were populated, country by country, each with its respective language, according to the various clans, nation by nation." Then, after telling of the offspring of Ham and Shem, the chapter closes, saying: "These were the clans descended from Noah, arranged according to their descendants by nationalities; and from these the nations of the earth were populated after the flood." —Gen. 10:5, 20, 31, 32, *An Amer. Trans.*

2 All this spreading of the nations over the earth took place with Jehovah's foreknowledge that a special earthly nation would arise, namely, the nation of the sons of Israel. In advance Jehovah arranged for a location for it. The prophet Moses sang of this just before the nation of Israel entered into this assigned land, saying: "I proclaim Jehovah's Name, I exalt our Glorious God! . . . Ask your father, who will inform you, your elders, and they will relate, how the Highest allotted the races, when He divided the sons of Man, fixing the bounds of the nations, with a place for Israel's sons! For the LORD is kind to His People, to Jacob he measures his share!"—Deut. 32:3, 7-9, *Fenton.*

3 The next time that the Bible mentions a nation after describing the offspring of the sons of Noah it is in connection with the great hope that Almighty God set before the human race. Two thousand years before then, in Eden, he had caused the first ray of hope to shine onto the earth into which sin had now entered. He did so by informing the old Serpent or Devil that God would bring forth from his "woman" a Seed. This Seed or offspring would be the Devil's implacable enemy and would suffer at the Devil's hands for this, and yet in the end it would crush that old Serpent's head. (Gen. 3:15) Abram, who descended from faithful Shem, was a man who held fast to faith in Jehovah God and in this hope-inspiring promise given in Eden. Out of respect for Abram's faith Almighty God called him to leave his native land for the place God had foreseen for Abram's descendants, the sons of Israel. Note here the next mention of *nation,* as we read: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great *nation,* and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."—Gen. 12:1-3, *Am. Stan. Ver.;* 18:18.

4 That divine utterance was the first proclamation after the Flood of the gospel message or good news. Under inspiration the apostle Paul so interprets the Scripture record of this covenant or promise to Abraham. Paul says: "And the scripture foreseeing that by faith God would declare the nations righteous

1, 2. How did nations arise? and for which one did God prepare a place?

3. When and how did He mention nations in connection with the hope?
4, 5. In whom would all nations be blessed? and through what nation?

fore-announced the good news unto Abraham, saying —*All the nations shall be blessed in thee.*" (Gal. 3:8, *Rotherham*) But this blessing to all nations would not come by Abraham directly. His Seed or offspring would be the channel through which the blessing would flow, and with this in view Almighty God said he would make a *great nation* out of Abraham. Hence no nation then existing in Abraham's day was the designated nation; and this is shown by the fact that Abraham had to fight with Tidal, "king of nations," and his allies.—Gen. 14:1-16.

[5] The promised "great nation" through which universal blessings would come is no nation on earth today, neither America nor the young republic of Israel. No Gentile and no Israeli of today can dispute this, for when Abraham had shown his unquestioning obedience to God to the point of making ready to offer up his beloved son Isaac in sacrifice, Jehovah by his angel said to Abraham: "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." (Gen. 22:17, 18, *Am. Stan. Ver.*) Nineteen centuries later God designated which nation should be that Seed of blessing, for God inspired his servant the apostle Paul to write: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:16, 29.

[6] God's Word, therefore, makes one thing certain: No nation that has not descended from Abraham in a fleshly sense or in a spiritual sense could be the nation through which Jehovah God, the Greater Abraham, blesses all the families of the earth. To this day it remains the unchanged truth, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." (Gen. 18:18) That nation must come, not only from Abraham, but also through his son Isaac, to whom Jehovah said: "And in thy seed shall all the nations of the earth be blessed." (Gen. 26:4) It must also come through Isaac's son Jacob, for, when Jacob had the dream of the ladder reaching from earth to heaven, Jehovah God announced himself to Jacob and said: "And in thee and in thy seed shall all the families of the earth be blessed." Later, when God changed Jacob's name to Israel, he said: "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." (Gen. 28:14 and 35:10, 11) This pointed forward to a dynasty of kings to come from Jacob and to culminate in the great Messianic King, Jesus Christ. This was the King whom Jacob meant as he lay upon his deathbed in Egypt and blessed his twelve sons and said to Judah, his fourth son: "Judah is a lion's whelp: . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:9, 10) Such a prediction concerning Shiloh to whom the royal scepter was to come indicated that he must be the hope of the people of the nations.

[7] It was in Egypt that Jacob's descendants grew to be a nation. (Deut. 26:5-8) When Egypt turned to oppressing these children of Jacob or Israelites, then Almighty God brought them out by bringing upon Egypt the worst series of troubles since it became a nation. (Ex. 9:24) Under his prophet Moses Jehovah God brought the Israelites to Mount Sinai. There he plainly set before them the opportunity to become the holy nation for his marvelous purposes. Introducing a covenant of law to them, he said to the Israelites: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:5, 6) When the Israelites agreed to the covenant, Jehovah gave them his written law. They belonged to God because he delivered them from the Egyptian race-exterminators, and now they had his divine law. Thus Israel was a Theocratic nation. No Gentile nation, then existing or yet to come, could claim to be Theocratic and to have its governmental structure and its law from the great Theocrat Jehovah. The inspired psalmist says: "He showeth his word unto Jacob, his statutes and his ordinances unto Israel. He hath not dealt so with any nation; and as for his ordinances, they have not known them. Praise ye Jehovah." (Ps. 147:19, 20, *Am. Stan. Ver.*) No, not a single nation of Christendom can claim such an origin for its government.

[8] The Scripture facts multiply to show that ancient Israel was God's chosen nation which he took out from under Egypt and organized according to his Theocratic will. When the prophet Moses acted as intercessor for Israel he said to Jehovah God: "Consider that this nation is thy people." (Ex. 33:13) Down till the days of the Christian apostle Paul there was no true Theocratic nation aside from Israel. No other government on earth, not even the Rome of the Caesars, could claim to have derived its origin, its political organization and its laws from the living and true God. Showing the godless standing of the nations of this world, Paul said to Christians who came from such Gentile nations: "Keep in remembrance that at one time ye the nations in flesh

6. What line of descent does God make certain as to that nation?

7. How did Israel begin as a Theocratic nation, unlike Christendom?
8, 9. For Israelites, what did it mean to be Theocratic?

who are called Uncircumcision by the so-called Circumcision in flesh made by hand, that ye were in that season separate from Christ, alienated from the citizenship of Israel and strangers from the covenants of promise, having no hope and godless in the world." —Eph. 2:11, 12, *Rotherham.*

9 It is foolish to argue that the Gentile governments of this world have anything divine about their founding and organization so as to be in any way Theocratic. Of all the earthly nations only Israel once occupied that favored position, and the apostle Paul further points up this fact by these words: "What advantage is there then in being a Jew, and what is the use of circumcision? A great deal, from every point of view. In the first place, the Jews were intrusted with the utterances of God." "For they are Israelites, and to them belong the rights of sonship, God's glorious presence, the divine agreements [covenants] and legislation, the Temple service, the promises, and the patriarchs, and from them physically Christ came—God who is over all be blessed forever! Amen." (Rom. 3:1, 2; 9:4, 5, *An Amer. Trans.*) So when the Israelites obeyed the law of their Theocratic nation, even in regard to worship, it meant obedience to God. When they supported the national organization, it meant being Theocratic, because it meant supporting Jehovah God as Ruler. He was in reality their King, despite being invisible to them. He had a right to dictate how they should worship, for he is the Most High God, the Source of all right worship, and he had delivered the Israelites from death by the Egyptians to make them his own. He had the right to be intolerant toward false religion among them.

THEOCRATIC WARFARE

10 True, Jehovah God did organize the Israelite nation for warfare, conscripting the able-bodied young men from among them. The first war the nation fought was with the heathen Amalekites, shortly after the Israelites had been delivered from Egypt and while they were on their way to the mountain of God to receive his written law. We read: "Then came Amalek, and fought with Israel at Rephidim. So Moses said to Joshua, 'Pick out some men for us, and hurry out to fight with Amalek, while I will take my stand on the top of the hill, with the staff of God in my hand.'" After their victory by God's help, Moses built an altar to commemorate it. "'Because a hand has been raised against the throne of the LORD,' he said, 'the LORD will have war with Amalek from generation to generation.'" —Ex. 17:8-16, *An Amer. Trans.*

11 In Israel it was a Theocratic conscription of young men for warfare, for it was at God's command. The male Levites, however, were exempted from military duty, for God set them aside for his sacred service at the temple. (Num. 1:1-3, 45-54) The warfare that the Israelite conscripts fought was Theocratic warfare, for it was in obedience, not to man, but to Jehovah God their King. In a very real sense, then, they acted as the human executioners for God against all the Gentile nations that stood in the way of the divine purposes. They were the armies of Jehovah God, and that explains why He fought and won their battles for them. Once they were not organized for war but were helpless fugitives from Egypt, with the mightily armed Egyptian hosts behind them and the Red sea as a watery barrier before them. They were then shown that a military establishment was not a necessity among them. To quiet their fears of being militarily overwhelmed Moses said: "Jehovah will fight for you, and ye shall hold your peace." A few hours later Moses led the Israelites in singing this song: "I will sing unto Jehovah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. . . . Jehovah is a man of war: Jehovah is his name. Pharaoh's chariots and his host hath he cast into the sea; and his chosen captains are sunk in the Red Sea."—Ex. 14:14 and 15:1-4, *Am. Stan. Ver.*

12 With a miraculous pillar of cloud by day and a pillar of fire by night this warrior God brought the Israelites to the borders of the Promised Land. He cleared a way through the riverbed of the Jordan to bring them into the "land flowing with milk and honey" under the visible leadership of Joshua. Then God set the Israelites to rooting out the Gentile nations occupying the land which he had covenanted with Abraham to give to his descendants. Hence this was no unjustified war of aggression, for God is not guilty of such aggression. The earth is his, to promise and to give it to whom he wants. It was Theocratic warfare that the Israelites waged. They were justified in carrying it on against the devil-worshiping inhabitants of the land, because God's command to them justified the Israelite youth in fighting and executing his judgments upon those who did not worship him and who opposed his people.

13 God's own part in the warfare stamped it as Theocratic. Moses had told the Israelites just before they crossed over into the Land: "Jehovah your God who goeth before you, he will fight for you, according to all that he did for you in Egypt before your eyes." (Deut. 1:30 and 3:22, *Am. Stan. Ver.*) It turned out just that way, for concerning the military campaigns of Captain Joshua we read: "Jehovah fought for Israel." "And all these kings and their land did Joshua take at one time, because Jehovah, the God of Israel, fought for Israel." (Josh. 10:14,

10, 11. How were conscription of Israelites and their wars Theocratic?

12, 13. Why was their subduing of Palestine not unjustified aggression?

42, *Am. Stan. Ver.*) Later, therefore, Joshua ascribed the victory all to God, saying: "Ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you. One man of you shall chase a thousand; for Jehovah your God, he it is that fighteth for you, as he spake unto you."—Josh. 23:3,10, *A.S.V.*

[14] As the land was a God-given possession according to His covenant and as he was their King and righteous Military Commander, the Israelites of old had every reason to be patriotic. Theirs was a patriotism for the typical Theocratic government. The strength and security of that miniature Theocracy rested, not on a military establishment which was the equal of all their combined enemies, but on Jehovah the invincible Theocratic Warrior. King David, who was said to have 'fought the battles of Jehovah', enunciated this truth for God's true people today, saying: "Some are strong through chariots and some through horses, but we, through the name of the LORD our God. They will bow down and fall; but we shall arise and stand upright."—Ps. 20:7, 8, *An Amer. Trans.*

[15] Not one nation on earth since ancient Israel clear down through World War II has any record or proof that Jehovah God has fought for it and given it victory. But repeatedly Jehovah fought for his miniature Theocracy. When the aggressive nations of Ammon, Moab and Mount Seir united their forces and marched against Jerusalem in the days of good King Jehoshaphat, a Levite prophet rose up at the temple and said to the Theocratic people: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Jehovah with you, O Judah and Jerusalem; fear not, . . . for Jehovah is with you." So next morning, with Levite singers leading the march, they sallied forth and saw the destruction that Jehovah God wrought upon these allied enemies. (2 Chron. 20:17-30, *Am. Stan. Ver.*) Yes, the remaining nations round about feared "when they heard that Jehovah fought against the enemies of Israel". About 175 years afterward, in the days of faithful King Hezekiah, Jerusalem was again threatened, this time by the undefeated armies of the expanding Assyrian empire. By his prophet Isaiah Jehovah hurled defiance at the Assyrian military hosts, saying: "I will defend this city to save it, for mine own sake, and for my servant David's sake." Then we read: "And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies."—Isa. 37:35, 36, *Am. Stan. Ver.*

[16] These instances of Theocratic warfare before the days of Christ were prophetic patterns of how Jehovah God will fight the universal war of Armageddon against all the nations of this earth at this end of the world. He is not the hope of any of such nations, for they trust in their military might and political alliances and they turn these against Jehovah God and his kingdom. But those persons today who do know and trust in the name of the Most High God wait for him to fulfill the prophecy concerning Armageddon: "Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one." (Zech. 14:3, 9, *Am. Stan. Ver.*) Christ Jesus will be his trusty Warrior. (Rev. 19:11-16) Therefore, let all men of good-will know that in this "atomic age", in this the most militarized period of all human history, Jehovah God with his warrior Son Christ Jesus is the only hope for real defense, victory, deliverance and freedom.

14, 15. What showed whether security rested on a military establishment?
16. In this most militarized age where is the real hope of defense?

THE ONE NATION TODAY UNDER GOD-RULE

[17] Israel has ceased to exist as the Theocratic nation for whom Jehovah fights. Their privilege of being such ceased to exist when they rejected the One whom He sent them to be their King, namely, Christ Jesus, the promised "Seed of Abraham". Just five days before the Passover of A.D. 33, this Jesus rode into Jerusalem amid the jubilant throng of persons of good-will, but the faithless Jews failed to recognize the fulfillment of the prophecy, to which the apostle John refers, saying: "And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt."—John 12:14, 15; Isa. 62:11; Zech. 9:9.

[18] This Jesus, born at King David's birthplace, Bethlehem-judah, was descended from David the son of Jesse. He is the "root of Jesse" of whom Isaiah 11:10 prophesied long after David's death: "Therefore there shall be in that day, the root of Jesse, even he who riseth up to rule nations: in him nations will put their trust, and his resting place shall be glorious." (*Septuagint Version* translation by C. Thomson; also by S. Bagster) Under inspiration Paul the apostle applies this prophecy to Jesus Christ by quoting from the *Septuagint Version* of the ancient Scriptures and saying: "And again Isaiah saith—There shall be the root of Jesse, and he that ariseth to rule nations,—upon him shall nations hope." (Rom. 15:12, *Rotherham*) Only a remnant of the natural Israelites put their hope in Jesus Christ as the promised "root of Jesse", the Messianic King. Therefore Jehovah sent the good news about him to the Gentile nations. There the honest-hearted lovers of righteousness who were groping after the living

17, 18. How did all nations begin to be blessed in Abraham?

and true God exercised faith in God's message and accepted his Son Jesus Christ as the one upon whom the nations must hope as the King from God. Because of their faith those Gentile believers, together with the faithful Jewish remnant, were declared righteous in God's sight. Thus in Abraham all the nations began to be blessed through the Seed of Abraham, Christ Jesus. (Gal. 3:16) Being justified because of their faith in him as their Savior and Ransomer, they belonged to Christ. Hence, as he is the original Seed of Abraham, they became part of the seed of Abraham. (Gal. 3:27-29) Abraham of old was merely a prophetic type of their heavenly Father, Jehovah God.

[19] Together with Christ Jesus, these justified believers out of all nations were made God's one "holy nation", begotten with his holy spirit. Any doubt about this is brushed aside, for the inspired apostle Peter writes such believers to say that natural Israel was dropped from being Jehovah's Theocratic nation but that "ye", the justified Christians whom he addresses, "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: which in time past were not a people, but are now the people of God." (1 Pet. 2:9, 10) This body of spirit-begotten Christians out of all nations has taken the place of natural Israel as Jehovah's Theocratic nation. They are a spiritual nation, of whom God has made Christ Jesus the King and Head. Necessarily their earthly nationality is made subordinate to their Christian citizenship in heaven. No political nation of Christendom, nor even all Christendom, can claim to be a "Christian nation". There is only one such nation, not many, and it is spiritual, heavenly, non-political, and so not divided within itself over the politics or political ideologies of the nations of this world. No political ruler and not even the highest judicial body of a nation of this world can pronounce or baptize it a "Christian nation". The offering of prayers by Protestant, Jewish and Catholic clergymen at the inauguration of a nation's chief executive and his taking the oath of office with his hand on the Bible and then kissing the Bible does not make his political government or his nation "Christian".

[20] If any nation claims to be Christian and if the political and judicial authorities insist upon this claim, then they obligate the entire nation, including themselves, to act as Christians and to follow the law and example of Christ as recorded by his apostles and disciples. So when they deal with us, we have the right to insist that they treat us according to the law of Christ, even though we do not expect that they will. When any nation claims to be Christian, it is equal to saying it is a Theocracy, as ancient Israel was; but no nation of this world can produce the facts to prove it is such. God's "holy nation", of which Christ Jesus is the Head and King of kings, is His devoted congregation or "church". The "church" is that nation; the nation is the "church". Hence, despite the ruling by the U.S. Supreme Court years ago that "this is a Christian nation",* the nation's very Constitution forbids it to be such. Note the decision on the case of *Everson* versus *Board of Education,* 330 U.S. 1, where the Supreme Court interpreted the First Amendment of the Constitution and said:

[21] "Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. . . . Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups, and *vice versa.* In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between church and State'. . . . We renew our conviction that 'we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion.'"

[22] How, then, could any non-Theocratic nation be "the Messianic nation"? (Page 99 ¶2) In a truly Christian nation all of its citizens are the undivided congregation of God, and the national government upholds the law of God as given through his Son and it upholds and enforces the one true worship of God as exemplified by Christ Jesus. It does not tolerate within the "nation" the many conflicting religions and political ideologies of this world, but maintains complete unity of the faith toward God and obedience toward Him rather than men. Who will say that any earthly political nation matches this Scriptural pattern of a "Christian nation"? Not one. It is not and never was God's purpose that the true Christian nation should be earthly. It is heavenly, spiritual, and absolutely separate and distinct from any of the political governments of this world.

[23] The above-quoted decision of the U.S. Supreme Court is very unlike the decision of the first political king on earth, namely, Nimrod, the grandson of Ham the son of Noah. He tried to palm off a counterfeit theocracy upon the people of his dominion. How so?

* U. S. Supreme Court decision in *Church* v. *United States,* 143 U. S. 457, 471.

19. How many "Christian" nations are there, and why so?
20, 21. Why cannot the United States be a *Christian* nation?
22. How does a Christian nation operate, and is it earthly?
23. 24. (a) How did Nimrod and the Pharaohs and Caesars set up counterfeit theocracies? (b) So how did the Herodians test Jesus?

Because he not only made himself king over them by violent means but also exalted himself as their god, to be worshiped instead of Jehovah God. Concerning Nimrod we read, at Genesis 10:8-10: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria, and builded Nineveh." (*Am. Stan. Ver.*) Thus Nimrod violated God's everlasting covenant respecting the wanton shedding of blood. He was a political king and a mighty hunter "against Jehovah". (McClintock & Strong's *Cyclopædia*, Vol. 7, page 109) He lifted himself up as a god in whom the people should hope and trust for protection, instead of Jehovah. By doing so Nimrod made the political ruler of the state a god and made a theocracy out of the state. This signified that, if his subjects disobeyed the political head of the state, it meant disobeying god.

[24] The Pharaohs of Egypt likewise gave a theocratic appearance to the political state by representing themselves as gods and requiring the Egyptians to worship them as such. Then the Caesars of Rome gave a theocratic twist to the Imperial government by being deified, not alone after death, but even during life.* By thus declaring Caesar to be a god, the promoters of emperor-worship were making the government a god-rule or theocracy. This was the state of matters when the party followers of Herod Antipas, a district ruler for Rome over the province of Galilee, came to Jesus at Jerusalem and put him to the test next described: "Then the Pharisees went and made a plot to entrap him in argument. So they sent their disciples to him with the Herodians, to say to him, 'Master, we know that you tell the truth, and teach the way of God with sincerity, regardless of the consequences, for you are impartial. So give us your opinion: Is it right to pay the poll-tax to the emperor, or not?' But he saw their malice, and said, 'Why do you put me to such a test, you hypocrites? Show me the poll-tax coin!' And they brought him a denarius. And he said to them, 'Whose head and title is this?' They answered, 'The emperor's.' Then he said to them, 'Then pay the emperor what belongs to the emperor, and pay God what belongs to God!'" —Matt. 22:15-21, *An Amer. Trans.*

PAYING BACK WHAT BELONGS

[25] By these words Jesus was not trying to say that the emperor or Caesar and God were at agreement and that Caesar acted for Jehovah God, with the best of co-operation. Such was not the case. Caesar opposed the living and true God. That was the reason why the Herodians tested Jesus on this point. They wanted to get him into difficulty with Caesar and be able to charge him with sedition. A few days after this test, Caesar's agent, Pontius Pilate, acted as the executioner to put the Son of God to death. So Jesus' words can in no way be interpreted to mean we can go the whole way with Caesar in his demands and yet not run into conflict with Jehovah God; and that Caesar will never demand anything contrary to God, but that to be obedient to him in all things is to please Jehovah God. On the contrary, to render unquestioning obedience to Caesar means to put this human political ruler above God and it leads to fighting against God.

[26] When the priest-led mob of Jews yelled, "We have no king but Caesar," and went along with Caesar's agent in executing Jesus, they may have paid Caesar their king what Caesar demanded. But were they paying God what belonged to him and what should be paid to him? Jesus' apostles answered No to this, when they said in prayer to the Lord God: "O Lord, thou . . . by the mouth of our father David thy servant, didst say, Why did the nations rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord, and against his Anointed: for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the nations and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings."—Acts 4:24-29, *Am. Stan. Ver.*, margin.

[27] At the beginning of the fourth century, Caesar Constantine professed conversion to the Roman religious organization that claimed to be "Christian". But that did not convert "Caesar" into a friend and minister of God. Constantine still retained the heathenish title *Pontifex Maximus*, meaning *Chief Priest*, which is contrary to Christ Jesus, who is God's exclusive High Priest. Also under the title of Pontifex Maximus Constantine called together the religious Council of Nicea A.D. 325 and there he decided religious doctrines contrary to the Holy Scriptures and enforced those unscriptural doctrines by the sword of the political state, with religious intolerance against those who differed from the trinitarian party. So, when Jesus said to pay to Caesar what belonged to Caesar, he did not have in mind any so-called "Christian" Caesar, for Jesus knew that such a kind of Caesar could not exist and never would

* The then reigning Tiberius and his successor Caligula were not deified, because of unpopularity, but before them Julius Caesar and Augustus and after them Claudius were deified.

25, 26. Can we render Caesar all he asks and not displease God? Why?

27. Did not Constantine's "conversion" alter matters on this point?

exist. True, Constantine professed the then popular brand of "Christianity", but he was still unbaptized down to his falling sick in 337, dying that same year in Nicodemia. The senate of Rome placed Constantine among the gods, and the professing Christians of the East followed up this heathenish custom of ranking the emperor as a god by reckoning Constantine among the religious saints, so that his festival is still celebrated by the Greek, Coptic and Russian religious systems on May 21 of each year.

[28] Since the Caesars were deified in apostolic times and down to Emperor Constantine, we ask: Was worship one of the things that belonged to Caesar and that ought to be paid to him just because the Imperial lawmaking body so ruled? If so, then who is God to whom we must pay the things belonging to God? Does our life belong to Caesar? Was it Caesar that laid down his life for Christians, so that all Christians belong to Caesar and his political government to dispose of by man-made laws of the land? Is Caesar the friend for whom we should show that unsurpassable love about which Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends"? (John 15:13) Note some Christian answers:

[29] From *The Book of Culture,* which used to be an American college textbook, we read (page 549): "Rome had become gradually full of people espousing foreign cults, who on demand would swear allegiance to the divine spirit of the emperor. The Christians, however, strong in their faith, would take no such oath of loyalty. And because they did not swear allegiance to what we would to-day consider as analogous to the flag, they were considered politically dangerous."* And as to surrendering their lives in warfare for Caesar we read from what used to be a 7th grade history book in the public schools of New York city, namely, *From the Old World to the New,* page 88: "The early Christians were ready to die for their faith. They refused to worship the gods of the pagan Romans. Since they believed in peace, they would not serve in Rome's imperial armies."† Yes, they were willing to die for their peaceable faith, but not in Caesar's imperial armies.

[30] Not just because they believed in peace among men did they refuse to take up carnal weapons for Caesar, but because of the more important fact, namely: "Know ye not that your body is a temple of the holy spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body. Ye were bought with a price; become not bondservants of men." (1 Cor. 6:19, 20 and 7:23, *Am. Stan. Ver.*) Those early Christians could well ask: 'If I surrender my life in unquestioning obedience to Caesar and lay down my life for him, what life will I have left to pay to God who bought me with the ransom price of his dear Son's blood? How, then, could I lead a life fully consecrated to God by following in Christ's footsteps? The Bible tells me, "He laid down his life for us: and we ought to lay down our lives for the brethren." (1 John 3:16) How could laying down my life for my brethren for whom Christ died harmonize with using carnal weapons for Caesar and killing my brethren in lands against which Caesar makes war?' The authentic history of the first century tells us that the faithful Christians refused to do anything like that, and this makes it clear to us how they took Jesus' command to pay Caesar what belonged to him and God what belonged to Him.

[31] When Jesus said to render what belongs to Caesar and what belongs to God he used the verb everywhere then in use among Greek-speaking people meaning the "paying" of a debt, or "restoring" of a due of any kind. Hence *render* really means to *pay back.* What, then, did Jesus command us to *render* to Caesar? What must we *pay back* to him? For one thing, Caesar coined money and he did not accept Jewish coins as tax money; and so we must pay back Caesar his coins that he made and that he required in tax payment. Also through his governmental operations "Caesar" renders us various services and we must therefore pay our taxes. That way we pay him back for the services he renders and from which we get some material benefit, such as postal service, public service utilities and facilities, public schooling, fire prevention and protection, police service, etc. Pay him for the earthly services rendered; but none of such services require or are deserving of the Christian's worshiping "Caesar". "Caesar" cannot buy our worship with such things. None of such things provide or purchase for us everlasting life, and none of them are worthy of our lives, so that we should lay down our lives for "Caesar" in any cause. To Jehovah God the Scripture says: "With thee is the fountain of life." (Ps. 36:9) "Salvation belongeth unto Jehovah." (Ps. 3:8, *Am. Stan. Ver.*) "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Our lives present and future are from God. He is our God by his creation of us and by his provision for our redemption.

[32] And so our lives, our worship, and our righteous

* *The Book of Culture,* by Ethel Rose Peyser, 1934 edition, page 549.

† *From The Old World to the New,* by Eugene A. Colligan, president of Hunter College, and Maxwell F. Littwin, principal of New York city public schools, 1932 edition, page 88.

28, 29. What questions did deification of Caesar raise? Show answers.
30. Why could they not take up carnal weapons for Caesar?
31. (a) What should we pay Caesar? (b) How about our lives?
32, 33. (a) How do we honor the King? (b) Submit to higher powers?

obedience we owe to him, and we must pay them back to him as owing to him, for Jesus his Son said: "Pay God what belongs to God." Everything in the Scripture supports this command; nothing contradicts it. When the apostle Peter said to Christians, "Love the brotherhood. Fear God. Honour the king," we note he did not mention Caesar. He meant honoring Jehovah's anointed King, Christ Jesus, who is the hope of all mankind.—1 Pet. 2:17.

[33] Jehovah's King we will pay honor as commanded, for he said: "The Father . . . hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father." (John 5:22, 23, *Am. Stan. Ver.*) Therefore the authority of only this King originates with God. Hence Jehovah God the Father and Jesus Christ the King are "the higher powers" to whom every Christian soul should be subject in obedience to Romans 13:1: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." When Christian souls loyally subject themselves to Jehovah God and Christ Jesus, they pay back to God what belongs to God.

[34] Justinian the Great, emperor of the East A.D. 527-565, is noted for the Body of Civil Law which he caused to be collected. He is known as a "Christian" emperor, but, belying this, this Body of Roman law (not Christian law) opens up with the Imperial creed on the so-called "trinity" and also the Imperial anathema against the then prominent "heretics".* He was a persecutor both of pagans and of so-called "heretics". His efforts against the pagans resulted in the forcible baptism of 70,000 persons in Asia Minor alone.† It is this Justinian that declared that the Christian church and the political power of the nations were both of the same origination, God. (Justinian Novel 6, of March 16, 535) To this day the bishop of Rome, who is the pope of Vatican City, enunciates the same religious idea. This he does in order to support the union of church and state which the Roman Catholic Hierarchy are trying to bring about in America and in all other nations.

[35] Christ Jesus never agreed with the pope that the Christian church and the political power of the nations are from the same source, Almighty God. In the mountain of temptation Satan the Devil showed him "all the kingdoms of the world", including Caesar's Roman empire. "And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Jesus recognized these worldly political governments to be, not from God his Father, but from the tempter who was offering him them. But Jesus was determined to pay back to God what belonged to God. Hence we read: "Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:5-8) No, Jesus did not expect or try to get the nations to hope on him by his accepting the glory, power and kingdoms of this world in payment for worshiping the tempter.

[36] Over sixty years later, at the close of the first century, Jesus gave a revelation to his last surviving apostle, John, and in it he disproved the assertion which Justinian I and the popes of Vatican City make that church and political state come from God. First Christ Jesus revealed to John pictorially how "that great dragon", "that old serpent who is called the devil and Satan," is cast out of heaven; and then in chapter 13, verse 1, of this revelation John says: "And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy." (*Douay*) Who is this "beast"? The comments of the Murphy edition of the Catholic *Douay Version* Bible say this beast "is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world". The footnote of the Catholic Confraternity Bible edition of 1941 says on this verse: "This beast is the figure of the kingdoms of the world, kingdoms founded on passion and selfishness, which in every age are antagonistic to Christ and seek to oppress the servants of God. Imperial Rome represents this power."

[37] Now showing positively where the political governments of this world derive their power, John next says of this political "beast": "And the dragon gave him his own strength, and great power. . . . And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?" (Apoc. 13:1-4, *Douay*) Christ Jesus and his apostles were not of that kind to worship and adore the political state.

[38] Jesus refused to accept earthly political power from the dragon, Satan the Devil. Now if the Son of God would not accept the kingdoms of this world from Satan as a gift in payment for recognizing the Devil as a god worthy of worship, then certainly his Father, Jehovah God, would never accept those kingdoms either, even through the pope as intermediary for the dragon, the Devil. Jehovah's decree concerning the end of this world shows he has never accepted those kingdoms and nations, including Christendom, in spite of all the pope's spiritual harlotry with such

* See Schaff's *Church History*, page 769, volume III.

† See *The Encyclopædia Britannica*, Vol. 15, page 600, under Justinian I.

34. Who say church and state are of the same source, and why?
35. How did Jesus' course show the true answer to this question?
36, 37. How did Jesus in the Revelation disprove the false claim?
38. How does Jehovah's decree on the world's end also disprove it?

political systems. The end of this world will witness the annihilation of all the political systems of rulership of this world. Assuring the Christians of this, Jesus said to his faithful followers: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (Rev. 2:26, 27) The time has now come for the fulfillment of Psalm 2:7-12 concerning Christ Jesus: "Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Now therefore be wise, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son [Jesus Christ his King], lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him."—*Am. Stan. Ver.*

"TAKE REFUGE IN HIM"

[39] Therefore the hope and refuge of the nations cannot be in a single kingdom or government of this world, nor in any league or union of them. They have not sprung from Jehovah's power and authority. No, but he has consigned them all to destruction shortly. Now since the end of the "times of the Gentiles" A.D. 1914 they have been given into the hands of his King Jesus Christ enthroned on Zion, to destroy them completely at the battle of Armageddon. The religious clergy of Christendom shamelessly insult God and his King when they declare that this or that nation or alliance of nations is the only hope of mankind. The clergy do a distinct disservice to the worldly kings and judges by committing spiritual harlotry with them. They boost the self-perpetuating schemes of the rulers and fail to warn them that we have reached the end of this world. They fail to tell them that Almighty God commands them to yield their sovereignty to Christ Jesus, whom He has made King of the righteous new world, and that they must do this so as to avoid God's fierce wrath and destruction at Armageddon. It is not strange, then, that to date around thirty nations of Christendom have officially recognized the new republic of Israel, because it has become one of the nations of this world. But none of these so-called "Christian" nations has recognized the King of spiritual Israel, whom God enthroned as King of the new world A.D. 1914 and whom Jehovah's witnesses have persistently proclaimed since then.

[40] The kingdom of God by Christ Jesus is the hope and refuge of all men of good-will. The "holy nation" of which Christ Jesus is the Head and King of kings is now the only nation that Almighty God has created and authorized for his good purpose. The members of this "holy nation" are taken out from all worldly nations, kindreds, and languages. They will sit with Christ in his heavenly throne and will reign with him a thousand years for the eternal blessing of all the families of the earth. Only a faithful remnant of this "holy nation" are yet on earth. Although they are but an insignificant minority, they courageously exalt Jehovah's King, Christ Jesus, as the one in whom all the people of all nations must hope if they want everlasting life in joy, peace and plenty on earth under a perfect government.

[41] The King is the great Signal whom Jehovah God has planted on Mount Zion and to whom all seekers of life, truth and righteousness must assemble for protection and preservation through Armageddon. The remnant thus exalt the King as the divinely provided hope, that all people may see and gather to the great Signal. They do so in obedience to God's command: "Raise a signal over the peoples." This, then, is the day that the prophecy is undergoing its final fulfillment: "It shall come to pass on that day that the root of Jesse [namely, Christ Jesus], who will be standing as a signal to the peoples—to him will the nations resort, and his resting-place will be glorious." (Isa. 62:10 and 11:10, *An Amer. Trans.*) Let the distressed peoples look up above the collapsing nations to which the religious clergy are pointing and let them see Jehovah's glorious Signal. It is "Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God." (1 Pet. 1:19-21, *Am. Stan. Ver.*) Hence study God's Word, believe and heed it, and assemble to his great Signal with all the rest of the people of good-will. Your hope will then never be disappointed. After all the great multitude of good-will have been gathered out from all nations, kindreds, people and tongues, then destruction will sweep this old world away, but you will be safe.

39. How do clergymen insult God and do disservice to world rulers?
40. Who are God's "nation" now, and what do they do as such?
41. What now is to be done regarding God's Signal, and why?

I will sing of the lovingkindness of Jehovah for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever; thy faithfulness wilt thou establish in the very heavens.—Psalm 89:1, 2, *A.S.V.*

WORLD PEACE IN GOD'S OWN WAY

LET all the people who want to see a righteous world-government established over the earth now be calm and hearken to sacred prophecy. Cease fighting or quarreling over immaterial matters. No political party can bring mankind relief and happiness. No religious organization of Christendom can bring what you desire. In fact, no human organization can bring you any real blessing, for all such things will and must soon pass away. The world crisis is here, and the all-important question is regarding God's kingdom of righteousness and the relationship you bear to it.

Christ Jesus, installed as acting King A.D. 1914, is the righteous chosen Servant of Jehovah God and to him Jehovah has committed the rulership of the new world. As to him Jehovah says through his prophet Isaiah: "Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall declare judgment to the nations. . . . A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the nations hope." (Matthew 12:18-20, *Am. Stan. Ver.*, margin, as quoting Isaiah 42:1-4) So you can find no hope of relief by looking to the rulers of this wicked world, but above is the positive statement of God Almighty that in the name of Christ Jesus, the Rightful Ruler, the believing people of all nations will hope. Just why will they hope in his name? The same prophet, Isaiah, answers: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD [Jehovah] of hosts will perform this."—Isa. 9:6, 7.

Yes, Jehovah God will have world peace, and have it in his own way. And when he brings peace, it will come to stay. It should be plain, to all who think, that there could be no real peace on earth until wickedness is completely put down. While unrighteousness rules, some will be taking advantage at the expense of others. The strong survive for a time, and fall when another stronger one rises up. Disorder, strife, oppression and murder have thus ruled for millenniums, because Satan, the wicked one, has been the "god of this world". There must come One greater and stronger than Satan the Devil, One who acts in exact harmony with Almighty God and under his direction and who will joyfully obey his commandments. Then in peace and righteousness he will draw the people of good-will to him. Long ago Jehovah God foretold by his prophets the coming of this mighty One. This One, who would be the peacemaker for the people between themselves and especially with God, must also be the Redeemer of humankind.

Hence it was that Jehovah God arranged for his beloved Son to leave the courts of heaven and be born as a male child, then grow up to manhood's estate, suffer death to provide the price of redemption for man, but be raised from the dead and become the great Ruler of the new world and establish peace for all time among men. Therefore, when Jesus was born at Bethlehem-judah, where God's prophet Micah (5:2) foretold he would be born, God caused his mighty angel from heaven to announce this prophecy: "Behold, I bring you good tidings of great joy, that shall be to all the people: For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David." Immediately following that prophecy concerning great joy for all the people, a host of angels joined in the song of praise, which was heard by shepherds. Truly the words of that song were prophetic, because they foretold the day when the people would be at peace and when Jehovah God would bring them peace through his beloved One who was born that day in the natal city of David. The angels sang: "Glory to God in the highest; and on earth peace to men of good will."—Luke 2:10-14, *Douay*.

At the conclusion of the "battle of that great day of God Almighty" that great prophecy must be fulfilled. God will fight for peace, and then peace will be on earth forever; and this he will do by his mighty Warrior Son, Jesus Christ. Like a mantle of light peace will cover the earth, and goodwill toward men will be permanently exercised. Consequently, men who presumptuously try to run ahead of Jehovah God and to call for the establishment of peace by their human arrangements are an abomination in His sight.

Under the peaceful rule of Christ Jesus there will be no officials who will collect money by taxation and then loan that money to the farmer with a view to making the farmer a serf at last. There will be no more the harsh and oppressive government agents to browbeat and put the people in fear and harshly judge and misrule them. The battle of Armageddon will end all oppression. That is what Psalm 72:4 means when it says: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." No more will people be put in fear of losing their homes that they have builded at great effort and sacrifice, nor will they be compelled to destroy portions of their crops, and their animals, in order to keep up higher prices fixed by commercial exploiters. A reflection of what is coming is found in Isaiah's words: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them"; to which words Micah adds: "And none shall make them afraid."—Isa. 65:21; Mic. 4:4.

How well the people know that small property owners have long been oppressed by those who have religious authority, political power and financial strength! The wage earners have been treated unjustly concerning their wages. The widows and the orphans have been oppressed, and the hand of the oppressor has been upon all the weaker ones in every nation. Such oppression has been aided and abetted by those religious leaders who have called themselves by the name of Christ. (Jas. 2:6, 7) But under the administration of God's righteous government by Christ all oppression must stop, because the Ruler will reign in righteousness. No oppressor will be permitted among the people any longer. (Zech. 9:8) Concerning the time that he comes to his temple for judgment proceedings Jehovah God says: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from

his right, and fear not me, saith Jehovah of hosts."—Mal. 3:5, *Am. Stan. Ver.*

As for the poor, the administration of that Theocratic Government will be favorable to them: "With righteousness shall he judge the poor." (Isa. 11:4) Everyone will be compelled to deal fairly with his neighbor or take the sure consequences. "Thus hath Jehovah of hosts spoken, saying, Execute true judgment, and show kindness and compassion every man to his brother; and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart." (Zech. 7:9, 10, *Am. Stan. Ver.*) The time to start doing this is right now.

Under present worldly governments people who produce nothing lie upon their beds and work out schemes to defraud their fellow men. Such practice will not be let exist under the righteous government of Jehovah God by Christ. None of schemes like those will be let mature. Then there will be no theft of lands with oil deposits and other like crimes committed. There will exist no more cruel corporations called trust companies and cartels to burden the people unjustly. Says Jehovah's Word: "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." (Mic. 2:1, 2) What do they care for others' heritages?

Ah, the rule of the new world under Jesus Christ will not only bring lasting peace and prosperity but also give the people liberty from sin, Devil and death and lead them fully into the paths of righteousness and bestow upon them everlasting life here upon a paradise earth. Said the New World's Ruler: "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5:28, 29, *Am. Stan. Ver.*) And, at 1 Corinthians 15:25, 26, we are told: "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Beloved dead ones will return from the graves, and all who love God and his King will then walk together amid the flowers beside the peaceful waters, singing together the praises of the Most High God. Tears of bitterness will cease to flow, and the fear of death will disappear forever. In matchless symbolic phrase the apostle John says: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things [of this present evil world] are passed away." —Rev. 21:4.

The battle of Armageddon, which is just ahead, will open the gates of that glorious, righteous rule of the new world, and that rule will be seen and felt throughout the earth. Because of this great change for good that is just at hand Jehovah God commands his witnesses on earth today to tell all nations that Jehovah God by his King Christ Jesus reigns, and that "the world also shall be established that it shall not be moved: he shall judge the people righteously". (Ps. 96:10) Hence Jehovah's witnesses are now telling the nations.

Do you desire that New World rulership and the blessings it will bring? Regardless of what other men might want, Christ Jesus is now the rightful Ruler of the New World and is going to rule it in righteousness. All the wicked he will destroy. All the people will have an opportunity to choose to serve Satan the Devil and be destroyed, or to serve Jehovah God and his King and live forever. The time is here for you to choose. May every *Watchtower* reader who sincerely desires to see the New World rule in justice and who desires to enjoy these blessings which God has provided through Christ take his stand now on the side of Jehovah God. Then further inform yourself of the great truths of God's Word now due to be understood, seek righteousness, and do right, and prove your integrity to him and his King until his eternal vindication takes place at Armageddon. Then your blessings will be complete.

ZEDEKIAH PAYS THE PENALTY FOR COVENANT-BREAKING

CHRISTENDOM should be interested in the penalty for covenant-breaking. As the leading part of a world whose last days are to be signified by swarms of traitors and truce-breakers, her interest should deepen to concern. And since the course pursued by her leaders runs parallel to that of the last king of backsliding Judah, she should check that typical king's career with rising alarm. Christendom should weigh the penalty for covenant-breaking that this king Zedekiah paid, not only in personal affliction but also in ruin to his subjects. Any resemblance between Zedekiah's day and ours is not purely coincidental. Those events of twenty-five centuries past were divinely directed for prophetic significance now. The wise in Christendom will give heed.

At his birth the parents of Zedekiah, Josiah and Hamutal, named him Mattaniah, but twenty-one years later when Nebuchadnezzar made him his vassal-king over Judah the Babylonian monarch changed his name to Zedekiah, which means "righteousness of Jah". (1 Chron. 3:15; 2 Ki. 24:17, 18) When Zedekiah succeeded his nephew Jehoiachin he gave an oath in the name of the Lord that he would loyally serve the king of Babylon. This was a covenant obligation in addition to the one he was under by virtue of his birth as a Jew, a member of a nation in covenant with Jehovah God. With his ascension to the "throne of Jehovah" in Jerusalem he shouldered the heavier load of responsibility to reign as God's representative, heeding His law and prophets. (Deut. 17:18-20; 1 Chron. 29:23; 2 Chron. 20:20) But in all his covenant obligations he failed, with dire consequences to himself, his family and the nation.

In the fourth year of Zedekiah's reign, in the year 614 B.C., rebellion against Nebuchadnezzar is brewing. Up in Jerusalem are assembled ambassadors from the kings of Edom, Moab, Ammon, Tyre and Zidon. Jerusalem seems to be the focal point for the agitation throughout all Syria against the Babylonian yoke. But the formation of any

alliances or mutual pacts against Nebuchadnezzar do not materialize at this international assembly, probably because of Jeremiah's vigorous warning against it. Bonds and yokes he makes and sends to the foreign kings by their ambassadors, and with these symbols of servitude to Babylon he sends word that the nation that will not come under the Babylonian yoke will be consumed by sword and famine and pestilence. Impetuous Hananiah, after prophesying that within two years Jehovah God would break the yoke of Babylon and deliver Judah, snatched the pictorial yoke from Jeremiah's neck and broke it. At God's command this broken wooden yoke was replaced by a yoke of iron, Jeremiah told Hananiah that for his teaching rebellion against the Lord he would die before the year was out, and in two months that false prophet was dead. Doubtless this threw a scare into Zedekiah and cooled his ardor for rebellion. See Jeremiah, chapters 27 and 28. But a few years later he was hot for revolt, and made an alliance with Egypt. Of this Ezekiel says:

"'Lo! the king of Babylon came to Jerusalem, and took its king [Jehoiachin] and its princes, and carried them home with him to Babylon. And he took one of the royal family [Zedekiah], and made a covenant with him, and put him under an oath—while he carried away the leading men of the land—so that the kingdom might be a lowly one, not daring to lift up its head, but holding its ground by keeping the covenant. But he rebelled against him, and sent ambassadors to Egypt, asking for horses and a strong army. Now can a man who does these things prosper? Can he escape his doom? Can he break a covenant, and yet escape? As I live,' is the oracle of the Lord GOD, 'in the land of the king who made him king—of the king whose oath he scorned and whose covenant he broke—at his home in Babylon shall he die. And Pharaoh with his great army and strong force shall do nothing for him on the day of battle, when mounds are thrown up and siege-walls built to cut off many a life. . . . And all the flower of all his ranks shall fall by the sword, and those who remain shall fly to every wind; so shall you know that I the LORD have spoken.'"—Ezek. 17:12-21, *An Amer. Trans.*

So it was that in the ninth year, the tenth month, Jerusalem was besieged by Nebuchadnezzar's armies. (2 Ki. 24:20; 25:1) Zedekiah sent Pashur and Zephaniah to Jeremiah to inquire of Jehovah concerning the siege. Little consolation for the covenant-breaker! Zedekiah's heart sank as he heard that Judah's weapons would be powerless against Babylon, that the inhabitants of the city, man and beast, would be smitten, that those not falling by the sword or famine or pestilence would be taken captive. Those surrendering to the Babylonians would live; otherwise, death or captivity would be the fate.—Jer. 21:1-10.

In panic and fear from the invasion Zedekiah sought to put his house in order. With captivity in the offing for himself, he sought to recommend mercy for himself by his own just dealings. He made a covenant with the people of Jerusalem, that they should liberate all Hebrew slaves, male and female. All the princes and people obeyed the covenant, liberating all fellow-Jews from slavery. That the covenant was carried out because of fear of the siege and the desire for divine favor by obeying a law long disregarded is shown by the fact that as soon as the siege was lifted the princes and people immediately re-enslaved the ones they had just liberated! (Jer. 34:8-21) It seems that Egypt had moved in to help her new ally, Judah, and that the Babylonians temporarily lifted the siege of Jerusalem while they turned to face the Egyptian threat.—Jer. 37:5.

Zedekiah now meets Jeremiah on a different footing. No longer is the prophet free to come and go. When the siege was temporarily lifted Jeremiah sought to make a business trip to Anatoth in the land of Benjamin, but the princes apprehended him, accused him of deserting to the Babylonians, beat him, and cast him into one of the dungeon-cells at the house of Jonathan the secretary. It was from there that Zedekiah had him brought, and again asked for word from the Lord. The same: "You shall be given into the hand of the king of Babylon." No compromising, no soft-pedaling of God's message! When the siege was first lifted and before he was imprisoned Jeremiah had declared God's decree: "Behold, Pharaoh's army, which is advancing to your aid, shall return to the land of Egypt; and the Chaldeans shall come back to fight against this city, and take it, and burn it. . . . Do not delude yourselves by saying, 'The Chaldeans are leaving us for good'; for they shall not leave you." —Jer. 37:7-21; 34:22, *An Amer. Trans.*

In the next controversy involving Jeremiah's fearless testimony the weakness of Zedekiah's nature is laid bare, showing him to be little more than a puppet of the princes. He had caused Jeremiah to be placed in the guard-court instead of Jonathan's dungeon, and here where he had access to the people Jeremiah preached the judgment that the city would surely fall to the Chaldeans, who by this time had possibly routed the Egyptians and resumed the siege of the city. (Jer. 32:1-5; 38:17) Again the princes charged the prophet with sedition, berated him as a weakener of the war morale of the people, and demanded the death sentence for Jeremiah. The weakling-king answered: "See! he is in your hand; for the king can do nothing against you." Jeremiah was cast into a cistern with a mud bottom, and into the mire he sank, and would undoubtedly have died there had not an Ethiopian, Ebedmelech, interceded for him with the king and rescued him. In the interview that followed the king again showed weak fear, saying that he could not save his life and the kingdom by going out to Nebuchadnezzar's armies for fear of the Jews that had already fled to the Babylonians. He feared injury at their hands.—Jer. 38:1-23, *An Amer. Trans.*

But he could have fared no worse than in besieged Jerusalem. As he entered the fateful eleventh year of his reign, outside the city were the siege-walls of Nebuchadnezzar's generals and from these vantage points missiles were hurled into the city to take their toll of death. But more horrible than the enemy sword were the ravages of famine and pestilence within the city's walls. Why, so maddening was famine that mothers ate their own children! Of all the city's inhabitants, only the sword and famine and pestilence eat their fill. In the fourth month of that eleventh year, 607 B.C., the struggle ends as the walls are breached and the Babylonian troops pour in. The city was put to the torch, including the king's house and the temple. The walls were leveled. Captives were taken to Babylon. Only some of the poorest persons were allowed to remain, and even these left soon thereafter, to complete the city's desolation.

Zedekiah? He fled toward the Jordan when the walls were breached. But at Jericho he was overhauled by the

troops of Nebuchadnezzar, his soldiers deserted him as Ezekiel had foretold, he and his sons were taken to Nebuchadnezzar at Riblah in the north, he saw his sons slain before his eyes before he was cruelly blinded, and then he was fettered and taken to Babylon, there to die, after a miserable and torturous captivity.—2 Ki. 25:1-26; Jer. 39:1-10; 52:4-11.

Zedekiah paid for his covenant-breaking. He broke his covenant with Nebuchadnezzar, one he had sworn to in the name of Jehovah. He broke his covenant to free the enslaved Jews. He would not heed Jehovah's counsel given through the prophet Jeremiah. Both he and the religious priests and political princes had departed from Jehovah's true worship and his subjects fell into demonism with him. Upon the rooftops they offered incense to Baal, poured drink-offerings to heathen gods, burned their children in fire for Molech, and mocked and misused the true prophets Jehovah sent to them to warn them from their wicked way. Jehovah used Nebuchadnezzar to bring ruin and desolation upon the typical Theocracy, to end its existence and start the "times of the Gentiles". Of Zedekiah, the last king of that typical Theocracy, Jehovah said: "Profane wicked prince of Israel, whose day is come, when iniquity shall have an end, . . . Remove the diadem, and take off the crown . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—2 Chron. 36:11-21; Jer. 32:28-35; Ezek. 21:25-27.

Christendom is in at least an implied covenant to do God's will. She takes his name upon her lips. She quotes Bible prophecies, and her rulers claim to be the "higher powers" ordained of God. Religious and political leaders join hands in government and pose as having the "righteousness of Jah". They were foreshadowed by Zedekiah, who failed to live up to the meaning of his name. The leaders fail to keep covenant with their subjects, with other nations, and with Jehovah God. Smooth diplomatic speech does not cover over the sin of covenant-breaking, which the Bible says merits the death sentence. (Rom. 1:31, 32) Though the execution of the sentence upon Christendom may seem delayed, it will fall upon her with fury at Armageddon. (Eccl. 8:11-13) The way of escape is yet open: keep covenant and flee to the side of Jehovah's Avenger, Christ Jesus. Only the wise in Christendom will do so.

FIELD EXPERIENCES

AN ASSEMBLY IN KARELIA

A report on an assembly of Jehovah's witnesses in eastern Finland says:

"As it may interest you to know how the Kingdom message is reaching 'the ends of the earth', I send you a little report from our circuit near the Russian border. It belongs to that part of our country [Finland] which has been sung of as 'our miserable Karelia'. The people are poor and the companies of Jehovah's witnesses generally very small. To the biggest, in Kiteenlahti, with 27 publishers, belong almost the half of all the publishers in the whole circuit. Here is what the district servant had to say about the assembly:

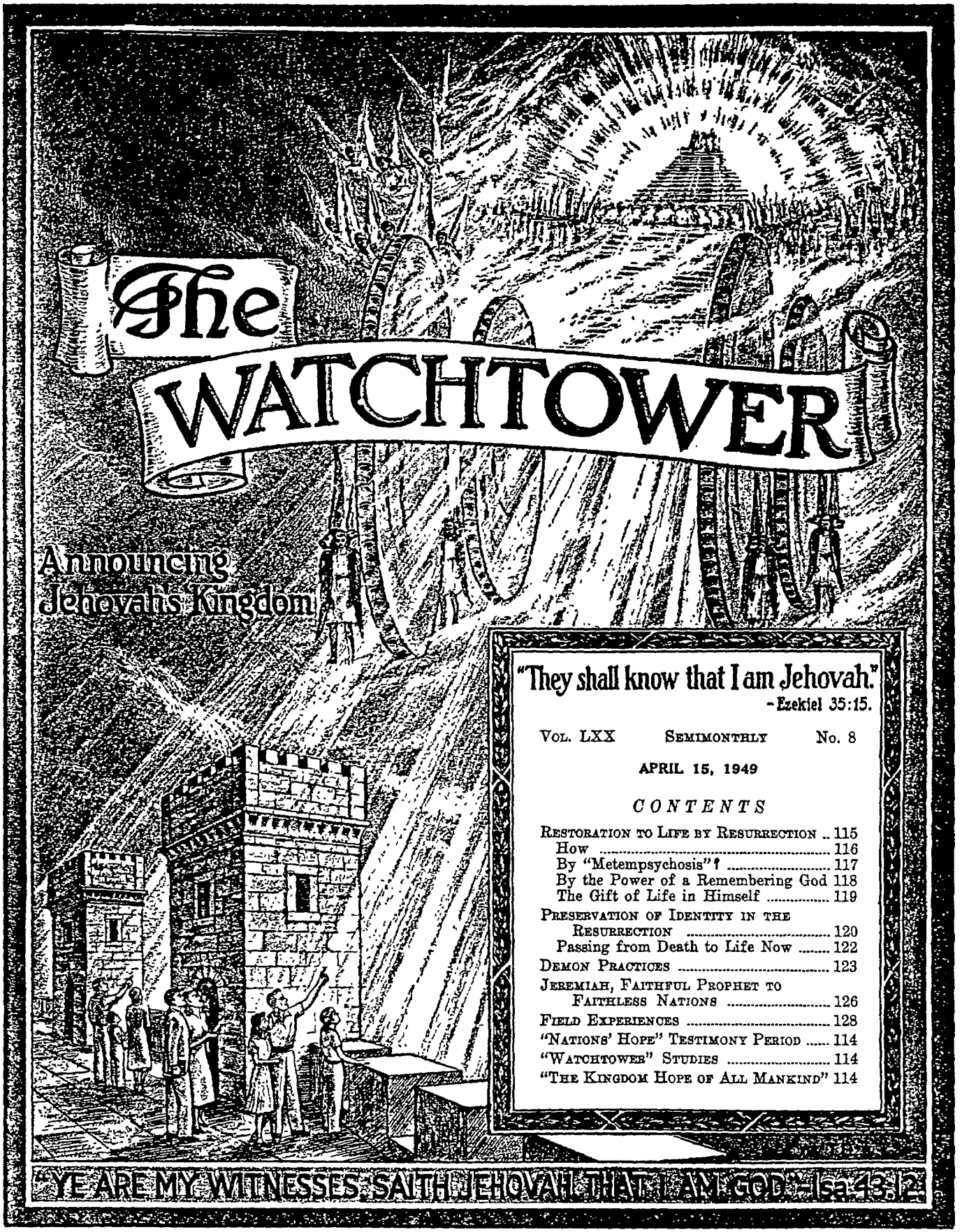
" 'Do you know where Kiteenlahti is? I found it, first by train from Joensuu to Tohmajärvi, then by bus to the village with the church and then by another bus to a co-operative store near the Russian border. From the store it was some kind of cart-road 5 kilometers to the house of Brother Timonen. When finally after many difficulties I attained the destination and asked where the assembly would be, I got the answer: "In this house." I was perplexed and started to measure the square of the living room and found it to be 29 square yards. The way to the main field was 13 kilometers, and there the public lecture would be held too, but all other meetings here in this living room. And how about the lodging? Brother Timonen answered: "We are 5 families here. We shall quarter them." There was nothing else for me to do but wait. I thought, What is impossible for men is not so for Jehovah.

" 'We came to Friday afternoon four o'clock and the assembly was to begin at seven o'clock, yet in the place there were only Brother Timonen's family and I. I said to him: "Wonders must happen." And wonders did happen. At five o'clock there arrived at the yard a horse with a cart, from which descended a brother with crutches and three bright-eyed children under 10 years. They had driven 40 kilometers, and contentment beamed from their faces when they finally arrived at their destination. Soon a cry was heard: "Here comes a bus!" Really, a truck had succeeded in finding its way there carrying 20 publishers. . . . At seven o'clock 54 publishers were gathered. The meeting began by candlelight, but by eight o'clock we already had real electric light. The meeting was cheerful. The following day the village people were astonished at seeing the publishers with placards proclaiming, "Permanent Governor of All Nations." One cried out perplexed: "Have the gates of hell opened?" Another remarked: "Is it time to hurry into the ark?" Both street work and house-to-house work were done. At the evening meeting in the living room 67 were present. At the Sunday public meeting 168 gathered, and 113 attended the *Watchtower* study. . . . A blessed day!' "

QUICKLY GRASPING THE IMPORTANCE OF GOD'S SERVICE

A person who for eight months read the Watchtower literature sent her by her brother got in touch with Jehovah's witnesses in New York city and asked one of them to help her study the Bible. She immediately saw the importance of helping others. She says:

"After the witness had one study with me, I engaged in conversation with a man and said to him: 'I am one of Jehovah's witnesses. Would you like to have a Bible study?' When I told the witness about this, she said, 'I can see that you want to talk about the truth; I suggest you go in the Kingdom service with us.' Ever since then we have engaged in street work with the magazines, placards and handbills, as well as in book studies. I want to express my appreciation to Jehovah God for the privilege of associating with His people and to sing praises to Him."



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

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"NATIONS' HOPE" TESTIMONY PERIOD

How will the nations be able to set their hope now on the great King whom God has raised up to rule the new world unless they learn about him? This is the question that will make each already informed person realize his responsibility during the month of April of taking part in the "Nations' Hope" Testimony Period throughout this month. April brings to a close the four-month campaign for taking 500,000 subscriptions for the Watchtower Society's magazines in the 22 languages in which they are published. Hence the special offer continues in force, namely, a year's subscription each for *The Watchtower* and *Awake!* together with the premium gift of the latest bound book and booklet, to each taker, at the subscription rate of both for $2.00. All lovers of their fellow man want the God of hope to fill as many others as possible *with the joy and peace of believing in the Kingdom hope, and* therefore we again remind all *Watchtower* readers of our readiness to help any that desire to have a hand in this hope-inspiring educational work. Let us hear from all such before this campaign ends, and also let every participant turn in his report at the close of the Testimony Period.

"WATCHTOWER" STUDIES

Week of May 22: "Restoration to Life by Resurrection,"
¶ 1-22 inclusive, *The Watchtower* April 15, 1949.
Week of May 29: "Restoration to Life by Resurrection,"
¶ 23-28 inclusive, also "Preservation of Identity in the Resurrection",
¶ 1-13 inclusive, *The Watchtower* April 15, 1949.

"THE KINGDOM HOPE OF ALL MANKIND"

For 4,000 years human kingdoms have tried in vain to realize the hopes of man. But with the passing of each, the hope that men had pinned to it collapsed, and today the world flounders hopelessly in the accumulated failures of 4,000 years. Now in a final desperate effort to salvage hope the nations pool their power in a United Nations organization. But as hope in it fades, the nations realize that many failures added together do not sum up to success. With driving logic the widely delivered public lecture entitled "The Kingdom Hope of All Mankind" pressed these points home, and thence struck a theme that proves the situation is not hopeless. Nor was it hopeless as far back as Adam's day, for it was then that Jehovah God first revealed the kingdom hope for all mankind. He has never lost sight of it since, and has made provision for hopeful men to keep it in view. That hope is the promised kingdom of Christ. It will be realized by this generation. All this hopefulness shone brightly through the public lecture, and because of the need for hope now it has been preserved in print in the 32-page booklet, *The Kingdom Hope of All Mankind.* Its novel cover captures the theme to depict that the message of salvation for good-will persons must be sent out to all nations and tongues and all are entwined in this one kingdom hope. Your personal copy of the booklet is now available on the contribution of 5c.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
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RESTORATION TO LIFE BY RESURRECTION

"If a man die can he live again?"—Job 14:14, Rotherham.

JEHOVAH God the Creator was the only One that could conceive of such a thing as the resurrection of the dead. He was the only One that could bring it to pass. It takes faith for us to believe God could raise the dead, and it was for the purpose of testing men's faith in him that he gave the promise of a resurrection, doing so at the very time that "sin entered into the world, and death by sin". (Rom. 5:12) The resurrection of dead men had to be by a special arrangement. Something preliminary had to provide grounds for it. For this reason the first resurrection that God foretold was, not that of a man dying for his sin. It was of a son of God who would die martyr-like for his absolute faithfulness to Jehovah God. For this he would be worthy of being raised from death to life in a state more exalted than this faithful son of God had ever enjoyed before. At the same time the human life that he would thus sacrifice forever would be the basis for God to raise human sinners from the dead to avail themselves of the benefit of the sacrificed life of the son of God.

[2] All this wonderful arrangement was concealed in the declaration that Jehovah God made in Eden, saying to the wicked introducer of sin: "I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel." (Gen. 3:15, *Catholic Confrat.* trans.) How could the woman's Seed, after being bruised to death at the heel, crush the wicked Serpent's head? Only after being resurrected from the death inflicted by that wicked one. What could this resurrection prove but that Jehovah God has the power to raise the dead? And what would the death of the son of God as a sacrifice mean but that Jehovah God would raise humans that had died because of being born in sin in the midst of a sinful world? All the sacred Scriptures assure us they will be raised to life in fulfillment of Jehovah's Edenic promise.

[3] Men who held true to Jehovah as God treasured his Edenic promise and exercised faith in the resurrection of the dead and let this hope for the future influence their lives in the right direction. They taught it to their offspring. Under Jehovah's guidance the doctrine of the resurrection was delivered to those who descended from faithful Abraham to make up the nation of Israel, the Jews. Thus to these were committed the divine pronouncements or utterances, including the doctrine of the resurrection. No one of any religion can dispute what the Jewish-Christian writer argues concerning this, when he says: "What advantage is there then in being a Jew, and what is the use of circumcision? A great deal, from every point of view. In the first place, the Jews were intrusted with the utterances of God."—Rom. 3:1, 2, *An Amer. Trans.*

[4] Because the Jews entertained the resurrection hope, this same writer when brought into court by Jewish accusers said to Judge Felix: "I believe everything that is taught in the Law or written in the prophets, and I have the same hope in God that they themselves hold, that there is to be a resurrection of the upright and the wicked." Before a strictly Jewish court he had also said: "It is for my hope for the resurrection of the dead that I am on trial!" And so, showing that the Jews, including himself, looked for the realization of the resurrection hope, he said later to King Herod Agrippa I: "To-day I am standing my trial for hoping in the promise made by God to our fathers, a promise which our twelve tribes hope to gain by serving God earnestly both night and day. And I am actually impeached by Jews for this hope, O king! Why should you consider it incredible that God raises the dead?"—Acts 23:6 and 24:14, 15, *An Amer. Trans.*, and Acts 26:6-8, *Moffatt.*

[5] Not only King Agrippa, but also all the non-Jewish world thought the resurrection of the dead incredible, or had never heard of such a thing. It was because non-Jews believed in the false teaching of the inherent immortality of the human soul. They understood such soul to be an immaterial, intelligent thing dwelling in the human body and acting through it until death overtook the body, and then leaving the body to continue its conscious existence elsewhere. The pagan believers in such immortality of the

1. Who only could conceive of the resurrection, and why so?
2. In what promise was this arrangement concealed, and how?
3, 4. To whom was this hope committed? How is this shown by Paul?
5, 6. How did the non-Jews react to the resurrection doctrine? Why?

human soul reasoned that if the soul did not die, how could there be a resurrection of the dead and why was a resurrection of the dead even necessary? They did not have or believe in the divine utterance: "The soul that sinneth, the same shall die." (Ezech. 18:4, 20, *Cath. Douay*) Hence it is that we read about Paul's first visit to Athens and his talking to the pagan Greeks there: "And certain philosophers of the Epicureans and of the Stoics disputed with him; and some said: What is it, that this word sower would say? But others: He seemeth to be a setter forth of new gods; because he preached to them Jesus and the resurrection."—Acts 17:18, *Douay*.

6 So it was not strange that Paul should be met with unbelief or wonder when he climaxed his speech to the Greek council of the Areopagus by saying: "While God overlooked those times of ignorance, he now calls upon all men everywhere to repent, since he has fixed a day on which he will justly judge the world through a man whom he has appointed, and whom he has guaranteed to all men by raising him from the dead." The reaction to this on the part of those Grecian believers in human immortality is described as follows: "When they heard of the resurrection of the dead, some of them sneered, but others said, 'We should like to hear you again on this subject.'" (Acts 17:19-32, *An Amer. Trans.*) This in itself proves that the Bible doctrine of the resurrection cannot be harmonized with the teaching of the immortality of the human soul, because the latter teaching is of pagan source and is false.

HOW

7 The apostle Paul based himself upon the inspired Scriptures when he said to the Athenians that Almighty God had fixed a day for judging the world in righteousness. That day will not be forever coming, but will begin at God's pre-determined time. For this judgment day he had raised his beloved Son Jesus Christ from the dead. Jesus having died as a man and as a sacrifice for sinful humankind, the work of judgment would properly be committed to him by God his Resurrector. The Son of God testified to this very fact when he told the Jews: "For the Father passes judgment on no one, but he has committed the judgment entirely to the Son, so that all men may honor the Son just as much as they honor the Father. And he has given him the authority to act as judge, because he is a son of man. Do not be surprised at this, for the time is coming when all who are in their graves will listen to his voice, and those who have done right will come out to resurrection and life, and those who have done wrong, to resurrection and judgment."—John 5:22, 23, 27-29, *An Amer. Trans.*

8 The day for this judgment is the time of his rule as King in the kingdom of God. The apostle Paul associates the judgment with the time of Christ's appearing and kingdom, saying: "I charge you in the sight of God and Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom." (2 Tim. 4:1, *An Amer. Trans.*) By all the world conditions fulfilling Bible prophecies since A.D. 1914, we have every reason to know and be assured that the Kingdom is at the door and the resurrection of the human dead to life on earth under that Kingdom is near.

9 Much speculation has taken place as to how the resurrection of these dead will occur. We recall the address, reported in the public press, as given about 1891 by a very learned Presbyterian clergyman to an audience in our city of Brooklyn. He tried to explain that the resurrection would consist in a regathering and revivifying of all the bones and sinews and all the flesh and skin, etc., that had ever constituted human bodies, no matter how they had been disposed of, by fire, disintegrating in the grave, or otherwise. Yes, no matter if parts had been taken out by surgeons, or destroyed by accident, or eaten by fishes, birds, or beasts of prey; or if they had rotted and gone as fertilizer into various fruits, vegetables, grasses, etc., and thus been transformed over and over again and assimilated by other living creatures. To him, the "last day" was to be one of 24 hours before the final burning up of our earthly sphere. The after part of the 24-hour day would be devoted to a work of judging the world, while the fore part would be occupied by the resurrection work, during which the air would be black with hands, arms, feet, fingers, bones, skins, sinews, etc., of the billions who have lived and died, all these seeking the other parts of their respective bodies. After the bodies were thus fitted together, the human souls would come from heaven and hell and be imprisoned in such resurrected bodies.

10 Thus the clergymen tried to explain what his religious creed calls "the resurrection of the body". The Bible does, indeed, speak much of the resurrection of the dead, but speaks nowhere of the "resurrection of the body", meaning the identical original body with which a person died, bit for bit, atom for atom. Therefore the Bible doctrine of a resurrection does not call for any such fantastic scene prior to the time of the world's judgment as the religious clergyman described. Today we appreciate how the absolute basis of all earthly matter is a particle of electrical energy and that all particles of energy are alike. We can see how one particle is as good as another and that to recreate a person it would not require Almighty God, the Supreme Scientist of the universe, to use exactly the same, identical particles

7, 8. Why will resurrection time surely come? What shows it near?

9 How did one Presbyterian clergyman describe resurrection day?
10. Why was he not only unscientific but also unscriptural?

that formed the person's body at the time he died. What difference would it make, as the electronic building blocks of all matter are alike? The creedal doctrine of the "resurrection of the body" with its ghastly conception of the resurrection day is not only unscientific but unscriptural as well. What makes a recreated human the same individual character he was before? It is not the same material out of which he was constructed before, but it is a body belonging to his nature with all the peculiar traits, propensities, knowledge, memory and mental development that he had in his previous existence. That is what makes, what distinguishes YOU.

[11] Religionists of Christendom teach the "resurrection of the body". They do so in spite of the scientific statement made by the apostle Paul in his wonderful resurrection chapter, as follows:

[12] "But someone will say, 'How can the dead rise? What kind of a body will they have when they come back?' You foolish man, the very seed you sow never comes to life without dying first; and when you sow it, it has not the form it is going to have, but is a naked kernel, perhaps of wheat or something else; and God gives it just such a form as he pleases, so that each kind of seed has a form of its own. Flesh is not all alike; men have one kind, animals another, birds another, and fish another. There are heavenly bodies, and there are earthly bodies, but the beauty of the heavenly bodies is of one kind, and the beauty of the earthly bodies is of another. The sun has one kind of beauty, and the moon another, and the stars another; why, one star differs from another in beauty. It is so with the resurrection of the dead." Here the apostle is discussing only the resurrection of members of the true Christian church, the members of the "body of Christ", of which Jesus the Messiah is the Head. This must be so, because it is only of the resurrection of such body-members of Christ, and not of the resurrection of dead mankind in general, that the following words of the apostle are true: "The body is sown in decay, it is raised free from decay. It is sown in humiliation, it is raised in splendor. It is sown in weakness, it is raised in strength. It is a physical body that is sown, it is a spiritual body that is raised. If there is a physical body, there is a spiritual body also."—1 Cor. 15:35-44, *An Amer. Trans.*

BY "METEMPSYCHOSIS"?

[13] Without discussing now the subject of the spiritual resurrection of the members of the body of Christ or Christian congregation, we turn our attention to another speculation as to how the resurrection will take place. Back in the days when Charles T. Russell was president of the Watch Tower Bible & Tract Society the suggestion was made by a man interested in the truth that the resurrection would occur by what is called *metempsychosis,* or the transmigration of the human soul. His view was that the soul of a person who had died would be transferred to a human body that was newly being born to a married couple. He quoted the prophecy of Jehovah God at Malachi 4:5, 6: "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." (*Am. Stan. Ver.*) About four hundred years later John the Baptist was born to the Jewish priest Zacharias and his wife Elizabeth in the hill country of Judea. John the Baptist performed his life work, and died by beheading at the hands of King Herod Antipas. Then the following discussion occurred between Jesus' disciples: "And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist."—Matt. 17:10-13, *Am. Stan. Ver.*

[14] Hence this advocate of transmigration argued that John the Baptist was literally the prophet Elijah come back from the dead. How? Why, his soul, from the body which he had hundreds of years before in the days of Queen Jezebel, transmigrated into the body of the babe born by natural reproduction to John's parents. But the transmigration theorist failed to note the following facts:

[15] The angel Gabriel who announced the coming birth of John the baptizer to Zacharias did not say that John would be the literal Elijah resurrected from the dead through the process of human reproduction. Gabriel said that John would have merely the spirit and power of Elijah and would do a work like Elijah's of old: "And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him." (Luke 1:16, 17, *Am. Stan. Ver.*) By these words did Zacharias understand that the son resulting from his reproductive union with Elizabeth would be, not his own child, but a child born to him with the soul of the original Elijah superimposed upon it? No! but Zacharias correctly understood that the child Elizabeth would conceive would

11, 12. Contrary to what resurrection statement do clergy so teach?
13, 14. What argument did a theorist use for soul transmigration?
15. What Scriptural facts did that theorist fail to note?

be his very own son, but would perform a work corresponding to Elijah's, the work foretold at Malachi 4:5, 6. Malachi's prophecy was no prophecy of the resurrection of the original Elijah. It was a prophecy of a work that would be performed like Elijah's, which work would be performed before the "great and terrible day of Jehovah" arrived.

16 Zacharias was not a Cabalist. Cabalists were Jewish rabbis who indulged in a mystical interpretation of the Holy Scriptures and interwove into their interpretation the doctrine of transmigration of the soul. Says their *Zohar,* or *Book of Light:* "All the souls are subject to the trials of transmigration." They did not know how many transformations and mysterious trials these souls must undergo or how many souls and spirits come into this world without returning to the palace of the divine King. But such souls finally had to re-enter the absolute substance out of which they had emerged. To accomplish this end they had to develop all the perfections, the germ of which perfections was planted in the soul; and if they did not fulfill this condition during one life on earth they must commence a second, a third, and so on, until they had attained the condition fitting them for reunion with God. On the ground of this doctrine the Cabalists held that the soul of Adam migrated into David, and will come into the Messiah; that the soul of Noah's son Japheth is the same as that of Simeon, and that the soul of Abraham's father Terah migrated into Job. In the time of Jerome, translator of the Holy Bible into Latin, the doctrine of transmigration was taught as a tradition to be communicated to only a select few who were supposed to have inside knowledge; and the more speculative or mystical ones among the religious fathers of the Roman Catholic Church resorted to that doctrine in order to explain what they did not Scripturally understand.

17 Astounding as it may seem, yet certain ones today claiming to be Christians teach that the resurrection of the dead will shortly occur, yes, has already begun to occur, by what is nothing less than transmigration. Yes, transmigration of the souls of those dead in the grave to bodies now being born and yet to be born to married Christians by natural reproduction, but into which newborn bodies the germ of the dead is being injected by divine power to bring them back to life on earth. Nothing could have more condemnation by the Scriptures concerning the resurrection than such a disguised pagan doctrine. Transmigration was a Persian religious belief before the time of Zoroaster and was drawn from East Indian sources. Pherecydes, the Greek philosopher of the island of Syros, of the sixth century B.C., taught the existence of the human soul after death; and his disciple Pythagoras, if he did not get this doctrine of transmigration from Pherecydes who taught him, got it in Babylon from the Magi. Quite to be expected, the ancient pagan Egyptians taught transmigration. For this reason they embalmed the dead so as to oblige the departed soul to return to the body it had once occupied and so prevent its passage into other forms, animal or plant. Professed Christians who speculate turn to the doctrine of transmigration in order to explain the resurrection.

18 These do not take fully Jehovah's unmistakable statement: "The soul that sinneth, the same shall die." "He hath delivered his soul unto death." (Ezech. 18:4 and Isa. 53:12, *Douay*) No, they claim that some germ from the dead remains over as a definite something for preservation, and that in the resurrection time this germ is superimposed upon the bodies of children produced by Christians through natural reproduction. By not taking God's Word in its pure meaning these speculating Christians open their minds unwittingly to the "doctrines of demons", for the demons under Satan their prince are the source of the transmigration idea.

BY THE POWER OF A REMEMBERING GOD

19 In our article of last November 15, 1948, entitled "When Immortality Came to Light", we produced overwhelming proof to show that God's Word, the Bible, teaches that the human soul is the human creature himself and that the human soul dies and ceases to exist. The human soul would never exist again were it not for Jehovah's provision to resurrect all the dead that are in the graves. The resurrection of the dead is not dependent upon some immortal germ or deathless seed that carries over after the individual dies. God does not have to preserve such a thing and in the resurrection day transplant it into a body that married Christians will produce. God respects the right of a Christian father to raise up seed to his own name, and God would not cheat a Christian husband of this privilege by superimposing upon his intended offspring the germ and characteristics of someone not his own but long ago born to other parents. The law of levirate marriage which God established among the ancient Israelites for the sake of men who died leaving a childless widow was established out of divine respect for a married man to have a child to bear his name. (Deut. 25:5-10) Christ Jesus, whom God uses to raise the dead, will not act contrary to God's law and arrangement and impose upon a woman's ovum anything from the dead and thus cheat her husband. If God were dependent upon such a method to resurrect the dead, why use husbands at all? Why not have virgin birth for the dead?

16. What did Cabalists teach? Also early religious fathers?
17, 18. How do some now teach resurrection by transmigration? Why?
19. What concerning human reproduction bars out transmigration?

[20] Jesus' birth may not be held forth as an illustration of how this might be done. His birth was not of a woman who had already had contact with a husband. So his life was never superimposed upon a sperm that had been communicated to Mary by a husband. Joseph had not touched her before Jesus was born, and so Jesus was born of a virgin. His birth cannot be viewed as a resurrection of the dead, for he had not died when he left heaven in order to be born as a human. It was not a case of his dying, but the miraculous power of God his Father transferred the LIFE of his Son who laid aside all his heavenly glory, transplanting this life into the womb of the Jewish virgin, in order for him to be born in due time as any other humans are born. Thus Jesus' birth was not an incarnation of a spirit, as when the angels materialized fleshly bodies and appeared to men. His birth was a real production of a perfect human child, since his life forces from heaven were perfect. Hence his mind underwent the regular development of any other born child. He knew nothing about his miraculous birth and the circumstances connected with it except what Joseph and Mary his mother could tell him. From this he knew that God was his Father.

[21] It was not till he quit carpentering at about thirty years of age and devoted himself exclusively to God's ministry, symbolizing this step by being baptized, that God's spirit came upon him. There his memory of his prehuman life in heaven with Jehovah God returned to him. There he was begotten of God as a new creature, for then God's voice came to him from the heavens: "This is my beloved Son, in whom I am well pleased."—Matt. 3:13-17.

[22] This was the start, therefore, of Jesus' return to heaven from which he had come down. It was therefore fitting that the memory of his previous life up there should then come back to him. As he said to the Jews: "What and if ye shall see the Son of man ascend up where he was before?" (John 6:62) So from the time of his anointing with God's spirit he was no longer just a human Son of God, but was a spiritual Son. Presenting his human life in sacrifice for sinful mankind, he was made God's High Priest and was called to enter heaven itself to appear in God's presence, there to offer the value of his human life which he was laying down. Thus, to experience this being born again, from heaven, Jesus did not have to do as Nicodemus suggested, saying: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (John 3:4) No; but God started Jesus off on a new life as a Son, with a new relationship to God, calling him back to heaven and hence commanding him to lay his human life down forever in sacrifice in behalf of condemned mankind.

20. Why was Jesus' birth neither resurrection nor incarnation?
21, 22. When did his memory of prehuman existence return, and why?

THE GIFT OF LIFE IN HIMSELF

[23] How Jesus must undertake this sacrificial course in order that a resurrection might come and the dead might live again, he said: "The hour has come for the Son of man to be glorified. Truly, truly I tell you, unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it bears rich fruit. He who loves his life loses it, and he who cares not for his life in this world will preserve it for eternal life. If anyone serves me, let him follow me, and where I am, there shall my servant also be." (John 12:23-26, *Moffatt*) Thus unless he died an innocent death, Jesus would remain alone as a perfect man, without imparting eternal life to others of mankind. But if he did not show selfish love for this earthly life in this world, but laid it down sacrificially in obedience to God's will, what? Then he would be the means of imparting eternal life to all of mankind that would accept it. Those of men who now became his servants, following in his steps even till death, would be glorified in heaven with him, that where he is, they might be also. He should have many with him enjoying eternal life with him. This would not be by any transmigration of immortal souls, so to speak. It would be by virtue of the ransom sacrifice which he provided as God's High Priest, and, as a result, by the resurrection of the dead.

[24] Jesus referred to this life-giving arrangement of God for sinners and this life-giving course of God's Son for them. After performing a work of healing he said: "For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. [What greater works?] For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. [Why?] For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—John 5:20, 21, 24-29, *Am. Stan. Ver.*

[25] Mark that statement, "As the Father hath life

23. By what course would Jesus be privileged to impart life?
24. What did Jesus say regarding this life-giving arrangement?
25, 26. In what way do God and his Son have life in themselves?

in himself, even so gave he to the Son also to have life in himself." (John 5:26, *Am. Stan. Ver.*) Taken by itself, this would seem to refer to the immortality possessed by Jehovah God the heavenly Father and to the immortality which he conferred upon his Son when resurrecting him from the dead. In harmony with this thought *An American Translation* renders John 5:26 as follows: "For just as the Father is self-existent, he has given self-existence to the Son." Hence it renders John 6:53: "I tell you, if you do not eat the flesh of the Son of Man and drink his blood, you have no self-existent life."

[26] However, in the light of the context, the Father's having life in himself and the Son's also having life in himself appears to mean having the power to give life to dying and dead sinners. By consulting any standard Greek dictionary, such as Liddell and Scott's (Greek-English) or John G. Schneider's (Greek-German), you will find that in the Greek text of the Bible the word which Jesus used (*zo eé*) stands in some cases for "a living, that is, means of life". Hence, in harmony with the argument Jesus is making about resurrecting and giving others life, he said: 'As the Father has in himself the means of life for condemned sinners, so he has granted his Son to have in himself the means of life for such sinners.' In agreement with this line of argument the 1944 translation by the Roman Catholic monsignor, Ronald A. Knox, renders John 5:25, 26 as follows: "Believe me, the time is coming, nay, has already come, when the dead will listen to the voice of the Son of God, and those who listen to it will live. As the Father has within him the gift of life, so he has granted to the Son that he too should have within him the gift of life."

[27] Other scriptures agree with this, to show that God's gift of life to sinners is by his Son Jesus Christ. For example, Romans 6:23, which reads: "Sin's wage is death, but God's gift is life eternal in Christ Jesus our Lord." (*Moffatt*) Jesus himself said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live [that is, by a resurrection]: and whosoever liveth and believeth in me shall never die." Also: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 11:25, 26 and 17:3) To illustrate that the means of life was like life-sustaining bread and that the imparting of life to sinners included the resurrecting of the dead, Jesus compared himself to heavenly manna and said: "For the bread of God is he which cometh down from heaven, and giveth life unto the world. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John 6:33, 38-40.

[28] Then, to show that faith in his sacrifice of flesh and blood was necessary and that spiritual Israelites must exercise such faith in order to live with him and to dispense the blessings of life to others, Jesus further said: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." (John 6:53-58) From all this it is clear that the heavenly Father has the means or gift of life for his repentant creatures upon earth. The privilege of being the means of giving life to human sinners God bestows upon his Son. Hence as God the Father raises those already dead in the graves, so his Son does also. (John 5:21) This giving of life to creatures by the Son is very different from the Son's activity in heaven when he created all other creatures in the universe, including the perfect man and woman, Adam and Eve on earth. Such creatures had never existed before. When created, they were sinless creatures, in original perfection as God's handiwork by his Son. But as for giving life to sinful, dying mankind Jesus could not do this life-giving work until God authorized him to do so by his ransom sacrifice.

27. What other scriptures agree with this understanding?

28. How does this differ from giving life at creation?

PRESERVATION OF IDENTITY IN THE RESURRECTION

ALL the foregoing discussion in accord with the inspired Bible argues against the demon-inspired theory of the immortality of the human soul and against the doctrine dependent upon it, namely, the transmigration of the human soul. It wholly rules out a resurrection of the dead by anything like a transmigration of the soul. There is absolutely nothing left alive of the dead to transmigrate, and that is why the apostle Paul said they would

1. Why is resurrection by a transmigration impossible?

totally perish, were it not for God's raising of the dead on the basis of his resurrecting of Jesus: "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1 Cor. 15:16-18) So the resurrection could never be dependent upon some immortal seed, some surviving germ, from the dead to be transplanted to a woman's womb and combined with a child to be born, thus to restore the dead to life.—See page 118, ¶17.

[2] Resurrection is a restoration to life of the non-existent dead. Hence it is a miracle only the Omnipotent God could accomplish, and there is no profit in speculating about it fruitlessly. The resurrection is dependent upon God's marvelous power through Christ and upon His memory of the dead. By the life each individual has lived and by the thoughts he has thought, he has built up a living pattern which represents himself. It is what he is, regardless of the creative material of his body. Triplets may have the same kind of human body and yet each one produces an altogether different life pattern. God's Word names the breathing, living, sentient human creature in its entirety a "living soul". This name *soul* applies to the creature, from the first man onward, for Genesis 2:7 says: "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul." (*Douay*) Consequently when man sinned and died, the human living soul died; and there was nothing that carried over alive from such dead creature.

[3] This requires God in the resurrection of the dead to recreate the soul. He can easily create souls. But what will make the souls he creates on resurrection day by Christ the souls that once died and went to the grave? It is this: Each one of such souls before death developed a life-pattern, resulting in certain habits, leanings, mental abilities, memories, and history. In view of the ransom sacrifice of his High Priest Christ Jesus, Jehovah God remembers that life pattern of each one in the grave, and he will reproduce it exactly in the soul he creates. Thus he will resurrect the dead. Concerning his ability to remember and to reproduce a previous work, we read Job's words of appeal to God: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:13-15) Thus God by Christ Jesus will not be creating any NEW human creatures, in violation of his great rest day since Adam's creation. No; but he will be reproducing the souls that have died and for whom Christ provided a ransom. He will lift them out of the pit of death without violating his great 7,000-year-long Sabbath day, just as his law to the Jews made it perfectly proper to show mercy and lift out an animal that had fallen into a pit on the sabbath day. —Matt. 12:11, 12.

[4] Since the dead are lifeless and unconscious, it follows that their dying thought or last conscious observation or utterance will connect up with the opening thought at awakening from death. So they will know themselves and recall their past living. Call to mind Jesus' own memory on his resurrection day as he talked with his astonished disciples and went over the things of his past life on earth in fulfillment of Bible prophecy. (Luke 24:25-47) So the dead will come forth from the graves, which are memorial places, places whose occupants will be remembered by God and his Son. Jesus said: "The hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment." (John 5:28, 29, *Douay*) Jesus' revelation to the apostle John also says: "And the sea gave up the dead that were in it; and death and Hades [the grave, of mankind in general] gave up the dead that were in them: and they were judged every man according to their works." (Rev. 20:13, *Am. Stan. Ver.*) But if the dead are unconscious in non-existence, how will they hear the voice of God's Son calling them? In the same way that Lazarus heard when Jesus stood before his tomb in which he had lain dead for four days and said to him: "Lazarus, come forth." Lazarus responded to the call, awakening from his dead unconsciousness. (John 11:43, 44) Yes, they will respond in the same way that Jesus himself did, when, on the third day of his death, his Father called him back to life, in this way not leaving Jesus' soul in hell or Hades. —Ps. 16:10; Acts 2:27-32.

[5] In Jesus' case we have illustrated how it is not necessary for a dead person to have identically the same body at his resurrection in order to be the same person. When Jesus was a man on earth and was anointed with God's holy spirit, he certainly did not have the same body that he had when he was up in heaven. To become man, he "emptied himself, taking the form of a servant, being made in the likeness of men". (Phil. 2:5-7, *Am. Stan. Ver.*) And yet he was the original only begotten Son of God. At his resurrection he was "made alive in the spirit", not in the flesh which he gave in sacrifice for the life of man-

2, 3. (a) In the resurrection what is recreated? (b) How will such ones be the same as the people once dead, and not new creations?

4. How will the resurrection life connect up with the previous?

5, 6. (a) How did Jesus' human birth show no need of the same body for identity? (b) How did his resurrection show it also?

kind. (1 Pet. 3:18, *Am. Stan. Ver.* and *Douay*) This followed the rule stated at 1 Corinthians 15:44: "It is sown a natural body; it is raised a spiritual body." All the same he was truly Jesus, because God had reproduced his matchless individuality and personality in the new incorruptible spiritual body with which God glorified him in the resurrection.

6 But if resurrection required all or even some part of the former body to be carried over to the person when resurrected, then Jesus in his spirit body is not the same Jesus. Nor are we to think he was the same Jesus by having his flesh-and-blood body revivified and then spiritualized so that he could disappear and ascend to God's presence in heaven. That would mean that human corruption would inherit incorruption. But 1 Corinthians 15:50 strictly declares: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Jehovah God knew and remembered his beloved Son better than anyone else. So, by his all-accomplishing power he resurrected him by reproducing him accurately, clothing him upon with immortality and incorruption in the spirit realm. In this way, "the last Adam became a life-giving spirit." As such, he gives life, not only to his church, "the body of Christ," but also to all other believers of mankind.—1 Cor. 15:45, *Am. Stan. Ver.*

7 It is written: "The first man is of the earth, earthy: the second man is the Lord from heaven." (1 Cor. 15:47) Hence all of Adam's offspring were of the earth, earthy, of the same earth as that from which he was originally made. In this respect earth may be spoken of as the mother of the human race, in that she provided the human body from her womb. This was doubtless what Job in his affliction meant by saying: "Naked came I out of my mother's womb, and naked shall I return thither." (Job 1:21) From the womb of this same earth-mother, which first mothered Adam, God creates the human bodies of mankind whom he resurrects, to match the personalities or individualities they had when they died and which God reproduces with perfect faithfulness. They will be resurrected only because such souls "died in Adam" and have been redeemed by Jesus Christ, "the last Adam." As it is written regarding the church: "As in Adam all die, even so in Christ shall all be made alive. For since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:21, 22) Thus the natural tie that they had with Adam in this sinful, imperfect life counts in behalf of their being raised from the dead, inasmuch as Jesus Christ died for only Adam's offspring, to become their "everlasting Father".—Isa. 9:6.

8 Today there is a "great multitude" of persons seeking Jehovah and meekness and righteousness, in response to his command at Zephaniah 2:1-3. These consecrated persons of good-will may be "hid" during the day of Jehovah's anger. Being "hid", they may survive the battle of Armageddon in which this wicked world will end. Passing thus alive from the old world into the righteous new world, they will continue to be of the original flesh and blood that they inherited from Adam. But by the curative, reconstructive power of God's kingdom these Armageddon survivors will be progressively relieved of the sinfulness, weaknesses and imperfections inherited from Adam and Eve. Eventually they will be brought to human perfection, to serve God forever in their earthly paradise. They will be on hand here on earth to welcome back the dead and to assist them materially and educationally when God by Jesus Christ resurrects the earthly dead. What an indescribable time of joy and privilege that will be!

PASSING FROM DEATH TO LIFE NOW

9 As to the resurrection of all the faithful members of the true church, "the body of Christ," these expect the fulfillment of the divine promise: "It is sown a natural body [because of descent from Adam]; it is raised a spiritual body." But we must not overlook the raising from a dead condition to a new life which these experience here and now on earth. Jesus called attention to this when he said: "I tell you, whoever listens to my message and believes him who has sent me, possesses eternal life, and will not come to judgment, but has already passed out of death into life. I tell you, the time is coming—it is here already!—when those who are dead will listen to the voice of the Son of God, and those who listen to it will live." —John 5:24, 25, *An Amer. Trans.*

10 Who are those dead who during this present evil world listen to the voice of God's Son and now pass from death across to life? It is the Christians whom the living God begets with his spirit to be his spiritual sons. Back in Jesus' days on earth they were the Jewish disciples who literally heard his voice preaching the gospel of life. Like all others of mankind, those Jews were dead through trespasses and sins against God. (Eph. 2:1) Moreover, as Jews under the Mosaic law, they were condemned by that law and were under a curse. But believing in the message of God's Son and accepting the benefits of his ransom sacrifice, they were justified by God's grace and were brought out of this condemned and cursed condition. They were given God's spirit as a counterforce to the sinful tendencies of their bodies. This corresponded to a spiritual resurrection in their case, and in this view the apostle Paul speaks of it to the Christians at Ephesus, saying: "We also all once lived in the lusts of our flesh, doing the desires of

7. How are the ones resurrected tied in with the first Adam?
8. How will Armageddon survivors be tied to Adam, but relieved?
9. How did Jesus speak of a figurative resurrection now?
10. How did this take place with Jesus' disciples, as Paul shows?

the flesh and of the mind, and were by nature children of wrath, even as the rest:—but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus."—Eph. 2:3-6, *Am. Stan. Ver.*

[11] The apostle Peter tells the Christians who are now alive from the dead that they should show that this is so by leading a changed life, a life no longer like that of the nations dead in trespasses and sins. "For unto this end," says Peter, "was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:1-6, *Am. Stan. Ver.*) What should we care about the judgment of the nations who pass judgment upon us as though we were still men like themselves? In our spirit, in our purposes and endeavors, we will live with the aim of pleasing and serving God. If we are such Christians, then the words of Paul are very fitting to us: "Reckon ye also yourselves to be dead indeed unto sin, but *alive unto God* through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are *alive from the dead,* and your members as instruments of righteousness unto God." —Rom. 6:11-13.

[12] "Alive unto God," and "alive from the dead", yes, that we are, if we are conducting ourselves now by faith and in obedience to God. What if the world does hate us? Our true Christian brethren love us, and we love them. "We know," says the apostle John, "that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:13-15) If we thus live now as "new creatures" in relation to Christ we shall not come into a judgment against us, but we shall have the "resurrection of life", to union with him in the heavenly kingdom.

[13] Now, too, a "great multitude" of persons of good-will hear his voice, his life-giving message, and by reason of responding to it their feet have been turned into the way of life in the new world. Their continuing to heed it and tell it out to others guarantees that they too will not come into condemnation or adverse judgment now or at the battle of Armageddon. Hence they will be carried alive through the world's end into the new world with the possibilities of eternal life for the living and with resurrection for the dead.

11. What do Peter and Paul tell such ones now "alive from the dead"?
12. What does John say shows we have passed across to life?
13. Who else are now walking in the way of life?

DEMON PRACTICES

THE prophetic spirit of God was not wrong when it predicted that in later times many who professed to be Christians would fall away from the truth and take up doctrines which have the malignant invisible demons as their source. Under inspiration of God's spirit the apostle Paul wrote: "But the spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth." (1 Tim. 4:1-3, *Am. Stan. Ver.*) For this reason, during the centuries of the Christian era, systems of religion that would be built up would adopt the name Christian but would in reality be practicers of demon religion.

The Holy Scriptures speak of Satan the Devil as "the prince of the demons", and demon religion is in fact the product of Satan. (Matt. 12:24, *Am. Stan. Ver.*) It has been used by Satan and the other demons to debauch the human race and to defame the worthy name of Almighty God. It has been and is the most subtle instrument to deceive and to bring about the destruction of men and of nations, yes, including Christendom. Now, if Jehovah God in his written Word makes known that it is his purpose to destroy the Devil at a set time, it is reasonable to conclude that God will also destroy everything that the Devil and his associate demons have used and are using to defame Jehovah's name and to entrap mankind. This will be a surprise to many, who will be inclined to ask: Are not Satan the Devil and his associate demons to continue existing forever so as to be in charge of a fiery hell of everlasting torment for the souls of dead wicked persons? Do you actually mean to say that they will be destroyed? The Holy Scriptures answer in no uncertain terms. At the time that a beautiful spirit creature yielded to selfish ambition and made himself Satan or Opposer of God and wickedly challenged Jehovah God's universal sovereignty, at that very time the judgment of destruction was entered by Jehovah God against this newly arisen Satan the Devil. This judgment is recorded in God's Word from its first book, Genesis, clear on through to its last book, Revelation. God gave his Opposer to understand that he would permit him to remain for a certain time and thus give him an opportunity to prove his wicked challenge. Then in due time Almighty God would exercise his supreme power against Satan the Devil and destroy him.

Thus for millenniums that wicked one and his associate demons have taken advantage of the time and have put forth every possible effort to support the ungodly challenge, and their inability to back up the challenge has been fully

and completely established. The time is therefore at hand for the execution of the judgment against the wicked invisible spirits, and this Satan the Devil well knows. At Revelation 12:12, which applies since A.D. 1914, it is written: "He knoweth that he hath but a short time." At Hebrews 2:14 it is plainly stated that the Son of God came to earth as a man and died a martyr's death that he might bring to nothing and destroy the death-dealing Devil. As to the wicked demons under him, the judgment of death is written against them in these words: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6) All the demons, including Satan their prince, are incorrigibly wicked, and hence they are included under God's promise: "Jehovah preserveth all them that love him; but all the WICKED will he destroy." (Ps. 145:20, *Am. Stan. Ver.*) The execution of the wicked will take place at the battle of Armageddon, that final world conflict called the "battle of that great day of God the Almighty".—See Revelation 16:14-16 and 19:11 to 20:3.

All the nations, including the so-called "Christian nations" of the West, have fallen under the control of Satan the Devil and will likewise be destroyed. The Bible word "hell" stands for the grave in an all-inclusive sense, and of the destruction of entire nations we read: "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9:17) Today every nation on the earth is against Jehovah God and his Government, that is, The Kingdom, for which the Son of God taught his faithful followers to pray to Jehovah God: "Our Father in heaven, your name be revered! Your kingdom come! Your will be done on earth as it is done in heaven!" (Matt. 6:9, 10, *An Amer. Trans.*) This same Son of God, when on earth, also said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30) All nations, including those of Christendom, practice demon religion in defiance of Jehovah God and his kingdom. We say "including those of Christendom" because she pretends to serve God, but does so hypocritically, drawing near to him only with a form of words but not in fact nor in Scriptural truth. In proof of this it is significant that it is inside of Christendom that atheistic communism has arisen in recent centuries.

When the Israelites of old fell away from the pure worship of Jehovah God they could not do otherwise than come under the influence and power of the demons, God's invisible adversaries. The Bible account of the earthly life of Jesus Christ shows this was the case in Israel even in his day. Persons who readily yield to the demon influence are shown to be the emotional religious practitioners. These are easy victims of the demons and are therefore kept in blindness to Bible truth. The demons besiege or obsess the mind and this way gain possession or control of the religionists, causing such creatures to indulge in many unreasonable things, such as to run wild and shriek, inflict self-torture, and otherwise pollute themselves with forms of uncleanness. In proof of this pick up your Bible and read what it says as taking place in Israel, at Psalm 106:37, 38; and Jeremiah 7:31 and 19:5; and Matthew 8:28, 29 and 17:15; and Mark 5:2-5 and Luke 8:27-36.

Another method of the demons is to vex and enslave their victims so that the poor human creatures have no control over themselves or their actions. Accounts of cases of this kind are given us at Matthew 4:24 and 8:16 and 15:22; and Mark 1:32; and Luke 6:18; and Acts 5:16. There is reported, at Luke 8:2, a case of where seven demons possessed an unfortunate woman. This must have caused great mental distraction and confusion within her. You may not be inclined to believe it, but the demons have such power that they can paralyze human creatures and cause dumbness and other physical disabilities. For proof of this we cite you to Matthew 9:32, 33 and Luke 9:38-42 and 11:14. They have power to cause humans to lose the power of sight and of hearing as well as speech. And as for holding a poor human for a long period of time in a bowed or bent condition of body, without ability to straighten up, they have power to do that, too. See Matthew 12:22 and Luke 13:11-16.

The prophecy said that so-called Christians would later be "giving heed to seducing spirits and doctrines of demons"; and so it is that religionists who believe their dead friends are not actually dead but are consciously alive in a fiery "purgatory" of soul torment are the victims of demon influence and power. Why? Because God's Word shows beyond contradiction that the dead are out of existence, and so unconscious to pain or pleasure. (Eccl. 9:5, 6; Ps. 115:17; etc.) Victims of demons, being under the influence of demon religion, often hear voices unheard by normal persons. Such voices they are made to believe are those of persons who have long been dead. But these voices are, in fact, the voices of unseen demons impersonating those who have died and doing so for the purpose of deceiving humans who are alive. A striking instance of this is the case of the witch of Endor at the time that King Saul of Israel disobeyed Jehovah God and visited her for predictions about the future. See 1 Samuel 28:7-15.

CONFINEMENT IN PRISONS AND CONCENTRATION CAMPS

Many inhuman practices among men have originated with the demons, for instance, imprisonment and torture. Such things are carried on only by those who have yielded to the Devil or demon religion. In confirmation of this, the first recorded instance of torture to be found in the Bible is assigned to the "prince of the demons", and it shows that he used religionists to inflict the torture, namely, upon a man of God by the name of Job. The Scriptures show that the Devil and his associate demons brought about first the destruction of Job's children and his property, and then caused his wife to add to his torment, and finally had three religionists come and indulge in a long tormenting harangue of the suffering man. All this was done for the purpose of turning Job away from Jehovah God and causing him to be destroyed as unfaithful to God. But the Devil's purpose in such torment failed against the integrity of patient Job. —Job, chapters 1-3.

Persons who yield to demon influence soon find pleasure in torturing other human creatures, and particularly torturing those who boldly give testimony to Jehovah's name and kingdom. In this regard we simply have to remind *Watchtower* readers of the many fiendish acts of abuse, torment and injustice heaped upon the inoffensive witnesses

of Jehovah by the Roman Catholic Hierarchy and their allies, the Nazis, Fascists and other religious totalitarian groups, as well as the Greek Orthodox clergy in Eastern Europe. Prisons, labor camps, and the ghoulish concentration camps have become places of torture of Jehovah's witnesses and others, notably since the late Hitler seized control in Germany in 1933 and signed a concordat with the pope of Vatican City. All of such imprisonment and torture by humans results from the influence and power of the demons exercised over people by the practicers of demon religion.

God's law given to his ancient people by the hand of Moses made no provision for inflicting punishment upon creatures by imprisonment or concentration camps of torture. The first mention of such places of restraint and torment to be made in the Bible is attributed to the demon-worshiping Egyptians, in connection with God's innocent servant, Joseph, who was framed by a designing Egyptian woman. Egypt held many captives in the "dungeon" or "house of the pit". (Gen. 40:15 and 41:14; Ps. 105:17, 18; Ex. 12:29, *margin*) Since such things went along with demon-worship, it is plain that such means of imprisonment and torture originated with Satan, "the prince of the demons," and doubtless the "spirits in prison" mentioned at 1 Peter 3:19, 20 are disobedient angels that are so held by Satan and his invisible demon organization.—Gen. 6:1-8.

The Philistines on the Mediterranean seacoast worshiped demons, and these were the ones that pút Jehovah's servant Samson in prison and forced him to indulge in heavy labor. (Judg. 16:21-25) When ten of the twelve tribes of Israel turned unfaithful and fell away from God by reason of copying their demon-worshiping neighbors, they became the victims of demons and thereafter followed the Devil's lead by setting up and maintaining prisons in which to confine Jehovah's faithful prophets and servants. (1 Ki. 22:26, 27) Even the rest of Israel as incorporated in the kingdom of Judah began adopting this practice. Hence we read of the Judean king Asa, after he became unfaithful and took up demon-worship: "Asa was wroth with the seer [a prophet who acted as a witness of Jehovah], and put him in a prison house [a house of torture, as Young's translation puts it]; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time."—2 Chron. 16:10.

True to form, the demon-worshiping king of Assyria overpowered the king of Israel and put him in state's prison. (2 Ki. 17:4) Yes, the demon-worshiping enemies distinguished themselves by gathering God's people into the pit and dungeon. Hence the ruler of the dominant world power Babylon imprisoned the Jews and put them on strict prison fare. (Isa. 24:22, *margin;* Zech. 9:11; 2 Ki. 25:27-30) Zedekiah, the unfaithful, demon-religious king of Judah, imitated the heathen and maintained torture places or "stocks" in Jerusalem and in these places the prophet Jeremiah was held in prison. (Jer. 20:2, 3) Why, this same demon-worshiping king of Judah had this faithful prophet of God thrown into a filthy, miry pit, but from which God caused him to be rescued.—Jer. 37:16 and 38:6-13.

Even Christ Jesus, the holy and innocent one, was, at the instance of religionists, put temporarily in prison, tortured and disgraced. (Isa. 53:8) So the practicers of the "Jews' religion" in apostolic times maintained prisons and committed Christ's disciples to such prisons and places of torture. (Acts 5:17-25; 8:3; 22:4, 19; 26:10) It was to please such Jewish religionists that King Herod Agrippa I had the apostle Peter imprisoned, chained between two prison guards.—Acts 12:6, 7.

Political states that practice forms of totalitarianism are under the control of demons and practice their ideology. Hence, as in times of old, Jehovah's witnesses of today have suffered great indignities, including imprisonment and torture in many lands. Examples of such punishment and imprisonment of Jehovah's witnesses have been found in these last two decades right here in the United States, including New Jersey, and up north in Quebec province, Canada, as well as in Germany, Greece, and like places.

Practicers of demon religion exalt the political state today even as they did in times past, when the politicians and demon religionists acted together to punish Jehovah's faithful servants like Daniel's three companions, Shadrach, Meshach and Abed-nego. (Dan. 3:8-27) Today the demon-religionists, particularly the Roman Catholic Hierarchy and Greek Orthodox clergy, induce political lawmaking and law-enforcing bodies in various lands to inaugurate certain requirements of their citizens which true conscientious Christians cannot obey and at the same time hold true to God. It may be that such religious, political rulers utter the prayer that Jesus taught in the sermon on the mount to pray concerning God's kingdom, yet not one of them does so sincerely and consistently, for they persecute those who faithfully preach that kingdom, and by their political ambitions they show they have no sincere desire to have such prayer answered. They are blindly in the dark as to God's purpose, and so yield to the influence and power of demons.

Now in these last days just before the battle of Armageddon, Almighty God is putting these truths plainly before the people. He is doing this as a warning to them. All persons now hearing the warning message will show by their course of action henceforth the side they are on. The Son of God now reigning is separating the people of good-will, his *sheep,* from the demon-controlled people, the *goats.* All those who will hear the warning and heed it will flee from demon religion to the place of safety under Jehovah's Theocratic organization. All those who refuse to hear and obey will find the same fate as that of the Devil and his wicked angels.—Matt. 25:31-46 and 24:16.

Cleverly disguised demon-religion is a snare and a racket, taking its source with Satan the Devil, the leader of the demons, and is forced upon the people by demons and religious leaders. It is the snare of the Devil in which to catch people wholesale. It is the racket of false religious leaders to rob the misguided people. All the practicers of demon-religion will find no place of safety or escape during the battle of Armageddon. The scripture distinctly says that "they shall not escape". (1 Thess. 5:3) The only place of protection and safety is for those who put their trust entirely in God and in Christ his reigning King. All who would find the place of safety remember the proverb: "Whoso putteth his trust in Jehovah shall be safe." (Prov. 29:25, *Am. Stan. Ver.*) They faithfully study and practice the Bible teachings so as to put up spiritual armor against the demons, as advised by the apostle who writes: "Put on

the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."—Eph. 6:11, 12, *Am. Stan. Ver.*

JEREMIAH, FAITHFUL PROPHET TO FAITHLESS NATIONS

"BEFORE I formed you in the womb I knew you, and before you were born I set you apart, I appointed you a prophet to the nations." Both startled and staggered by the solemn words and the load of responsibility they carried, young Jeremiah's response feelingly burst from his lips: "Ah, Lord GOD! I cannot speak; for I am only a youth." Perhaps others think mature age a must for God's ministers. Let them listen to Jehovah's reply to Jeremiah: "Do not say, 'I am only a youth'; for to all to whom I send you shall you go, and all that I command you shall you speak. . . . See! I put my words in your mouth; this day I give you authority over the nations and kingdoms, to root up and to pull down, to wreck and to ruin, to build and to plant. . . . I make you this day a fortified city, an iron pillar, and a bronze wall, against the whole land—the kings of Judah, its princes and priests, and its common people. They shall fight against you, but they shall not overcome you; for I am with you to deliver you."—Jer. 1:5-10, 18, 19, *An Amer. Trans.*

Jeremiah quickly proved that his first words of protest were no excuse to cover over any lazy lack of zeal. In that same year of 647 B.C. this youthful son of Hilkiah, a priest at Anathoth, started passing on the words God put into his mouth. Undismayed by the kings, princes, priests and common people that ganged up on him, the prophet's fiery denunciations and warning cries rang out in the streets of Judah and Jerusalem. For forty years prior to Jerusalem's fall he plugged away at his commission to root up and pull down, wreck and ruin the false religious practices of faithless backsliders; but at the same time he did not forget to build and plant as he told of a return to God's favor. During the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah, the prophet exalted Jehovah as God above all. (Jer. 1:1-3) "Jeremiah" means "Jah is high".

But Jehovah was not exalted by Judah's populace. Two evils stand out: they have forsaken Jehovah the fountain of living waters; they have hewn out their own cisterns, leaky, broken cisterns. The nation planted a noble vine has turned degenerate. Innocent blood stains pious religious skirts. Priests and prophets prattle about God, but are falsifiers and deceivers, extortioners and judgment-perverters. The people? They love to have it so. Moreover, because of lip-service to God the hypocrites brazenly brag: "We are delivered to do all these abominations."

Delivered? Yes, to fall by sword and famine and pestilence! Jeremiah warns against the breathless idols of wood and stone, warns against the wishful thinkers that chant "Peace, peace; when there is no peace", warns of the calamitous destruction sure to come. Why, as a potter shatters a useless vessel Jehovah will break Judah and Jerusalem. But Judah's evil ways are as unchangeable as the tawny leopard's spots. Their hatred boils over against this calamity-howling Jeremiah. His fellow townsmen in Anathoth threaten his life, his own brethren of his father's house form a mob against him, and Pashur the temple governor beats the prophet and clamps him in stocks. So discouraged is the persecuted prophet that he momentarily determines to speak no more in Jehovah's name, but fiery zeal soon consumes that thought: "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jeremiah chapters 2 to 20.

But during this first eighteen years of his prophesying Jeremiah had one comforting association, and that was with King Josiah. The prophet had been preaching for five years when Josiah found the book of the law in the temple, and doubtless he co-operated with the king in suppressing demonism. Baal-worship was banned, idols destroyed, false priests put down, and even Tophet in the valley of Hinnom where parents burned children to Molech was defiled. But the reformation was from force rather than from the hearts of the people, for upon Josiah's death the idolatrous rites were reborn. And with the return of demon religion came renewed persecution of Jeremiah.—2 Ki. 22:8-10; 23:1-25.

Jeremiah stationed himself in the court of the temple and called upon the people to amend their ways and obey God's words sounded through his faithful prophets, that Jehovah might turn from his pronouncement to destroy Jerusalem. Stung by the truths of Jeremiah's words, the religious leaders roused the rabble into mobs and sought the prophet's life. A trial was held; the priests and prophets pushed charges of sedition, demanded the death penalty; Jeremiah made his defense as God's prophet and warned against their bringing his innocent blood upon the nation, saying: "Know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears." The pointed words must have pricked more than one conscience, for the verdict addressed to the priests and false prophets by the princes and people was: "This man is not worthy to die."—Jeremiah 26.

In the fourth year of King Jehoiakim Jeremiah looses a prophetic blast that shakes not only faithless Judah but also faithless nations round about. The gist of it is that for twenty-three years Jeremiah has risen early and spoken faithfully, warning to turn from evil ways, to go not after false gods, to cease provoking God's wrath. But because the backsliding nation of Judah did not hearken, it will go captive to Babylon and Jerusalem will be desolated seventy years. The wine cup of God's fury will go to other nations, and they shall certainly drink thereof. Even mighty Babylon will topple to perpetual desolation. The slain will litter the earth from end to end. (Jeremiah 25) It was in this same year that Jehovah commanded Jeremiah to have written in a roll all his prophecies of the past twenty-three years, and this was accomplished through the assistance of Baruch as secretary. When Baruch later read this scroll publicly it was

taken from him, read to King Jehoiakim, who burned it. But his book-burning fails to snuff out the message: Jeremiah dictates another roll, which contains the same prophecies and more.—Jeremiah 36.

It was during Jehoiakim's reign that control of Judah passed from Egypt to Babylon. In 625 B.C. Nebuchadnezzar overthrew Assyria's capital Nineveh and smashed the Egyptian army at the battle of Carchemish at the Euphrates river. Jehoiakim later rebelled against Nebuchadnezzar, failed, died, and while his successor Jehoiachin reigned the city fell to the Babylon monarch and many thousands of important and essential Israelites were taken captive to Babylon, including Jehoiachin, in 618 B.C. Zedekiah, Judah's last king, was placed on the throne; and it was during his reign that Judah yearned for an alliance with Egypt to throw off the Babylon yoke.

It was in this perilous maelstrom of international intrigue that Jeremiah had to prophesy—a message of doom to his native land, a message that brought him hatred and scorn, persecution and violence. But he stood faithful in the midst of faithlessness. He made yokes of wood and sent them to foreign kings to symbolize servitude to Babylon. And when lying Hananiah broke Jeremiah's yoke of wood after saying that within two years Jehovah would splinter the yoke of Babylon from Judah's neck, Jeremiah made a yoke of iron, and told Hananiah that within a year he would die. In two months the false prophet was dead. But still Zedekiah and the princes trusted in Egypt's power to break the Babylon shackles, and an alliance was thereafter concluded between Judah and Egypt.—Jeremiah chaps. 27, 28; Ezek. 17:12-21.

The alliance caused the brewing crisis to boil over into war. In the year 609 B.C. Nebuchadnezzar's armies besieged Jerusalem. Jeremiah did not enlist as an army chaplain to work the Judean soldiers into a frenzy for slaughter, nor did he compromise or soft-pedal the message in view of the national emergency; he bluntly cried out to the king himself that Judah's weapons would be powerless against Babylon, that the inhabitants of the city, man and beast, would be smitten, that those not falling by sword or famine or pestilence would go captive to Babylon. Those surrendering to Babylon would live; otherwise, take death or captivity. —Jer. 21:1-10; 2 Ki. 24:20; 25:1.

At this time, when the Babylonian threat is acute, Zedekiah and the princes and the people enter into a covenant to proclaim liberty to any slaves who were Hebrews; but when the besieging troops make a temporary withdrawal to beat back an Egyptian rescue army the Jews violate their covenant by re-enslaving their former servants. This fuel fires Jeremiah into a fresh prophetic outburst against the faithless hypocrites: "The Chaldeans shall come again, and fight against this city, and take it, and burn it with fire!" (Jer. 37:5-10; 34:8-21) Then, while the siege was lifted, Jeremiah sought to make a business trip to Anathoth, was seized by the princes, who accused him of trying to desert to the Chaldeans. He was beaten and cast into a dungeon. Thence the prophet is taken before Zedekiah, restates the message of doom against the city, points to the only way out, and is thereafter confined to the guard-court. —Jer. 37:11-21.

Even in confinement Jeremiah preached, despite the mounting tension in the city due to the return of Babylon's besieging army. The princes wail to the king: "We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people." Weak Zedekiah whines: "He is in your hand: for the king is not he that can do any thing against you." Into a miry cistern the prophet is flung to die, but rescue from the stifling filth comes when the Ethiopian Ebed-melech intercedes for him and raises him from the mire. Again Jeremiah abode in the court of the prison, and there he remained till Jerusalem fell, in 607 B.C.—Jeremiah chapter 38.

With the fall of Jerusalem the commission given to Jeremiah when he was but a youth forty years before was about fulfilled. He did do some additional preaching. He was set free and allowed to remain in the land with a few of the poorest inhabitants, not going into Babylonian captivity with the majority of the surviving Judeans. Two months later, despite Jeremiah's warnings, the people flee Judah to take refuge in Egypt, and they force the prophet to accompany them to Tahpanhes. While there he continues to denounce the idolatries of the Jews and warns that the Chaldean armies will even penetrate into Egypt to wreak destruction, overthrowing Pharaoh-hophra. The manner of his death is not known, though there is a tradition that he was stoned by the Jews in Tahpanhes, Egypt. —Jeremiah chapters 39-44.

Jeremiah not only faithfully spoke the words Jehovah put into his mouth, but also recorded them. He wrote the prophetic book that bears his name, also the book of Lamentations that vividly recalls the horrors of the siege of Jerusalem and bewails the calamitous ruin that is to remain for seventy years, and there is strong evidence that points to Jeremiah as the compiler of First and Second Kings. Surely Jeremiah was a faithful prophet to faithless and unrepenting peoples and nations. From youth till old age and death (the prophetic book that bears his name embraces a period of sixty-six years), he prophesied during troublous times, and with undismayed countenance faced his persecutors and pronounced their doom from Jehovah.

Likewise Jehovah's witnesses today foretell the immediate future by crying out to both Christendom and Heathendom the prophecies in God's Word that show Jehovah's battle of Armageddon to be close upon this present generation. Like Jeremiah, they are faithful to their commission to preach to all nations. And all the worldly nations run true to their typical forerunners, proving faithless to God and hardened against repentance.

Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit. Many are the afflictions of the righteous; but Jehovah delivereth him out of them all. Jehovah redeemeth the soul of his servants; and none of them that take refuge in him shall be condemned.—Psalm 34:18, 19, 22, *A.S.V.*

FIELD EXPERIENCES

RADIO STATION WBBR OFFERS REAL EDUCATION

This letter from a Harvard graduate to the Watchtower radio station in New York city proves that the wisdom of this world fails to satisfy, but that examination of Watchtower literature proves it a faithful dispenser of the satisfying wisdom from above.

"I graduated from Harvard University this summer and for the first time I began reading the literature of Jehovah's witnesses. I became so interested that I spent the remainder of the summer studying the Bible and your literature, trying to find something wrong with it. I realized, as a student of history while at Harvard, that the world has been progressively deteriorating and that the confusion of religion hasn't helped any. I spent 3½ years in the navy and saw the pitiful state of humanity in foreign countries. I also noticed the filthy practices of Catholic missionaries, especially those I saw in China. They would come aboard our ship, eat our good food, and then offer us 'relaxation' with Chinese women they knew. I wondered just what was wrong with Christianity, that priests were so degraded. I had suspected such when I undertook a study of the history of the Catholic and Protestant churches. The Inquisition, the Great Schism, the Thirty Years' War, etc., all convinced me that religion as a whole 'stank', to put it brutally. Therefore I was practically an atheist till this last summer. I am now absolutely convinced of the truth of the Bible, the *only* truth as it is presented by Jehovah's witnesses. I have tried in vain to find a single thing wrong with Jehovah's witnesses and Bible truth, as opposed to the stupid, twisted and unscriptural stand taken by religion. I only regret that more people do not read the Watchtower literature first and reserve judgment on Jehovah's witnesses, instead of hastily casting it aside. People are offered perfection as opposed to their stupid existence on a very imperfect earth today, and they brush it aside. Just how ignorant can people get?"

PERSISTENCE IN PREACHING

The constancy of the preaching of Jehovah's witnesses impresses people of good-will, as is shown by the following experience of one of Jehovah's witnesses in Chile.

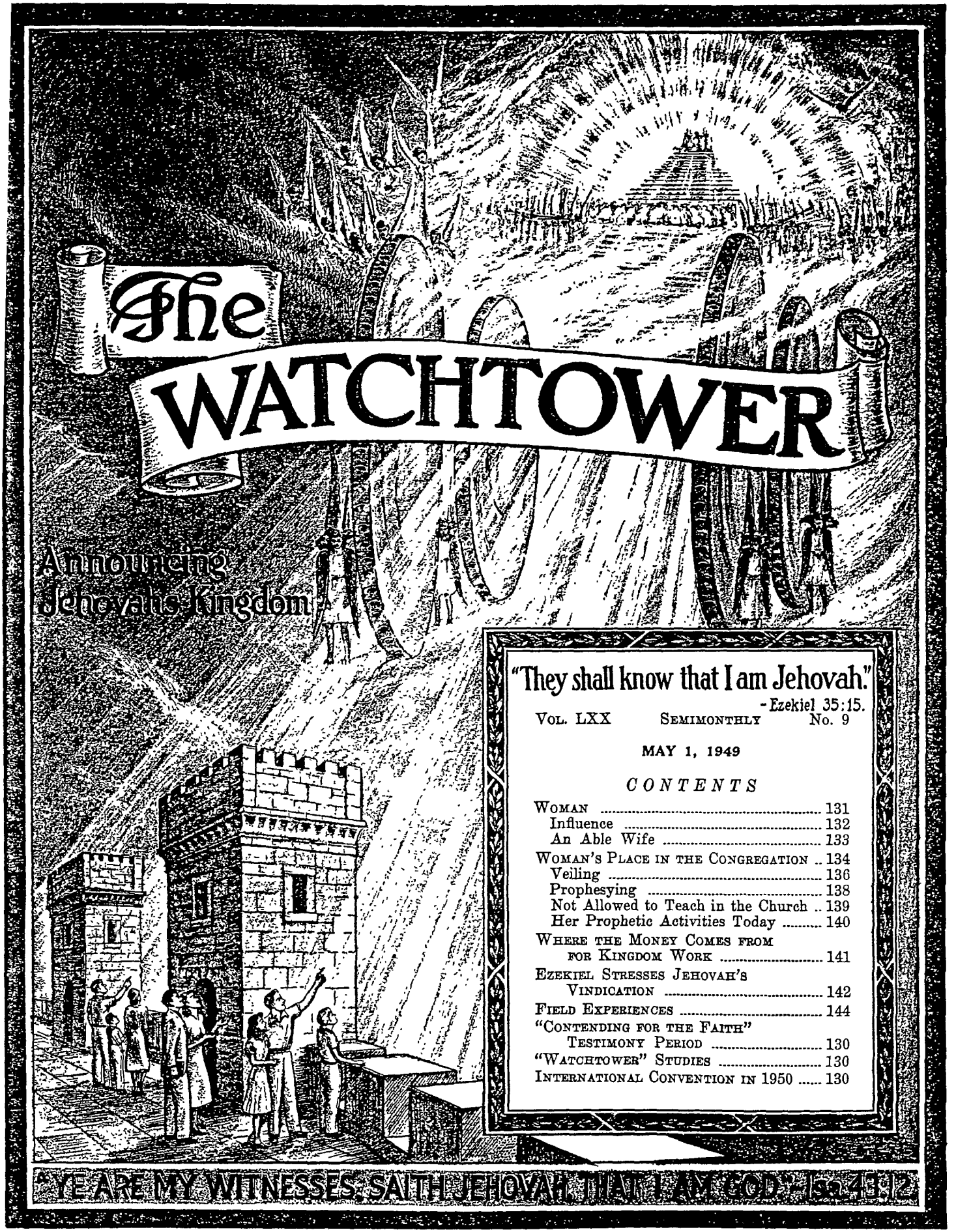
"After covering one question at one of my weekly back-call book studies, I heard a knock on the door. A moment later a well-dressed lady was admitted to the room. I noticed that she glanced at *'The Truth Shall Make You Free'* book lying on the table. Somehow sensing that she knew something about it, I explained that we were having a Bible study. She said she had the same book. Someone had left it with her over a year ago. She also had talked to the witness, but she had not read any more in the book because we believed that Mary had other children after the birth of Jesus, and the Catholic Church teaches that she was a virgin before and after the birth of Jesus. After I showed her proof in the Bible of the truth on the matter she seemed more convinced and began asking many questions. After understanding that the Bible was the Word of God and all Bibles are the same whether Catholic or Protestant, she began to show her lack of real faith in the Catholic doctrines and to manifest her disgust for the formalism and hypocrisy in the church. Then I asked her where she lived, as perhaps she would like a Bible study in her own home. She told me it was only a few blocks away. I wondered why I had not found her while preaching from door to door; so I checked my door-to-door record as she looked on. She asked, 'What is that?' I said, 'Oh, this is a record of what happens at each house when I preach from door to door.' She said, 'Oh, when you were at my door I sent the maid out to tell you that I was sick, but that I had one of your books anyway.' The record read: 'Lady ill, has *"Truth"* book. Call again.' She said, 'Why do you keep a record?' I told her that I intended to call back on her sometime and see how she liked the book. She said, 'Oh, you people persist, persist, persist; but that is the thing I like about you.'

"After a very pleasant discussion, with the willing assistance of my regular study, who certainly gave good testimony to the truth, a study was arranged for the following week in the visitor's own home. Now a study is held weekly."

SHOWING NEIGHBOR LOVE IN THE NETHERLANDS

The apostle Paul said that he became all things to all men to win them to Christ. Christian ministers today become many different things to assist others to a knowledge of the truth. Even becoming baby-sitters, as the following experience from the Netherlands shows:

"I went out in the field service to distribute handbills for a public lecture. Upon my knocking at the door a woman opened the door and in my testimony I asked her whether she would like to come to hear a good Bible lecture on 'Paradise Earth—Man's Permanent Home' She retorted, 'What about my kids! Are you going to take care of them?' I said, 'Yes, madam, with much pleasure.' Surprised, the woman asked, 'Are you in earnest?' 'Of course! If you desire to attend this lecture that is of vital importance to you, I will be glad to arrange that your children are taken care of.' I proposed that on Sunday night two ladies would come to her home on bikes and that one of them would watch the children while the other lady would accompany her to the lecture. After this conversation she invited me to come in. She was Roman Catholic and wanted to know the truth. I showed her the book *'The Truth Shall Make You Free'*, and because it had just started to rain I remained and told her many things about the Bible, for about an hour. When I left she reminded me of my promise. Upon meeting with other publishers I found two sisters that were willing to help the person of good-will. During the public lecture she listened very attentively and after the conclusion she asked the speaker several questions. The next day I again visited her and started a book study. She said that she wasn't able to attend the *Watchtower* study after the lecture. I then told her that once more I could make a similar arrangement to give her an opportunity to attend the study in the Kingdom Hall. 'No,' she said, 'I will make my own arrangements.' The next time she came, accompanied by her four children. Now she attends regularly, despite many difficulties. Some months later on we had a circuit assembly and my person of good-will attended it. Since I was working in the cafeteria I could take care of her five-year-old son, because—she was going out into the field service for the first time!"



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

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MAY 1, 1949

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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ALL 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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"CONTENDING FOR THE FAITH" TESTIMONY PERIOD

The best way to contend and put up a defense for something is to advance it. That is what Jehovah's witnesses will do with the faith of God's kingdom during June. Appropriately this month has been termed "Contending for the Faith" Testimony Period, and the aggressive weapons to be specially used from house to house and on all suitable occasions will be the three latest bound books published by the Watchtower Society together with the booklet *The Kingdom Hope of All Mankind.* This combination will be offered the people as a special combination on a contribution of $1.00, American money. The worsening world situation, with the hosts of atheism, disbelief and immorality steadily making greater inroads, calls for our unceasing and courageous contention for the faith once for all delivered to the saints. We who have it should help others get it and become able to contend for it and put the enemy to flight. *Watchtower* readers, will you join us in this during June? Communicate now with us if you need instructions and references to be able to be at the side of other faithful warriors contending shoulder to shoulder. A report? Yes, we are interested to have you submit one showing the good fight you have put up.

"WATCHTOWER" STUDIES

Week of June 5: "Woman,"
¶ 1-19 inclusive, *The Watchtower* May 1, 1949.
Week of June 12: "Woman's Place in the Congregation,"
¶ 1-16 inclusive, *The Watchtower* May 1, 1949.
Week of June 19: "Woman's Place in the Congregation,"
¶ 17-33 inclusive, *The Watchtower* May 1, 1949.

INTERNATIONAL CONVENTION IN 1950

The *Watchtower* magazine takes great pleasure in announcing that the 1950 International Convention of Jehovah's witnesses will be held in New York city beginning Sunday, July 30, 1950. The convention will be of eight days' duration, ending Sunday, August 6, 1950. A cordial invitation is extended to the *Watchtower* readers in every nation and to all of Jehovah's witnesses throughout the world to come to this Christian assembly. Early announcement is made now so that all persons of good-will can begin making plans to be in New York city on these dates. Those coming from foreign countries will have to book passage on airlines and steamships well in advance because usually there is heavy traffic at that season of the year. Such will also require visas, and it is suggested that they contact the local Branch offices of the Watch Tower Society for information or assistance in this regard. The Society wishes to help everyone in this way if he wishes to attend the convention.

By the Lord's grace, this assembly of Jehovah's witnesses will be outstanding. Arrangements will be made to have representatives come from most of the Society's Branch offices.

Probably many persons from foreign lands will want to travel in parties, and it would be well for anyone coming to the convention from other countries to notify the Branch office if he wishes to travel in company with other delegates from his own country. Parties can be arranged and probably the accommodations will be obtainable from the same transportation company. Now is the

(*Continued on page 144*)

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXX MAY 1, 1949 No. 9

WOMAN

"A gracious woman wins respect."—Prov. 11:16, An Amer. Trans.

"JEHOVAH God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man." So reads the simple account of the creation of womankind, at Genesis 2:21, 22, *American Standard Version*. Jehovah made woman and gave her to man. She was out of the man, and she belonged to him. When she was introduced to man, he said: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman [*Hebrew:* Ishshah], because she was taken out of Man [*Hebrew:* Ish]." The man therefore accepted her as his wife and took her under his care, recognizing her as his own flesh and so giving her the same attention as his own flesh. —Gen. 2:23, 24.

[2] The Creator knew the purpose for which he made woman, and this divine purpose determined the woman's relationship to the man. That man's appreciation of her might be full and proper, God let him know that man was alone of his kind and that he needed a counterpart, a helper. As the account says: "And Yahweh God said, It is not good that the man should remain alone,—I will make for him a helper as his counterpart. Now Yahweh God had formed from the ground every living thing of the field and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and whatsoever the man should call it—any living soul, that should be the name thereof. So the man gave names to all the tame-beasts and to the birds of the heavens, and to all the wild-beasts of the field, —but for man had there not been found a helper as his counterpart." So the Creator made woman to fill a certain relationship to man. (Gen. 2:18-22, *Rotherham*) To this end he built her a certain way. Her body structure in itself indicated how she was to serve as his counterpart, in a helpful way. Consequently God did not leave her alone, but he made the day of her creation her wedding day. She had been taken from man's side, and by man's side she belonged as his helper. Being built up from a rib under his arm, she was a close helper for the stronger man to love, guide and care for as part of him.

[3] God gave precedence to man by the time-order of his creation. The Jewish-Christian writer Paul gives due weight to this fact, saying: "For Adam was formed first, and then Eve." (1 Tim. 2:13, *An Amer. Trans.*) The man already had responsibility toward the lower animals, but when God gave him a wife, an additional responsibility came upon the man, this time toward a creature like him, a woman. He could not shift the burden of this responsibility which the Creator had put upon him as the man of the married couple. No, he must answer to God as to how he took care of this responsibility. He must honor the position in which God placed him. Correspondingly, the woman was brought under an obligation when she was given to man. She could be a real assistant to him. As to how she met her obligation for which she had been created, she, too, must answer to God. "For," says Paul, "man was not made from woman, but woman from man, and man was not created for woman, but woman was for man."—1 Cor. 11:8, 9, *An Amer. Trans.*

[4] To have the divine approval, each one of the couple must harmonize with the divine arrangement and do so gladly and with gratitude. Then there would be no friction between them, but joyous companionship. God did not create them for tension to exist between them as opposites. He made them to fit into each other's lives, for their mutual benefit and to the glory and pleasure of their Maker. That called for love between them. God made them to love each other and thus to serve each other, each one respecting the other's position. Together, they must love God, keeping his commands and fulfilling the divine mandate he gave them: "Be fruitful, multiply, fill the earth, and subdue it; have dominion over the fish of the sea, the birds of the air, the domestic animals, and all the living things that crawl on the earth!"—Gen. 1:28, *An Amer. Trans.*

[5] What would have resulted had that first human pair kept loving their Creator and loving each other? The divine mandate would by now be nearly fulfilled

1, 2. How was woman's relationship to man originally determined?
3, 4. What responsibility must man fulfill? What obligation woman?
5. What might have been mankind's and earth's condition today?

and the earth would be teeming with perfect men and women, living in blissful wedlock and with children born in righteousness and perfection. Sin and death would not now be the inheritance of such children from birth. Wherever people dwelt, there paradise would be, or the process of converting their land to a part of paradise would be under way. The fear of mankind would be upon all the lower animals, and these would yield to the dominion of man as their recognized master.

6 Responsibility for this desirable condition's failing to be true on earth today God's Word lays at the feet of the proper one. No; not at the feet of the woman. True, she was the first on earth to yield to the tempter and to disobey God and thus sin. But sin could not pass to all humankind by Eve alone as a sinner. Why not? Because the woman could not of herself give life to children. God had not constructed woman that way. He made her to provide the fleshly body for offspring and to nurse them. But to the man it was that God gave the power to impart the sperm of life to his offspring which he could have by woman. It was therefore only the man Adam that could cause sin and death to pass down to all his offspring. How? By choosing the way of sin before ever becoming their father. Suppose Adam used the deceived and sinful Eve as his wife to mother the children he wanted. Yet if he refrained from sin, his offspring would not necessarily be shaped in iniquity and born in sin because of being born from Eve. Jesus was born from the Jewess Mary under the Mosaic law which condemned her and all Jews as sinners. Still he was not born a sinner, condemned to die. (Gal. 4:4, 5) No, it was not the condition of the mother, but that of the father, which determined whether the offspring would be free from imperfection, sin and condemnation to death. What, then, if Adam joined his wife Eve in sinful disobedience to God and came under the death sentence and, after that, became father to our race? Why, he would cause sin and death to spread to all his offspring.

7 Hence the state of the future race lay, not with the woman, but with the man. To the man, not to the woman, the Bible charges the responsibility, saying: "Through one man sin came into the world, and death followed sin, and so death spread to all men, because all men sinned." "For since it was through a man that we have death, it is through a man also that we have the raising of the dead. For just as because of their relation to Adam all men die, so because of their relation to Christ they will all be brought to life again." (Rom. 5:12 and 1 Cor. 15:21, 22, *An Amer. Trans.*) It was not because Adam was deceived by the tempter, as his wife Eve had been. It was because of willful selfishness that Adam broke God's law and took the way that brought sin to a world of people and consequently death. For this reason divine justice, if it was to release Adam's offspring from the condemnation and death they inherited, must demand that another perfect man like the original Adam die for them to cancel the penalty. That is what Jesus Christ did, being born, indeed, of an imperfect Jewish virgin, but with the perfect Life-giver, Jehovah God, as his Father, not Adam.

6, 7. To whom does the Bible lay responsibility for failure? Why?

INFLUENCE

8 When explaining to God why she ate the forbidden fruit, the woman said: "It was the serpent that misled me, and so I ate it." Did God her Judge excuse her for being deceived and did he overlook her running ahead of her husband, eating, and then speaking to him to induce him to eat? We can judge from the divine sentence. "To the woman he said, 'I will make your pain at child-birth very great; in pain shall you bear children; and yet you shall be devoted to your husband, while he shall rule over you.' And to the man he said, 'Because you followed your wife's suggestions, and ate from the tree from which I commanded you not to eat, Cursed shall be the ground through you, in suffering shall you gain your living from it as long as you live; . . . By the sweat of your brow shall you earn your living, until you return to the ground, since it was from it that you were taken; for dust you are, and to dust you must return.'" —Gen. 3:13, 16-19, *An Amer. Trans.*

9 For Adam and Eve and their offspring that meant the loss of the paradise garden. To the woman it also meant painful childbearing. At the same time the man she would cleave to as husband would rule and act the master over her in a way that Adam would never have done had they remained innocent and perfect in the paradise of Eden. This has meant for the woman not only suffering as a mother but also much unjust suffering at the hands of the man. He has often exercised an oppressive rule over her and displayed his mastery in a tyrannical way. But what about the woman's seed who is to bruise the Serpent's head? (Gen. 3:15) Would its birth and the introduction of Christianity result in any relief from man's rule and mastery over the weaker human vessel? We shall see.

10 In answer to the Devil's challenge, God let Adam and Eve live to bring forth children outside of Eden. This was in order to test the faith of their children in God and to prove the integrity of these children toward God in the midst of a world of temptation under the invisible rule of the great tempter, the deceptive Serpent Satan the Devil. Those showing faith and keeping their integrity toward God would please him. These would provide a strain of the human family to which the Deliverer, the Seed of

8, 9. Was woman excused for being deceived? What shows whether? 10, 11. (a) Why did God let Adam and Eve live outside Eden? (b) Why and how must Eve's daughters guard against her rule of action?

God's *woman,* could attach himself and be born as a man and become the Savior Jesus Christ. What kind of wife Eve was to Adam outside of the garden of Eden we have no details to show. In Eden she had departed from being a real help to him. She used her influence to his downfall, by not recognizing his priority of position but deciding her course without first consulting him as the one who had been given God's law and by then influencing her husband to join her in disobedience. As the proverb says: "A good wife is an honour to her husband: a shameless wife rots all his strength away." (Prov. 12:4, *Moffatt*) By her course Eve did not retain honor or win respect for herself. The rule of action that she followed both toward God and toward man made her like a cancer in the man's bones. It is against this same rule of action that her daughters must guard if they do not want to fail of gaining everlasting life that God has opened up for humankind through the Seed of his *woman.*

[12] In keeping with the Creator's original purpose in providing woman, her effort should always be to help man. But noting her place in God's arrangement and noting the influence she wields with man, Satan the Devil has made it his business to use her in influencing man to depart from obedience to Jehovah God. Many women with a fear of God and with faith in the wisdom of his arrangements have nobly resisted the crafty effort of the Serpent to use them wrongly to man's hurt. These have gained respect of God-fearing men, and God's Holy Record mentions a number of them with honor. In God's arrangement of human relations, woman's may be a secondary place; hers may be a subordinate role, but as a wife, mother, sister, daughter, she has been privileged to wield a quiet, modest influence that has been powerful with man for good.

[12] The apostle Paul writes: "A man ought not to wear anything on his head, for he is the image of God and reflects his glory"; and that is why God dealt primarily with men and why his written Word relegates womankind to the background and brings comparatively few of them individually to view. But those who have shown humble respect for the arrangements of the Most High God he, in his turn, has respected. Thus, by being submissive, trustful, and anxious to do their part within the sphere that God prescribed for them, they have gained more of God's favor and man's wholesome respect than if they had tried to assert themselves and to take the lead and force themselves into notice and into the commanding position. They have realistically considered their sex and what God's Word has to say regarding it. Without complaining at the inferior role they have been assigned to play, they have made the most of their situation to work with the male servants of God. Thus they have pleased God and not gotten in the way of his good purpose. So he has been pleased to use them in an honorable way.

12. Why have women been submissive? and with what gain?

[13] Abraham's wife Sarah is the first one after Eve to be set forth by name as a right example to the daughters of Eve. Sarah did not rebel against her husband's being head over her because he was the man, did she? She did not feel deprived of rights and so, feeling injured, refuse to lend him her help in serving Jehovah's purposes, did she? To ask these questions is to answer them. Now, Sarah's husband believed. But a woman who believes and who wants to help her unbelieving husband get the Kingdom truth is under a great handicap if she is forbidden to preach the truth to him or to discuss it with him. Yet she still has a way of influencing him and possibly winning him to the truth. How? By a proper subjection to him as her man and also by letting her faithful Christian conduct speak for itself. By submission, sometimes even under an injustice, she would not hinder or prejudice her husband against accepting the truth. The apostle Peter is talking about the merit of suffering unjustly according to God's will when he discusses women with unbelieving husbands to show the silent influence they can exercise, and then uses Sarah as an example of faithful and helpful submission, saying:

[14] "For when Christ suffered for you, he left you an example, and you must be following his footsteps. In the same way, you wives must be submissive to your husbands, so that even those who will not believe the Word may be won over without a word by the behaviour of their wives, when they see how chaste and reverent you are. You are not to adorn yourselves on the outside with braids of hair and ornaments of gold and changes of dress, but inside, in the heart, with the immortal beauty of a gentle, modest spirit, which in the sight of God is of rare value. It was in this way that the holy women who long ago hoped in God adorned themselves. They were submissive to their husbands. Thus Sara obeyed Abraham by calling him 'lord'. And you are daughters of Sara, if you do what is right and yield to no panic."—1 Pet. 2:21 and 3:1-6, *Moffatt.*

AN ABLE WIFE

[15] Now a woman who has to suffer at the hands of her unbelieving mate because of her devotion to God and his kingdom can return his evil with good and be truly a good wife by helping him to the truth. Certainly, then, a woman can be helpful to a believing husband all the more. Such a woman is a precious possession for a married man to have. King Lemuel gives a beautiful description of such a wife. He tells how she, in submission to God's judgment that man

13, 14 To whom does Peter use Sarah as an example? Why?
15-17. (a) Whom could a believing wife help all the more? (b) How does King Lemuel describe such a virtuous, able wife?

should thereafter have the rule over the woman, fulfills the good purpose for which God gave woman to man. Various translations render the opening words of King Lemuel's description of her in various ways: "Who can find a virtuous woman? for her price is far above rubies." (Prov. 31:10) "A worthy woman who can find? for her price is far above rubies." (*Am. Stan. Ver.*) This shows she is hard to find and is a rare occurrence; and here King Lemuel was talking about the chosen people of Israel in covenant relationship with Jehovah God. Yes, "a rare find is an able wife—she is worth far more than rubies!" (*Moffatt*) This fact should bestir the married women who today are Christians fully consecrated to God to be all the more such a kind of wife. *An American Translation* gives the description of her as follows:

16 "If one can find a good wife, she is worth far more than corals. Her husband puts his trust in her, and finds no lack of gain. She brings him good, and not harm, all the days of his life. She sorts out wool and flax, and works it up as she wills. She is like the ships of the merchant, she brings her food from afar. She rises while it is still night, and gives her household food, with a portion for her maidens. She examines a field, and buys it; with her earnings she plants a vineyard. She girds her loins with strength, and she makes her arms strong. She perceives that her work is profitable, so her lamp goes not out at night. She lays her hand on the distaff, her fingers grasp the spindle. She stretches her hand to the poor, she extends her arms to the needy. She is not afraid of the snow for her household; for her household are all clothed in scarlet. She makes coverlets for herself, her clothing is linen and purple. Her husband is known at the gates, as he sits among the elders of the land.

17 "She makes linen vests, and sells them, she supplies the merchants with girdles. She is clothed with strength and dignity, and she laughs at the days to come. She opens her mouth in wisdom, and kindly counsel is on her tongue. She looks well after her household, and eats not the bread of idleness. Her children rise up, and bless her—her husband also, and praises her: 'Many women have done well, but you have excelled them all.' Charms are deceptive, and beauty is a breath; but a woman who reveres the LORD—she will be praised. Give her the due reward of her work; and let her deeds bring her praise at the gates."—Prov. 31:10-31.

18 That entire description is a study in itself, and we are tempted to dwell upon it. Note that this woman who fears Jehovah (verse 30) is trustworthy. Her husband may depend upon her and never lose out by it. She is anxious to be of profit to him, materially, but especially spiritually. It is not just because she loves him but also because she fears Jehovah and wants to honor Him and serve His purpose. Hence, when her husband appears in public and takes his place among other men of note or prominence, he has nothing to be ashamed of on her account. She aids him in keeping his respectability. She knows he has his responsibilities. So she must take care of the responsibilities that fall to woman as a wife and mother. She does not try to pry into matters which he must hold confidential with men who are his clients or with whom he does business, but she respects the sanctity with which he conducts his affairs in faithfulness to outsiders relying upon him. She is not lazy, but if her work requires she is up before daylight and up late after nightfall and resorting to artificial light in order to see. While trusting in Jehovah, she is provident for the future; and rather than depend upon the charity of others, she seeks to be able to show generosity to the poor.

19 While her children do not, in foolish sentiment, institute such a thing as an annual Mother's Day to idolize her, they do appreciate the faithful services of a God-fearing mother. So every day they try to carry out the divine commandment: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." (Eph. 6:1-3; Ex. 20:12) Likewise her husband gives her praise, as her just due and to encourage her, for, whether she is possessed with outward charms and natural beauty or not, to him she is better than any other woman he knows. She has brains and, best of all, loyalty and the fear of God. This is a worthy woman.

18, 19. How do husband and children fare by her, and how respond?

WOMAN'S PLACE IN THE CONGREGATION

THE station of a wife is indeed a privilege. It was the station originally meant for all females as indicated in the divine mandate to Adam and Eve in Eden: "Be fruitful, multiply, fill the earth." But the married estate is not in itself, under the present evil circumstances, the ideal state of woman, now when the great test of serving God under difficulties and opposition is on, and it is a special privilege to be able to serve him in direct ways. The apostle Paul, while advising marriage in some cases, sets a more idealistic state before his Christian sisters when he says: "An unmarried woman or a girl is concerned about the Lord's work, so as to be

1, 2. In this evil world what is woman's ideal state, and why?

consecrated in body and spirit, but the woman who marries is concerned with worldly affairs, and how she can please her husband. A wife is bound to her husband as long as he lives. If her husband dies, she is free to marry anyone she pleases so long as he is a Christian. But she will be happier, in my judgment, if she remains as she is."—1 Cor. 7:34, 39, 40, *An Amer. Trans.*

[2] In singleness a girl or a widow can be just as fully occupied with good things to do as her married Christian sister, provided she occupies her body, mind and spirit in God's direct service. In the congregation of ancient Israel woman's position was an inferior one and there were limitations placed upon what she might take up as her occupation. Nonetheless, her position was far freer and more protected than that of pagan women who were not under the Theocratic law of Moses. Certainly, though, when Christianity came in, it lifted the position of women and enlarged their sphere of action more than anything else till then.—Gal. 5:1.

[3] Priests, Levites, kings in the nation of Israel? A woman could never hope to fill any of those positions. Priesthood was strictly for male members of the family of Aaron, and there were no such things as priestesses. The Levitical service at the temple was also confined to the males, those of the tribe of Levi. Likewise, the royal throne was reserved by Jehovah's kingdom covenant with David to the male members of the lineage of David. (Ex. 28:1-3, 43; Num. 3:1-10; 2 Sam. 7:1-17) Womankind could be only unofficial mothers and wives to these officials. But in the Theocratic congregation of Christians, women no less than men made up part of the holy nation to whom the priestly and royal promises were made. They were among the ones addressed when the apostle Peter wrote his fellow Christians and said: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." For in the same epistle the apostle addresses the wives and tells the husbands to be "giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life".—1 Pet. 2:9 and 3:1-7, *Am. Stan. Ver.*

[4] Think of the equalization between men and women that it meant before God when he inspired his apostle to write to Christians to say: "But now that faith has come, we are no longer in the charge of the attendant. For in Christ Jesus you are all sons of God through your faith. For all of you who have been baptized into union with Christ have clothed yourselves with Christ. There is no room for 'Jew' and 'Greek'; there is no room for 'slave' and 'freeman'; there is no room for 'male' and 'female'; for in union with Christ Jesus you are all one. And if you belong to Christ, then you are true descendants of Abraham and his heirs under the promise."—Gal. 3:25-29, *An Amer. Trans.*

[5] To the female as well as the male was allowed the privilege of accepting the true faith and of devoting oneself entirely to God and thereby being baptized into union with Jesus Christ. That meant becoming a son of God, a part of the "seed of Abraham" and an heir of God's promise. To the female believer as well as the male were opened up the same heavenly hopes and opportunities as "heirs of God, and joint-heirs with Christ", to gain the "first resurrection" and to live and reign with Christ a thousand years and to be priests of God and of Christ. (Rom. 8:16, 17; Rev. 20:4-6) They, equally with the male Christians, are "living stones" and are built up into the spiritual house in which God dwells by his spirit, that they might offer up spiritual sacrifices, acceptable to God by Christ Jesus. (1 Pet. 2:4, 5, *An Amer. Trans.*) So they, too, may serve God in this life, copying Jesus' example, suffering reproach with him, and praising Jehovah God daily. God does not withhold his adoption and his anointing with the spirit from them.

[6] There was no general segregation between the two sexes, but after Jesus' resurrection and ascension to heaven and down to the day of Pentecost they met together at Jerusalem. We read: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven . . . and they were all filled with the holy [spirit], and began to speak with other tongues, as the spirit gave them utterance." (Acts 1:14 and 2:1-4) Thus it came about that persons of both sexes spoke under inspiration. Likewise persons of both sexes kept on becoming believers, so that we read: "And believers were the more added to the Lord, multitudes both of men and women." Baptism in water was no more denied to them than was baptism with the holy spirit, and the testimony to this effect says: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 5:14; 8:12) The first Gentile to hear apostolic preaching in Europe and to believe was a Philippian lady named Lydia. Luke tells us that, "when she was baptized, and her household," she insisted on entertaining Paul's missionary group. (Acts 16:14, 15, 40) In these things God and Christ were not partial to either sex.

[7] There is a consistency in God's actions, so that

3. How did the Christian woman differ from Jewesses in privilege?
4, 5. How, in Christ, was there neither male nor female?
6. How was there no segregation, nor partiality, as to sex?
7, 8. Yet how does God recognize sex, and why do we not complain?

never does he contradict himself or clash with himself. As to spiritual opportunities in the new world, his Word holds out equal promise to faithful believers regardless of their present earthly situation. Yet the all-wise God does not overlook the fact that Christ's followers on earth are still in the flesh and still in this world the god of which is Satan the Devil, Eve's tempter. (2 Cor. 4:4) Christians are still male and female according to the flesh. If God did not take note of this sexual difference, then he would not authorize marriage among Christians or the female Christians' bearing children. But the Most High God adjusts the relationship of male to female in the best interests of both, and he assigns to them their privileges of service in his Theocratic organization.

[8] Full faith and wisdom accepts meekly and gratefully what arrangement God makes. He is not to be found fault with over what disposition he makes of the sexes, nor is he to be blamed. Just because Eve yielded to seduction in Eden and then used her charms and influence with Adam to turn him criminal against God's law, God is not to be blamed for making woman, and man is not to take it out on woman. Jehovah God is the great Theocrat and Creator. Like a potter with his clay he has the power and right to make out of the same lump of creative material one vessel for honorable service and another vessel for a seemingly menial service, yet useful and indispensable. Neither vessel that leaves his hands with a service assignment has the right to complain and say: "Why have you made me this way? Why do you gall me with service in this position?" That would be rebellious, untheocratic. It is an honor and favor to serve him in any position.—Rom. 9:20-24.

[9] It should therefore not sound as a sour note in feminine ears when the same apostle who sounds out equality for womankind with the words, "There is neither male nor female: for ye are all one in Christ Jesus," shows that on earth there are limitations to the service privileges of female Christians. It was not an arbitrary masculine decision on his part. By inspiration he had the mind of Jehovah the Theocrat upon the matter, and he showed the reason for the restrictions placed upon his Christian sisters. He showed it was her privilege on earth to demonstrate subjection, submission, and to do this, not as a galling task, but in a Christlike spirit, and that the angels in heaven were watching. Because of Jehovah's Theocracy, the principle of headship obtains throughout the universe, and correspondingly all creatures must learn subjection according to the divine or Theocratic will. So the apostle writes: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3) Should this be taken as disparaging to the female sex? No; no more than it should be taken as disparaging to the male sex or, more than that, disparaging to Christ. Certainly only Jehovah God could be without a head over him, for he is the Most High of all the universe.

9. Why is it not disparaging to woman to be submissive now?

VEILING

[10] Upon the basis of this Theocratic arrangement of headship and of subjection the apostle shows the attitudes that are to be taken by members of the congregation according to sex. Bear in mind that man's head is Christ Jesus and woman's head is man. as we read: "Any man who prays or prophesies with a veil on his head dishonours his head, while any woman who prays or prophesies without a veil on her head dishonours her head; she is no better than a shaven woman. If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself; for it is disgraceful that a woman should have her hair cut off or be shaven." (1 Cor. 11:4-6, *Moffatt*) That is, in the apostle's day it was disgraceful for a woman to have her hair clipped short, or worse still, all shaved off with a razor. How so? Why, then it was the custom among the pagans of the Roman Empire for slavegirls to have their hair cropped to denote their bondage and menial position. Besides that, when a woman was found guilty of immorality, either fornication or adultery, she was sentenced by the court to have her head shaved bald. The Roman Empire, and notoriously the city of Corinth to the Christians in which the apostle wrote, were very corrupt. So if a woman appeared on the streets without a veil to cover her face she was taken to be a person of low morals and of easy virtue. Hence women who were anxious to keep their respectability never appeared in public with face exposed to everybody.

[11] The apostle Paul had already cited a case of gross immorality in the Corinthian congregation, that of a supposed brother having his father's wife. So Paul expressed the fear that when he visited their congregation he might find various disorders among them and also some individuals "who sinned some time ago and yet have never repented of their impurity, their sexual vice and sensual practices". (2 Cor. 12:20, 21, *Moffatt*) Since it was the custom for a woman to appear veiled in public, the apostle Paul did not wish the Christian sisters to violate that accepted rule of respectability by going to congregational meetings unveiled. If they did attend unveiled, they would build up the reputation that the women of the Corinthian congregation were low in morals. It was not a case of defying custom and giving womankind her entitled freedom to appear barefaced publicly. It was simply a case of being "all things to all men", denying ourselves, so as not

10. Why was an unveiled woman as disgraceful as one shaved bald?
11. So why was the custom of veiling to be kept by Christians?

to cause some to stumble and thus hinder the spread of the truth and the growth of the Christian congregation there.—1 Cor. 9:19-27.

12 But if the woman prayed or prophesied in the general congregation of mixed attendance, there was a reason higher than popular custom for her to veil herself. It was to honor her head in God's arrangement, that is, the man. Just as it was dishonoring to the man's head, Christ Jesus, to pray or prophesy from under a veil, as when Jewish men throw a tasseled shawl or scarf called a *tallith* over their head when offering prayer today. Was God flattering man and tickling his conceit by this arrangement, and at the same time unreasonably humiliating the womenfolk? Not at all; but it was an arrangement for both man and woman to honor Theocratic headship. "Man," the apostle explains, "does not require to have a veil on his head, for he represents the likeness and supremacy [or, glory] of God; but woman represents the supremacy [or, glory] of man. (Man was not made from woman, woman was made from man; and man was not created for woman, but woman for man.) Therefore, in view of the angels, woman has to wear a symbol of subjection on her head." Or, "That is why she ought to wear upon her head something to symbolize her subjection, out of respect to the angels, if to nobody else." (1 Cor. 11:7-10, *Moffatt; An Amer. Trans.*) When we thus have explained the reason for a practice, then we see its fitness and we willingly comply with it, out of honor to God and his Christ. We want to recognize and honor Theocratic headship.

13 Just who the *angels* here meant are, out of respect to whom our Christian sisters should submit to the above regulations, has been argued in a number of ways. But just taking what information the pure Scriptures give us, they appear to be the unseen spirit angels. These God uses as his messengers and deputies and at times in the past they materialized in flesh and appeared to mankind. That these have an interest in our congregational meetings is suggested by Ecclesiastes 5:5, 6, reading: "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands?" (*Am. Stan. Ver.*) Especially should this be the case now that Jehovah God has sent to the temple the "angel of the testament" or "messenger of the covenant". —Mal. 3:1, *Douay* and *Am. Stan. Ver.*

14 In the same epistle the apostle Paul tells us he and his fellow apostles were "made a spectacle unto the world, and to angels, and to men". (1 Cor. 4:9) He also tells us that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation". (Heb. 1:14) We are involved in something bigger than ourselves, and hence the apostle Peter says concerning these bigger interests: "which things the angels desire to look into." (1 Pet. 1:12) God has chosen certain angels for special duties toward us as Christ's disciples, and the apostle Paul suggests to us some measure of responsibility we have before these angels when he tells Timothy: "I charge you before God and Christ Jesus and the chosen angels to observe these rules without any discrimination, and to be perfectly impartial." (1 Tim. 5:21, *An Amer. Trans.*) Surely, then, our Christian sisters can uncomplainingly submit to something ordained by an Authority higher than man, out of respect for these angels. If man does not understand or appreciate, they do. The understanding and appreciation of these angels is something to value, especially as they report to God or appeal to him for us; as Jesus said: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of [or, have continual access to] my Father which is in heaven."—Matt. 18:10; *An Amer. Trans.*

15 So, in the apostolic days when and where it was customary for women to veil their heads and faces in public, why did Christian women do so? In order not to offend popular usage and create misunderstanding and bring reproach? Yes; but especially to show the subjection of the female to the male sex, in view of the angels. But even if the female is made inferior to the male, yet God has so arranged it that the male is dependent upon the female for continued existence. The apostle points out this interdependence of both sexes by next saying: "Of course, in the Lord, woman does not exist apart from man, any more than man apart from woman; for as woman was made from man, so man is now made from woman, while both, like all things, come from God." (1 Cor. 11:11, 12, *Moffatt*) So, since this disposition of matters is from God the Creator, what man or woman can alter it? Who has a right to find fault? What would complaining accomplish? Nothing but spiritual injury to the complainer, because it would be untheocratic.

16 Because the female was made subject to the male, that is no reason to think the male can get along without the female and that the female does not hold an important and necessary relationship to the male. No more than one's little toe could say, "I am not of the body," because it occupies an inferior position in one's body and is not as prominent and important as the eye. "On the contrary, the parts of the body that are considered most delicate are indispensable, and the parts of it that we think common, we dress with especial care, and our unpresentable

12. Why must women veil when praying or prophesying at meeting?
13, 14. Why do so out of respect for the angels, at least?
15, 16 How does the apostle show the interdependence of sexes?

parts receive especial attention which our presentable parts do not need. God has so adjusted the body and given such especial distinction to its inferior parts that there is no clash in the body, but its parts all alike care for one another." (1 Cor. 12:21-25, *An Amer. Trans.*) It should be that way in the congregation of God's people. There should be no clash or disunion because of the relative prominence and inferiority of male and female as to privileges of service.

17 There is no reason for us to be ashamed of the way we are made naturally by our Creator; he made everything fit us nicely. The apostle advises us to use common sense and to make observations for ourselves based on how we are naturally made: "Judge for yourselves; is it proper for an unveiled woman to pray to God? Surely nature herself teaches you that, while long hair is disgraceful for a man, for a woman long hair is a glory. Her hair is given her as a covering." (1 Cor. 11:13-15, *Moffatt*) Does woman resent her natural tendency to long hair? Does she not consider her hair to be a glorifying feature about her and hence try to keep it and to wear it attractively? God gave her long hair as a sign of her subjection to the male, not for her oppression but for her covering; and yet this covering which symbolizes subjection is becoming and beautifying to the female. Without it what would she look like? And so how nicely God has balanced everything for comfort! But because God made it unnatural for a man to have long hair like a woman, those Israelites who took a vow and became Nazarites for life or for a period of time did not touch their head with a clipper or a razor. They let hair and beard grow long for the duration of their vow. Their long hair served as a public humiliation of them before God and man.—Num. 6:1-21.

18 The apostle now concludes this discussion of relative positions of male and female in the Christian congregation by saying: "But if anyone thinketh to be contentious, we have no such custom, nor yet the assemblies of God." (1 Cor. 11:16, *Rotherham;* also *Auth. Ver., Am. Stan. Ver.* and *Douay*) According to this literal rendering of Paul's words into English he would appear to say that, because some persons might choose to be disputatious and rebel against this custom of veiling women in public and at assemblies of God's people, the apostles and congregations do not recognize such a custom and refuse to observe it among themselves. But that interpretation would be against all that Paul had been saying in the preceding verses. Rather, the conclusion to the matter is this:

19 If any person disputes the matter and contends for another custom that seems to allow womankind more freedom publicly, then let it be sufficient to say that neither we apostles nor the congregations of God have or follow the custom contended for by the opposer. Accordingly, *Moffatt* renders 1 Corinthians 11:16: "If anyone presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the churches of God." Other modern translations present it similarly: "But if anyone is disposed to be contentious about it, I for my part recognize no other practice in worship than this, and neither do the churches of God." (*An Amer. Trans.*) "If any one is disposed to be contentious, we recognize no other practice, nor do the churches of God." (*Rev. Stan. Ver.*) "In case, however, anyone seems anxious to dispute the matter, we do not observe such a practice [as such a disputer would introduce, *footnote*], neither do the churches of God." (*Gerrit Verkuyl*) So would the apostle require veiling today?

PROPHESYING

20 Note that the apostle is discussing the matter of a woman's praying or prophesying publicly in a mixed congregation of God's people. When doing these things it would at all times be proper to wear a veil to show her doing these things only in subjection to the male members of the congregation. Back there in apostolic days the holy spirit was poured out upon both sexes, so that at meetings of the congregation the women as well as the men would be inspired by the spirit and would have a prayer to offer or a prophetic explanation to make. Hence it was well for the women to be prepared at meeting for such unexpected operations of the spirit upon them by being veiled. Today, however, the spirit does not operate outwardly in this manner so as to *inspire* the women as well as the men to pray and prophesy or explain Scripture. But on other occasions, apart from formal meetings of the congregation, it would not be necessary or required for feminine members to cover their heads that way. We remember how when Samuel's mother Hannah visited the tabernacle at Shiloh she stood and prayed for the birth of this boy. She did not wear a veil or headcovering hiding her face; otherwise High Priest Eli would not have noticed the silent movement of her lips and thought that she was drunk.—1 Sam. 1:9-27.

21 Although the veil is of great antiquity as a part of female attire, yet there is nothing to show in Scripture that women who were devoted to God, like Sarah, Rebekah, Rachel, etc., wore or had to cover their faces with a veil when in public on ordinary occasions, either in Egypt, Palestine or Syria. The custom of veiling, therefore, did not arise with the Jewish Christian women. It was observed by the Christians of the first century because of what was

17. How is long hair for a woman, but for a man? Why?
18, 19. What conclusion does Paul draw to this discussion of veiling?
20, 21. (a) Why in apostolic days should women veil at meetings? (b) Today what requirement is there for women to veil, and where?

considered chaste, so as not to offend public taste and thus hinder others' accepting the Kingdom message. Since customs have changed, and since in many progressive lands it is not the custom for women to veil themselves in public to appear decent, moral and respectable, Christians in such lands are under no obligation to veil themselves in public or when attending congregational assemblies. The apostle's argument does not require them to be veiled under such circumstances. Of course, if they want to pray or prophesy at a Christian assembly of mixed membership, then they should veil or cover their head as a symbol of subjection. In that case they will not be like the famous pagan prophetesses known as *sibyls* who came under demon influence and prophesied with unveiled faces, so that their twisted features and foaming mouth showed up together with their frantic gestures. The pagan priestesses, too, prayed or delivered their predictions bareheaded or with disordered hair.

[22] The apostle faced the facts when he undertook to discuss women's praying or prophesying among their Christian brothers. The women did pray or prophesy under inspiration. For a woman to be a prophetess among God's consecrated people was not a novelty. Miriam, older sister to Aaron and Moses, was a prophetess. Says Jehovah to unfaithful Israel: "I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." (Ex. 15:20, 21; Mic. 6:4) Many years later Deborah, of the tribe of Ephraim, was a prophetess and an associate of Judge Barak of Israel. As such, she was not the regnant queen of Israel, but Jehovah God was the reigning King of Israel. Deborah campaigned with Captain Barak against the heathen invaders and joined him in singing a victory song that was a prophecy finding fulfillment in our generation. (Judg. 4:8-14; 5:1-31; 17:6; 21:25) We have just mentioned Hannah. She believed in prayer and in making a vow and paying such vow to God. For her faith and devotion she became mother to the prophet Samuel and, for paying her vow to Jehovah, she became a prophetess. She was a faithful wife to a temple Levite, and as such she was an honor to him and won respect.—1 Sam. 1:4 to 2:10.

[23] In King Josiah's day there was the prophetess Huldah for him to consult, but later, when building up Jerusalem's walls, Nehemiah was obliged to pray against an unfaithful prophetess, Noadiah. (2 Ki. 22:14; 2 Chron. 34:22; Neh. 6:10-14) At the time that Jesus was born, there was the aged prophetess named Anna. As a young widow she had not gone in for loose conduct, but devoted herself in widowhood to God's house, worshiping, fasting and praying. For this, in her eighty-fourth year, she was privileged to see the babe Jesus and utter prophecy. —Luke 2:36-38; 1 Cor. 7:34; 1 Tim. 5:5.

22, 23. Why was women's prophesying not a novelty to the apostles?

[24] Hundreds of years prior to that Pentecostal day of A.D. 33 the prophet Joel had foretold that in the Christian era Jehovah would pour out his spirit upon women as well as men, women of all ages and stations, and they would prophesy. On Pentecost, as the faithful remnant of Jews were met together, both men and women, Joel's prophecy began fulfilling. The holy spirit came down upon men and women alike and they spoke with tongues and explained God's will to their listeners. (Joel 2:28, 29; Acts 2:1-18) In the matter of prophesying thus under spirit inspiration, the four virgin daughters of Philip the evangelist are mentioned as prophesying as late as twenty-three years after Pentecost. (Acts 21:8, 9) So when the spirit came upon the sisters at mixed meetings of the congregation, what man could rightfully hinder them from prophesying or explaining God's will according to his Word of prophecy? It was a case, not of forbidding them, but of regulating them, that meetings should be conducted orderly and in a most helpful way.

[25] Hence by way of Theocratic organization-instructions Paul said: "He who prophesies addresses men in words that edify, encourage, and console them. He who speaks in a 'tongue' edifies himself, whereas he who prophesies edifies the church. Let only two or three prophets speak, while the rest exercise their judgment upon what is said. Should a revelation come to one who is seated, the first speaker must be quiet. You can all prophesy quite well, one after another, so as to let all learn and all be encouraged. Prophets can control their own prophetic spirits, for God is a God not of disorder but of harmony."—1 Cor. 14:3, 4, 29-33, *Moffatt*.

NOT ALLOWED TO TEACH IN THE CHURCH

[26] When Christian women exercised the gift of prophecy by the spirit and the above regulations were laid down for their use of the gift, it was not in conflict with what the apostle says immediately afterward: "Let everything be done decorously and in order. As is the rule in all churches of the saints, women must keep quiet at gatherings of the church. They are not allowed to speak; they must take a subordinate place, as the Law enjoins. If they want any information, let them ask their husbands at home; it is disgraceful for a woman to speak in church. You challenge this rule? Pray, did God's word start from you? Are you the only people it has reached?" —1 Cor. 14:40, 33-36, *Moffatt*.

[27] The "law" to which the apostle here refers enjoining feminine conduct is evidently that law laid down by Jehovah at Genesis 3:16. Hence the

24, 25. From Pentecost on how was women's prophesying to be handled?
26, 27. In what way were women to keep quiet at gatherings?

apostle was not commanding women to keep silent at congregational meetings even when the holy spirit moved them to utter some inspired prophesying. No; but he meant they were there not to question outspokenly what the male members said, so as to challenge the males, object to their sayings, wrangle with them publicly over doctrine, and try to dictate to men and force their opinion upon these. Certainly no Christian sister that was under the inspiration of the holy spirit would do so; and neither should a sister do so when not under such direct influence of the spirit. To do so would dishonor her visible head, the man, who is the image and glory of God. (1 Cor. 11:7) It would not honor him in public nor make for harmony and unity in the congregation. If women wanted to raise questions against what male Christians had said at meeting, they should wait till they got home and then discuss the matters privately with the adult male members of their families.

[28] This public restriction was not based upon some social custom that was in fashion in some locality at the time. It was based on God's express law and the procedure that God followed. The apostle makes this perfectly clear when instructing Timothy as overseer of a congregation, saying: "Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if they continue in faith and love and holiness, with modesty." (1 Tim. 2:11-15, *Rev. Stan. Ver.*, margin) Eve did not respect Adam's priority and consult him privately on the vital question raised by the Devil. She was therefore deceived and took the lead in eating the forbidden fruit. Then she tried to teach her man what she was misled to believe would make both of them wise, yes, like gods knowing good and evil for themselves. Disaster resulted. So the apostle later expressed fear that the congregation at Corinth might follow Eve's example by trying to take the lead out of the hands of Christ her espoused husband and try to run ahead of him as Teacher, thinking to get teaching more advanced than his.—2 Cor. 11:2-4.

[29] Miriam the prophetess, some years older than her brothers Aaron and Moses, was one who rebelled against God's use of a man in preference to her. She apparently prevailed upon Aaron to join her in objecting to the foremost position of their younger brother Moses as Jehovah's prophet. This became the case after Zipporah, Moses' Ethiopian wife, was brought into the camp of Israel. (Ex. 18:1-12; 2:15-22) Miriam could now fear that Zipporah as Moses' wife would take the position of first lady in the camp of Israel and thus oust Miriam from her position as such up till now. Either for this cause or for some other selfish reason Miriam spoke rebelliously against Jehovah's Theocratic arrangement of his people, and she and Aaron spoke against Moses, saying: "Hath Jehovah indeed spoken only with Moses? hath he not spoken also with us?" Moses showed his meekness here by quietly putting up with this disparaging, rebellious speech. Hence Jehovah God himself rose up in behalf of his Theocratic representative Moses. He showed them Moses was dealt with differently from others having the prophetic spirit, and asked: "Wherefore then were ye not afraid to speak against my servant, against Moses?" Then he struck presumptuous Miriam with leprosy. Only the intercession of her loving, unresentful brother Moses saved her from being a plagued woman outside Israel's camp the rest of her life. (Num. 12:1-15, *Am. Stan. Ver.*) Miriam never entered Canaan, the Promised Land; and in listing her with her brother she is generally put last in order.—Num. 20:1; 26:59; 1 Chron. 6:3; Mic. 6:4.

[30] Hence, in not trying to teach Christian men at the congregational meetings and not dictating to them, our Christian sisters safely remember that the head of the man is Christ, and the head of Christ is God. Speaking as regards the whole church, Jesus said: "One is your teacher, and all ye are brethren." (Matt. 23:8, *Am. Stan. Ver.*) But even if Christ Jesus is God's appointed Head over the Theocratic organization Zion, yet he himself is taught of God. Isaiah 54:5, 13 says to Zion: "Thy Maker is thy husband; Jehovah of hosts is his name: . . . And all thy children shall be taught of Jehovah." (*Am. Stan. Ver.*) Hence if man in the congregation represents the likeness and supremacy of Jehovah God, then the women should Theocratically respect what he represents. She should not try to rearrange the divine setup and try to teach the man of God.

HER PROPHETIC ACTIVITIES TODAY

[31] Does this mean that, when attending Bible studies of the congregation where male members conduct and where *Watchtower* publications are used as study helps, our Christian sisters must not open their mouths? No! It does not mean they dare not answer the questions asked upon the material being studied, nor relate experiences they have in God's service, nor demonstrate before others good ways of presenting God's message to people. In the first century women did not keep silent in the church when God's spirit moved them to prophesy. Today when answering questions, telling experiences and making demonstrations our consecrated sisters are not teaching or trying to teach and dictate to the

28. Why was woman forbidden to teach or have authority over man?
29. How did Miriam rebel against subordination? With what result?
30 In not trying to teach the man, what should woman remember?
31 What, then, about woman's part at meetings today, and why?

men. If they are expressing themselves in accord with *Watchtower* publications and in submission to counsel from the Watchtower Society on Theocratic order and procedure for Jehovah's witnesses, then the women are not teaching. It is God through his organization that is doing so. The women are merely using the spiritual provisions He makes for all his people and are repeating what they have been taught.

[32] Thus by showing proper modesty and submissiveness our consecrated Christian sisters will show real Theocratic charm and will win respect of all the congregation and the blessing and approval of Jehovah God. In final fulfillment of Joel 2:28, 29 his spirit has been poured out in these last days of this world. It has been outpoured with mighty activating power upon all consecrated flesh, male and female. Irresistibly the Lord God's daughters and maidservants must prophesy, explaining His will and purpose to others according to his prophetic Word. So, with his blessing and therefore his unmistakable approval, women are engaging in spreading his Word from house to house and in public places. They are carrying on private Bible studies with Watchtower publications in the homes of the ignorant. As mothers, they are instructing their own children in God's Word. They are acting as missionaries to lands calling for spiritual help. They are offering the spiritual sacrifices of praise to God everywhere, together with their Christian brothers. Records show more women are engaging in this service than men.

[33] Though subordinate according to God's will, such women are most helpful to their Christian brothers and are fighting shoulder to shoulder with them for the faith of the Kingdom gospel. We rejoice with them in their privileges. We admire them for their uncomplaining submissiveness and loyalty. We are glad they share equally with us in vindicating Jehovah's name. We thank God they are heirs with us of the gracious gift of eternal life in the righteous new world. In all purity we will help them to gain it.

32. How is Joel 2:28, 29 fulfilled in womankind today?

33. What, therefore, is our Christian attitude to such women?

WHERE THE MONEY COMES FROM FOR KINGDOM WORK

IF THE Watchtower Bible and Tract Society were a commercial organization, selling some product or service, or peddling a religious message, in this world where dollar-getting is the order of the day, people would not ask concerning the Society: "Where does all the money come from for this?" But because the Society does not follow the method of Christendom's religious organizations of taking up money collections or demanding tithes, the question is frequently asked.

The Society has a Godly purpose, which purpose was clearly stated in the charter granted it in 1884, to wit: "The purpose for which the corporation is formed is, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated."

From the very formation of the Society, even before its legal incorporation in 1884 for the above-stated work, persons devoted to God recognized that, since this work is of Him, he will make regular provision for it to continue. To this year of 1949 Jehovah God has performed this miraculous provision. How? Through willing, unforced, unsolicited givers. Persons have been moved by love of God and his Word and by His spirit to contribute what they had of time, effort, ability and money to the spreading of the message of man's salvation by God's kingdom. The many privileges of supporting the world-wide witness to God's kingdom have been grasped voluntarily and cheerfully, and only God's spirit leads a person to do that. All along the Lord God has permitted men and women to contribute of their own free will money, or material wealth, to the support of His work on earth. If this were not so, the widow would not have dropped her two coins, her last mite, into the collection box, causing Jesus to say she donated more than all other contributors. (Luke 21:1-4) "God loveth a cheerful giver." (2 Cor. 9:7) Thus the money has come from thousands of men and women, in all stations of life and in all parts of the earth, who want to share in helping the Society as an organization to advance Bible-education among all peoples, with no financial profit to themselves and with no financial profit to the Society or anyone connected with it.

In doing this, such contributors act wisely, discreetly, looking beyond this present uncertain world to the approaching new world of eternal life, peace and plenty. With money and other material things, or, "mammon," as Jesus called them, at Luke 16:9, they are making friends with Jehovah God and Christ Jesus, and through these two they hope to gain eternal dwellings in the new world, there to serve Them forever.

It is the pleasure of *The Watchtower* to have many thousands of new readers. To all our readers, new and old, we delight to bring information concerning the present expansion of true worship of God on earth. *The Watchtower* itself is published in twenty-two languages, but the Society operates through more than sixty Branches and literature depots in over ninety different lands. In addition to this, it has sent abroad more than 500 missionaries graduated from the Watchtower Bible School of Gilead, whom it supports financially, besides maintaining other hundreds of home missionaries or special publishers and traveling representatives. Also, yearly millions of pieces of literature are distributed absolutely free of cost to those accepting. And the work is not by any means over now, but we look forward and are preparing for an even greater work of bringing the saving news of God's kingdom by Christ to hundreds of millions in all lands.

Hence, in sincerity, persons often inquire as to how a work of such magnitude is maintained, it being obvious

that there is no monetary gain to the field ministers for publishing the message and likewise no monetary gain to the Society. True, some money is contributed for the literature printed, but the money donations received at the time that the Society's printed publications are placed with the people are applied toward printing and distributing more Bible-study helps; but such money-donations fall far, far short of sufficiency to carry on the Society's global work. Money gifts, in addition to the gifts for the literature, are financing our work in all lands. All this is by the grace of Jehovah God. This fact is not a secret; but *The Watchtower* has repeatedly announced it, since the Society's organization. Every year, the May 1 issue of this magazine, in an article such as this, has outlined the donation arrangement generally known as "Good Hopes".

The Society, in harmony with its governing principle mentioned above, never solicits money, never 'takes up a collection', never indulges in the mark of worldly-religion, begging. This article is not a solicitation for money, but is merely a reminder of the privilege open to its readers. Many persons, reading of what is done out in the field by the foreign and home missionaries, rejoice at it. They would like themselves to engage in foreign service and join in carrying the gospel to the ends of the earth; but, due to their physical condition or their obligations in their own home-country, they are unable to enjoy this privilege. Also they want to see the expansion work suffer no lag or diminution, and hence they earnestly desire to help the work by monetary contributions to the Society. Contribution to the "Good Hopes Fund" offers them an opportunity to do this. Through this "Good Hopes Fund" the Society is greatly assisted by being informed in advance the amount the contributors hope to donate during the twelve months now beginning. Such information enables the Society to anticipate how much it can spend as a limit during the year ahead.

Planning in advance what we can arrange to give is in harmony with the advice regarding donations at 1 Corinthians 16:2. So it is suggested that, upon receiving this issue of *The Watchtower*, you address a postcard or letter to the Society and keep a copy as a reminder to yourself concerning the amount you hope to contribute. All you need to write is, in substance:

> 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 I am prospered.
>
> [Signed] .....

Address your card or letter to

Watch Tower Bible and Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn 2, New York

Those residing outside of the United States, and who desire to contribute in the above way to the coming year's expense, please address letters or cards to the Society's office in the respective country in which you live. (See page 130 for a list.)

Some persons may not care to undertake any such voluntary arrangement as that above, feeling they are obligating themselves. They prefer to send in their contributions to the Society at any time, according to their prosperity or ability to do so. In such cases they should send all their contributions to the Society at the above Brooklyn address, even if they have not notified the Brooklyn office in advance.

Your desire and ours is that God's will may be accomplished through his organization. And so, in prayer, present to Him our need for His guidance, that all money contributions we receive may be used to the best advantage to announce the Kingdom, until the end comes and the new world enters.—Matt. 24:14.

EZEKIEL STRESSES JEHOVAH'S VINDICATION

SALVATION of creatures! Salvation of the kingdom! These are the dominating thoughts that current through the minds of the Judeans. Many gods they worship to insure personal salvation, and many schemes they hatch to preserve the nation. The times are stormy with political upheaval and international pressures. A tug of war between the world powers of Egypt and Babylon had been raging for some years now for control of Judah. First Egypt dominated through the puppet-king Jehoiakim, but after Nebuchadnezzar's defeat of the Egyptian armies in the battle of Carchemish at the Euphrates river in 625 B.C. the political strings passed into Babylon's hands. But puppet-king Jehoiakim rebelled at Babylon's pulling of the strings, and as a result brought against Jerusalem the hordes of Nebuchadnezzar's fighting men. Now as the Judeans look back at that trying time only five years ago, in 618 B.C., how well they remember that many thousands of important and essential Israelites were taken captive to Babylon! They fear that Babylon may return to again slaughter and enslave, and many hopeful eyes turn toward Egypt for salvation. Even many of the religious prophets point to Egypt as the source of salvation for both nation and individuals.

But in this year 613 B.C. not all eyes look toward Egypt, not all minds focus on salvation of creatures and nation. Ezekiel's eyes and mind, for an outstanding example. In this year, over in Babylon, among the captives by the river Chebar, his eyes are opening to visions and his mind is comprehending something far more important than personal or national salvation. Not only are his eyes and mind busy absorbing this all-important truth, but his hand is at work writing it and his tongue telling it. This truth is that the most important issue up for settlement before the entire universe is the vindication of the name of Jehovah God. All the prophecies that Ezekiel is inspired to utter high-light the one theme: Jehovah's vindication. More than sixty times crops out the majestic determination: "They [or ye] shall know that I am Jehovah."

The first three verses of the book of Ezekiel tell that Ezekiel was of priestly rank, the son of Buzi, was carried captive to Babylon and in the fifth year of that captivity was inspired of God to prophesy, in 613 B.C., at which time

he was thirty years of age. He continued to prophesy for at least twenty-two years, or until 591 B.C. (Ezek. 29:17) The prophecies he was inspired to speak he was also inspired to write down for a permanent record; and it is in that record that Ezekiel stresses over and over again Jehovah's vindication. This is true regardless of which of the three sections of his prophecy is considered: the first, which concentrates on the fall and desolation of Jerusalem; the second, which pronounces woes upon foreign nations; or the third, which thrills to the glorious restoration that is to come to Israel.

The first section is comprised of chapters 1 to 24. At the outset Ezekiel has a glorious vision of Jehovah's chariot-like organization, attended by cherubim, and out from the throne of which comes a voice commissioning Ezekiel as prophet and watchman unto the house of Israel.* He is to hear the words from Jehovah's mouth, repeat them to Israel as a warning from God, and this whether the peoples hear or forbear to hear. In many pictorial ways, by symbolic parables and pantomime, the prophet portrayed the siege and fall of Jerusalem and the toll of sword and famine and pestilence that would ravage it. But the justness of the destruction is clear when visions disclose the flagrant practices of demon-worship carried on at the temple in Jerusalem, to the defamation of God's name. Mercy, too, is evidenced by a man in linen preceding the men with slaughter weapons, marking those of good-will that are saddened by the abominations committed against Jehovah's name. And Ezekiel took pains to show that the king and princes and prophets and people that broke covenant with Babylon and looked to Egypt for help did wrong, that those who sought to save their skin and nation at the cost of breaking covenant with God would be brought low.

But the part in this first section that puts the important matter in so many words is Ezekiel's review of the history of Israel, showing it to be one of rebellions against God, yet at the same time showing why Jehovah continually wrought salvation for them: "They rebelled against me, and would not hearken unto me; . . . Then I said I would pour out my wrath upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, among which they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. . . . But the house of Israel rebelled against me in the wilderness: . . . Then I said I would pour out my wrath upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. . . . The children rebelled against me; . . . Nevertheless I withdrew my hand, and wrought for my name's sake, . . . And ye shall know that I am Jehovah, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah."—Ezek. 20:8-44, *Am. Stan. Ver.*

The second section, chapters 25 to 32, was delivered during the time of the siege and fall of Jerusalem, and directed against several heathen nations, such as Ammon, Moab, Edom, Philistia, Tyrus, Zidon and Egypt. Some of these nations were particularly rebuked for rejoicing and clapping their hands at the fall of Jerusalem, for reproaching the Israelites upon whom Jehovah had seen fit to put his name. Their self-exaltation and their railing against Jehovah's name-people were slurs against the Almighty One, and destruction of the blasphemers would contribute to the vindication of the name of the Most High.

Chapter 33 reviews Ezekiel's duties as a watchman, making clear his obligation to warn the wicked that they might turn from their evil or die in their iniquity. It is during this review of duty that a messenger arrives from Jerusalem, telling Ezekiel and the captives in Babylon of the fall of the city. (Ezek. 33:21, *An Amer. Trans.*) Ezekiel's prophecies of desolation were fulfilled, but he wastes no time with taunts of "I told you so". Rather, in this closing section of sixteen chapters, he continues to look to the future as he paints a series of glorious pictures of restoration. False shepherds that fed and clothed themselves at the expense and to the neglect of the flock are cast from favorable consideration, and in contrast Jehovah the Great Shepherd is pictured as gathering his people like a flock and herding them into lush pastures of peace and safety. The faithful Jewish displaced persons Jehovah will resettle in their homeland, breaking the oppressor's yoke and the enslaver's chains, making possible the rebuilding of the waste places and repopulating of desolated cities. Why, even a heart of flesh will he give to replace the stony hearts of one-time rebels! And for what purpose is all this glorious restoration of Israel? Read it for yourself, just as Ezekiel wrote it:

"Thus saith the Lord Jehovah: I do not this for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye went. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited. Then the nations that are left round about you shall know that I, Jehovah, have builded the ruined places, and planted that which was desolate: I, Jehovah, have spoken it, and I will do it. . . . And they shall know that I am Jehovah."—Ezek. 36:22-24, 35, 36, 38, *Am. Stan. Ver.*

By additional parables and pictures Jehovah through Ezekiel sounds a message of courage to the captives in Babylon, greatly increased now by the thousands brought in after Jerusalem's fall in 607 B.C. Outstanding is the account of Gog's malicious assault on restored, peaceful Israel and the final defeat inflicted on that wicked tool of Satan, and the cleansing activities of the remnant of Israel after that furious fight. The closing chapters relate Ezekiel's vision of Jehovah's restored temple in the Holy Land, wherein true worship will be practiced in praise of God and further vindication of his name.

"Ezekiel is unto you a sign." (Ezek. 24:24) His words and visions, parables and pantomimes were a sign to the people. They were both warning and instruction. They did not point to nations as sources of salvation; they did not

* See front cover page of *The Watchtower.*

even stress salvation of creatures. Ezekiel stressed Jehovah's vindication, and those he pictured do likewise today. Ezekiel's name means "God will strengthen; strength of God". The present spiritual remnant that he pictured are "strong in the Lord, and in the power of his might", are "strengthened with might by his spirit". (Eph. 6:10; 3:16) Jehovah's witnesses stand as watchmen and warn that not national salvation, not personal salvation, but Jehovah's vindication is the issue of universal importance. At Armageddon he will vindicate his name, and thereafter restore Edenic conditions to earth. In Jehovah's vindication lies creature salvation.

FIELD EXPERIENCES

TRUTH SWEEPS AWAY REFUGE OF LIES

A court trial in Quebec City centered around the work of Jehovah's witnesses, and appearing to testify against the Witnesses was a Catholic priest. The result was much discussion about Catholic doctrine in the light of the Bible. That this was an eye-opener to honest Catholics is shown by the following experience of a pioneer publisher in Quebec City:

"The other night when I arrived back at the hall I found two of our company publishers very ably having a book study with seven young men who had been following the court trial. They had read our hall address in the papers. One of their number has a sister with whom I placed some literature in 1946. This group of young men customarily hang around a corner downtown, drink 'cokes' and generally do nothing but talk. However, because of the interest in the trial they all procured Bibles and had many questions to ask. The priest refused to answer their questions; so they came to Jehovah's witnesses. They were all quite satisfied with the answers received and were loud in their praise of our knowledge of the Bible. The last boy did not leave the hall till 3 a.m."

GOD'S WORD DISPELS DESPONDENCY

While in a hospital in Florida one of Jehovah's witnesses helped a patient by telling him some of the marvelous truths contained in God's Word.

"There was a young man who had been in the hospital for sixteen months. He had been in the Pacific islands during the war and hardly got a scratch, but was run down by an auto and had his left leg crushed, and after all this time he thinks it will have to come off. His wife, who is a Catholic, told me that he felt so despondent that nothing would cheer him up. Well, the next time I saw him on the porch, I began talking to him about the truth. At first he was not interested, but, when I took the Bible and showed it to him, then he believed it. I took him from when God formed man and blew breath into his nostrils and he became a living soul, right up to the Kingdom. He was surprised, as he said he had asked several ministers and none could tell him what I told him about the resurrection and the new world. Why, he talked about it to everyone. He took *'Let God Be True'*, *'The Truth Shall Make You Free'*, *'The Kingdom Is at Hand'*, *'Equipped for Every Good Work'*, and a Bible. He has read all of them and is reading the *'Let God Be True'* book the second time. I am going to have a Bible study with him on Tuesdays. His wife told me that I did him more good than all the nurses and doctor put together."

BOOK STUDIES MAKE NEW PUBLISHERS

The following experience sent in by a publisher in Texas shows the need to back-call on all placements, and also that it is not always experience that enables one to place literature. The bubbling zeal of newly interested ones is also effective.

"I called on a good-will lady to conduct a study in *'Let God Be True'*, and found she had company. I asked the lady visitor whether she cared to study with us. 'Yes, I do!' she quickly replied. She asked many questions and when the study was over said that she had the book *'Let God Be True'*, but that she had not studied it because she could not understand it. I set a date to call on her, and when I arrived she was waiting for me. I asked her to select a subject that she would be specially interested in hearing discussed, and she chose the 'new earth'. She was very thrilled and asked many interesting questions, and said that she realized that all she had now was going down into destruction and that she wished she could sell everything and just go into this work. I invited her to go out into the work with me for an hour right then. She stated she would be glad to go, but she didn't know how to give a witness. I stated that she could listen to me and learn, and then she could try a door. She got her mother to keep her twin babies, and she went with me to the first house. When I started to witness to the householder the householder said she couldn't take the book and handed it back to me. But it was soon placed when the newly interested lady began telling how wonderful she had found the book to be. The next door I gave the witness and again the householder refused, but the new witness joined me in testifying and soon she made the placement. The next door she took alone, and returned to tell me that the lady was quite sarcastic. But at the next door, where I had tried but failed to make placements in the past, she gave a brief witness and as she left I could hear her saying, 'You be sure to read this book.' I only had two studies with this good-will lady of about 20 years of age. Now she attends company studies and participates in the Theocratic ministry school reviews."

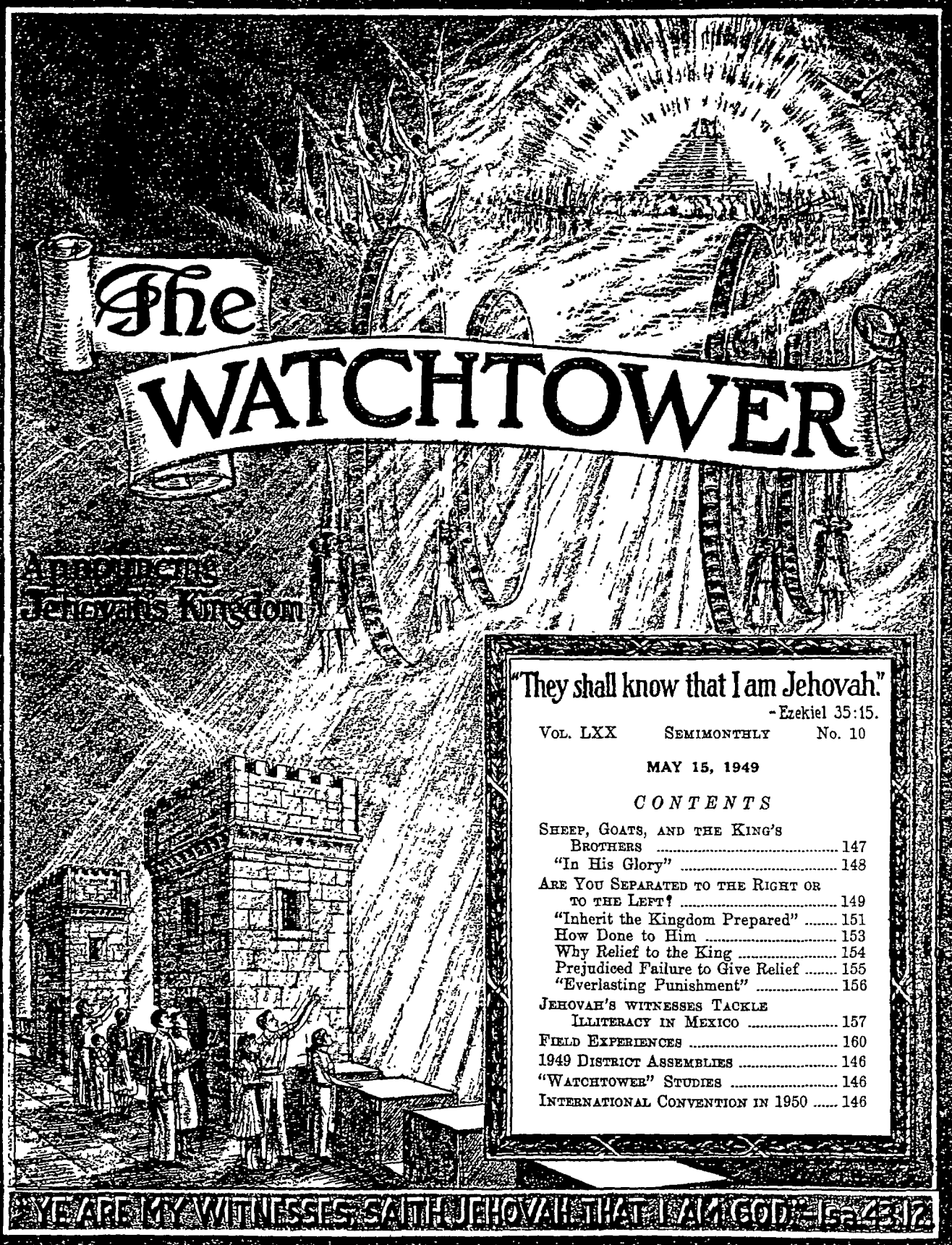
(*Continued from page 130*)

time to plan your vacation for 1950. Now is the time to save your funds so you can make the trip.

We ask too that all pray to the Lord for a rich blessing to be upon this assembly, that His will may be done and that the convention may redound to His honor and praise.

It is with real joy that we look to 1950 and this International Convention of Jehovah's witnesses in New York city, for not only will the brethren be attending the convention but they will be able to visit both the new Bethel home and the new factory, as well as the new radio station, which should be fully completed, and inspect them. The Watchtower Bible School of Gilead is not too far distant, so many of the visitors may enjoy that also.

Further information concerning this International Convention will be published later in *The Watchtower*.



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The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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

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1949 DISTRICT ASSEMBLIES

That everyone may arrange his affairs so as to attend, announcement is now made of the time and place of all district assemblies in the United States.

FORT WORTH, TEXAS: May 27-30, La Grave Field

JACKSONVILLE, FLORIDA: May 27-30, Wilder Community Center, Third and Mt. Harmon Sts. (For colored)

LITTLE ROCK, ARKANSAS: June 3-5, Robinson Memorial Auditorium, Markham and Broadway Sts.

NEW ORLEANS, LOUISIANA: June 3-5, San Jacinto Club 1422 Dumaine St. (For colored)

BIRMINGHAM, ALABAMA: June 10-12, Alabama State Fairgrounds

SACRAMENTO, CALIFORNIA: June 10-12, State Fairgrounds

RALEIGH, NORTH CAROLINA: June 24-26, Raleigh Memorial Auditorium

DETROIT, MICHIGAN: July 1-4, Coliseum, Michigan State Fairgrounds

PORTLAND, OREGON: July 1-4, Public Auditorium 1520 Southwest Third Ave.

SPRINGFIELD, MASSACHUSETTS: July 1-4, Coliseum Eastern States Exposition Grounds

INDIANAPOLIS, INDIANA: July 8-10, Manufacturers Building Indiana State Fairgrounds

LINCOLN, NEBRASKA: July 15-17, Coliseum, State Fairgrounds

SIOUX FALLS, SOUTH DAKOTA: July 22-24, Coliseum 501 N. Main Ave.

BALTIMORE, MARYLAND: August 26-28, Fifth Regiment Armory, Howard and Preston Sts.

All publishers and persons of good-will are urged to attend these assemblies. Brethren from the Society's headquarters will serve on the program.

"WATCHTOWER" STUDIES

Week of June 26: "Are You Separated to the Right or to the Left?"

¶ 1-21 inclusive, *The Watchtower* May 15, 1949.

Week of July 3: "Are You Separated to the Right or to the Left?"

¶ 22-38 inclusive, *The Watchtower* May 15, 1949.

INTERNATIONAL CONVENTION IN 1950

The *Watchtower* magazine takes great pleasure in announcing that the 1950 International Convention of Jehovah's witnesses will be held in New York city beginning Sunday, July 30, 1950. The convention will be of eight days' duration, ending Sunday, August 6, 1950. A cordial invitation is extended to the *Watchtower* readers in every nation and to all of Jehovah's witnesses throughout the world to come to this Christian assembly. Early announcement is made now so that all persons of good-will can begin making plans to be in New York city on these dates. Those coming from foreign countries will have to book passage on airlines and steamships well in advance because usually there is heavy traffic at that season of the year. Such will also require

(Continued on page 160)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX MAY 15, 1949 No. 10

SHEEP, GOATS, AND THE KING'S BROTHERS

"The King will answer them, 'I tell you truly, in so far as you did it to one of these my brothers, even to the least of them, you did it to me.'"—Matt. 25:40, Moffatt.

JEHOVAH God is the Father of the King of the new world. He is also the Father of the King's brothers, who will sit with him in the heavenly throne and rule our earth for the lasting good of all persons loyally submitting to the King. Jehovah blesses all those who now show their sympathies with the King by doing good to the King's brothers. Their good deeds win the favor of the King and he welcomes these as the subjects of his new Government. He takes pleasure in ushering them into everlasting life under his kingdom. The grand opportunity that this spells for persons of good-will today was prophetically described for us in the King's parable on the sheep and goats. It is a matter of vital interest to persons of all nations, Jew and Gentile, Christian and non-Christian, and for this reason *The Watchtower* takes up a minute study of the parable, now when it is being fulfilled.

[2] The King told the parable just a few days after he had ridden triumphantly into ancient Jerusalem amid a joyful multitude of Jews that had hailed him as the long-looked-for Messiah. Quoting Psalm 118:26, they shouted: "Blessed be he that cometh in the name of Jehovah!" "Blessed is he that cometh in the name of the Lord, even the King of Israel." (Ps. 118:26 and John 12:13, *Am. Stan. Ver.*) The next day he cursed a fig tree that was found fruitless by the way leading to Jerusalem, and the following morning the fig tree was found withered, unable to bear any fruit forever. Then after a visit to the wonderful temple of Herod he gave a prophecy on the end of the present unsatisfactory system of things. This he did in answer to the question of his disciples, "Tell us, when shall these [predictions of thine] be? and what is the sign of thy presence [*parousía*], and of the full end of the age?" (Matt. 24:3, *Young; The Emphatic Diaglott*) The parable of the sheep and goats forms the concluding words and climax of the prophecy. When it undergoes fulfillment, it is part of the visible sign of the King's presence or *parousía*. Since it is a part of the one prophecy, its fulfillment takes place, not at the end of the King's reign of a thousand years, the Millennium, but now at this end of the world arrangement.

[3] This makes it certain that the parable has been undergoing fulfillment from A.D. 1914 onward, and there are striking events since that date which unmistakably fit the parable. Now on earth we have the three foretold sets of actors, namely, the sheep, the goats, and the King's brothers, and these are all playing their parts to fulfill the parable. You can not escape a part in it, Mr. Reader, and you owe it to yourself to find out which part you are playing or from now on want to play.

[4] In the same prophecy the King Jesus Christ gave three important parables just before this one: (1) the parable of the faithful and wise slave and of the evil slave; (2) the parable of the wise and the foolish virgins; and (3) the parable of the good and faithful slaves with five and two talents each and the wicked and slothful slave with one talent. (Matt. 24:45 to 25:30) All three of these parables describe the same two general classes, from different standpoints. This rouses the question, Does the parable of the sheep and goats also picture the same two general groups, namely, the faithful and wise servant group and the evil servant group? If so, who are those whom the King speaks of as "my brothers"? How are we to determine these questions satisfactorily?

[5] Shortly before Jesus made his triumphal ride into Jerusalem he related the parable of the pounds. This is very like the parable of the talents, and it applies at the same time, namely, at the time of the setting up of God's kingdom by Christ. As to why the parable of the pounds was told we read: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." (Luke 19:11) This parable, however, presents some features that the parable of the talents does not have. Such features help us to see the proper relationship of the parable of the sheep and goats to the parable of the talents.

[6] The parable of the pounds shows us the nobleman who went to a far-off country to procure a kingdom for himself and to return after a long absence.

It shows us the nobleman's slaves to whom he entrusts a pound (or, value of £1) each before he leaves, for them to make gain with. It also shows citizens who do not favor the nobleman's getting the kingdom and who send a message of protest to the Supreme Authority in the far-off country, saying they refuse to have this nobleman as their future king. It finally shows cities of people over whom the nobleman, now king, makes his faithful slaves rulers, the slave gaining ten pounds being given authority over ten cities, the slave gaining five pounds, five cities, and the unfaithful slave being dismissed. Hence this one parable in itself shows features that it takes the parable of the talents and the parable of the sheep and goats together to present.

7 The parable of the talents, as related in the prophecy on the end of the world, deals with only the slaves of the powerful lord. It leaves unnoticed those outside of his staff of slaves. As in the parable of the pounds, the slaves in the parable of the talents are the spiritual brothers of the King Jesus Christ. In proof, the apostle Paul with many talents under his trust wrote and spoke of himself and his fellow servant as "Paul and Timothy, slaves of Christ Jesus". The disciple James wrote of himself as "James, a slave of God and of the Lord Jesus Christ". The apostle Peter wrote of himself as "Simon Peter, a slave and apostle of Jesus Christ". The disciple Jude introduced himself as "Jude, a slave of Jesus Christ". And the aged apostle John opens up the Revelation by saying: "A revelation made by Jesus Christ which God gave him to disclose to his slaves of what must very soon happen. He sent and communicated it by his angel to his slave John." (*An Amer. Trans.* of Phil. 1:1; Jas. 1:1; 2 Pet. 1:1; Jude 1; Rev. 1:1) The whole number of those sealed as such slaves of God and of his Christ runs up finally to 144,000, who are spiritual Israelites. (Rev. 7:3-8) After showing the judgment of all those who become slaves, and the rewarding of the faithful ones, and the punishing of the lazy, unprofitable ones, Jesus went on to give us another parable. This one is about persons who are not such slaves of the King and who are not rewarded with authority and rulership over many things for faithfulness.

8 This parable of the sheep and goats shows the King's judgment of those who come from all nations but who are not his slaves and spiritual brothers. They merely have some contact with the last of his spiritual brothers on earth. That explains why the preceding two parables, that of the virgins and that of the talents, are both said to be likenesses or illustrations of the kingdom of heaven, but the parable of the sheep and goats is not said to be such a likeness. (Matt. 25:1, 14, 31, 32) Quite obviously this is so because it does not picture the judgment of the "kingdom of heaven" class. So Jesus begins the parable by saying: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." (Matt. 25:31, *Am. Stan. Ver.*) The picture here is not to be viewed as the same as that given us at Revelation 20:11, where we read: "And I saw a great white throne, and him [Jehovah God] that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." No; for in the parable of when he comes in glory with all the angels of his, Jesus does not say that at once the heavens and earth flee away. No; for his dealing with the sheep and goats takes place before the wicked heavens and earth of this evil world flee into destruction, at the battle of Armageddon. This parable is fulfilled during his second presence or *parousía*. Its fulfillment is part of the sign to show his presence or *parousía*. It takes place in this the long-foretold "day of Jehovah", which began at the end of the "times of the Gentiles" A.D. 1914 and closes at Armageddon, "the battle of that great day of God Almighty."—Rev. 16:14, 16.

"IN HIS GLORY"

9 Note that Jesus says the second coming of the Son of man was to be "in his glory". Hence it was to be an invisible coming, and his presence or *parousía* must be an invisible one, not in human flesh. At his first coming he came in his humiliation, and so in flesh. To do so, this spirit Son of God emptied himself of his heavenly glory, took upon himself the form of a slave, and was made flesh, in the likeness of men. And when he was found in the fashion of a man, he kept up his obedience to Jehovah God even to the death on a torture stake. For his faithfulness God rewarded him with higher heavenly glory than he had before becoming a man. God resurrected him and highly exalted him, giving him a name that is above the name of every other creature, that in his name the knee of every other creature should bend and their tongue should confess that Jesus Christ is Lord, all to the glory of God.—Phil. 2:5-11.

10 Jesus' coming in this heavenly glory is when God seats him upon the throne as King of the new world, "King of kings, and Lord of lords." His coming thus into his Kingdom power to rule from heaven over the earth must be invisible to human eyes, for neither the sheep on earth nor the goats could see him in such glory and still live. Of Christ Jesus now glorified it is written: "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." (1 Tim. 6:15, 16) When he died on earth, he sacrificed his human life forever, giving his flesh as bread for the life of the world. And when he appeared as a resurrected spirit in the presence of his heaven-

ly Father, he presented the value of his human life, parting with that value forever in order that he might purchase all those of mankind who should believe on him.—John 6:51; Heb. 9:24.

[11] Although unseen by human eyes, his coming in glory occurred A.D. 1914. As the Gentile times closed then, the time arrived for the kingdom of God to be established as the rightful rule for this earth, and Jehovah God now brought his Son Jesus Christ into power as King. Thus his coming into royal power meant the birth of the kingdom of God. At Revelation 12:5 this is pictured as the birth of a man child, from God's "woman" or his holy universal organization. We read: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." This birth of the kingdom in 1914 was promptly followed by a "war in heaven" in which the great Prince who is the image of God led his angels against the Devil and his angels. These he cleared out of those heavenly regions and cast them down to the vicinity of our earth. At this the cry was raised in heaven: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." (Rev. 12:1-10) The holy angels that fought on his side against the Devil and his invisible organization are the ones that accompany the Son of man when he comes in his glory.

[12] Thus, when he comes, the wicked heavens of Satan and his demons do not at once flee away to be found nowhere again. They are simply toppled from their high position down to our earth. With this state of matters the glorified Son of man has his enemies under his feet, at the footstool of his royal throne. This was what was foretold for the Son of man, Christ Jesus, at Psalm 8:4-6, where we read: "What is man, that thou art mindful of him? and the SON OF MAN, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." In the apostle Paul's day he had not yet seen the complete fulfillment of those prophetic words concerning the Son of man. And so, after quoting Psalm 8:4-6, he remarks: "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became [God], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:6-10) But now since the end of the Gentile times in 1914 the time for the Son of man to be glorified in his God-given kingdom has come, and soon all the other sons of God, his spiritual brothers, will be brought to heavenly glory with him.

[13] So since 1914 the Son of man glorified sits upon his heavenly throne, and Jehovah God, who put him there to stay, laughs at all the enemies who do not want him as King. As it is written, at Psalm 2:4-9: "He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure: [saying] Yet I have set my king upon my holy hill of Zion. [Then his King says:] I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (*Am. Stan. Ver.*) As soon as the Son of man receives the Kingdom from his Father in that far-off country of heaven, he turns his attention to this earth, and in that sense he comes here. However, he does not at once wield the iron rod and dash the nations on earth to pieces. True, at the end of the Gentile times in 1914 the first world war broke out between the nations for world domination; but they survived that war. Then they engaged in a second world war A.D. 1939-1945. Though they were badly hurt by it, they still survive. But when earth's rightful King brandishes his rod of iron against them at the coming battle of Armageddon, none of the nations will survive. They will be dashed to pieces like a frail potter's vessel. Hence it is before this destruction that he judges the sheep and goats, and for this purpose all the nations are first gathered before him as King.

ARE YOU SEPARATED TO THE RIGHT OR TO THE LEFT?

THE King's parable concerning this end of the world says: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:32) The nations here gathered are all living nations. The parable does not tell of the resurrection of any dead nations, and in this respect this parable differs from the apocalyptic vision of the resurrection of the dead and the general judgment day as described at Revelation 20:11-15. Of course, all these nations living in 1914 gathered of their own accord against the Son of man on his glorious heavenly throne. World War I, followed by the League of Nations, and World War II, followed by the United Nations, were merely outward expres-

1, 2. How are all nations gathered before the King on his throne?

sions of their united opposition to him on the leading issue, world domination. But according to the parable all the living nations are gathered before him in the sense that he now takes them all under survey, to give them his attention. How?

[2] Even before the Gentile times ended in 1914 Christ Jesus used Jehovah's witnesses to serve notice on these nations that their lease of power without divine interruption would run out A.D. 1914. Why, the columns of *The Watchtower* published that truth even in 1879, the first year that our magazine was issued.* But after the kingdom of God was set up in 1914, and especially after World War I stopped in 1918, Christ Jesus as King sent forth Jehovah's witnesses to all nations with the announcement of this kingdom. In such a way that part of the sign of his presence or *parousía* began to be fulfilled, as described at Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

[3] Jehovah's King now has the nations before him as nations whose lease of uninterrupted power expired A.D. 1914. From then on he gives them all a witness by the preaching of the gospel of the established Kingdom. Thus the enthroned Son of man causes a separation to take place. It is not a separating of the nations into Eastern and Western blocs over different political ideologies. No; such nations may split between themselves over the issue of dominating the earth, yet they are all one united bloc against Jehovah's King Jesus Christ on the issue of who is to rule the world. Not the nations as political bodies, but the people, the individuals in all these nations, are the ones that are separated into two classes.

[4] This is indicated for us in the original Greek text of the parable. There the word *nations* is in the neuter gender, but the pronoun *them* (referring to those who are separated) is in the masculine gender and hence does not refer to nations. A few modern translations take note of this fact and read, at Matthew 25:32: "And all the nations shall be gathered together before him. And he shall separate men one from another, as the shepherd doth separate the sheep from the goats."† "And all the nations will be gathered before him, and he will separate the people —just as a shepherd separates sheep from goats."‡ The people as individuals are the ones separated from one another. The political nations, being all in opposition to earth's rightful King, are all on his left side and are doomed to be smashed to pieces by his iron rod. So the question is, Which individuals of the people will perish then with the nations?

[5] On what basis, then, does the King separate the people today? On the basis of how they treat his brothers. The King's brothers are the ones that are pictured in the preceding parable as slaves to whom their lord and master commits the talents, for them to increase his interests. There is now a small remnant of these spiritual brothers of the heavenly King yet on earth among men, and they are expecting to be brought shortly to royal glory with him. These brothers are the ambassadors for the new King. They are the ones addressed by the apostle Paul when he writes: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5:20) In Christ's stead, this remnant of his brothers on earth are preaching "this gospel of the kingdom" in all the world for a witness to all the nations. So who they are and what they represent is not a secret. The Kingdom message that they preach; the neutral position that they take toward the political systems and controversies of the warring nations; the plain-spoken stand that they take for Jehovah's King as earth's new and rightful Ruler, all this is what makes it a test when people deal with them in all the nations.

[6] Therefore a person's treatment of these brothers of the King is something that calls for more than mere humane treatment, more than merely humanitarian or philanthropic feelings such as people can exercise toward any human creature. Kindness to these brothers is not done on the same basis as when you do an impartial, indiscriminate kindness to any and all other suffering humans of distressed mankind. Rather, the treatment that a person accords to the King's brothers calls for him to decide either for or against the King whose ambassadors and brothers they are. When the Son of man was here on earth at his coming in humiliation in the flesh nineteen centuries ago, he did not unite the people and establish peace among them. No, he brought about a division of the people on the issue of his kingship as the promised Messiah. (Luke 12:51; Matt. 10:34) Much more is this so now, when he comes, not in fleshly humiliation, but in heavenly glory as the reigning King on his throne. We must expect a division of the people on the issue of Jehovah's sovereignty of the new world by Christ Jesus. And, quite so, this division of the people has been taking place since A.D. 1914.

[7] Revelation 12:5 says the King is "to shepherd all the nations with a sceptre of iron". (*Rotherham*) The King does not use this scepter or rod of iron on his sheep. He reserves it for the Gentile nations at

* See *Zion's Watch Tower* in its issues of December, 1879, pages 3-5, and of March, 1880, pages 2, 3.

† *The Westminster Version of the Sacred Scriptures*, Roman Catholic. Also *The New Testament in English*, by Mgr. R. A. Knox.

‡ *The Twentieth Century New Testament.*

3, 4. How does he cause a separation, and who are separated?

5, 6. (a) On what basis does he separate them? (b) Who are his brothers, and why are they a divisive problem to the people?

7, 8. Who are the ones he separates to his right side, and how does he?

Armageddon, but with it he protects his sheep and at last delivers them from the nations by destroying these. He is not a goatherd, and so he puts the goats to the left side, but his sheep he puts to his right side. They are different from his brothers who make up the "little flock" and to whom it is God the Father's good pleasure to give the heavenly kingdom with Jesus their great Brother. (Luke 12:32) By now this "little flock" is about made up, and so at present he is gathering a great flock of sheep, a flock without number, by separating them from the rest of the people. These are his "other sheep", of whom he once said: "And other sheep I have, which are not of this fold [of the little flock of my brothers]: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."—John 10:16, *Am. Stan. Ver.;* Rev. 7:9, 10.

[8] Christ Jesus laid down his human life for all these "other sheep". Like an Oriental shepherd of the first century, he issues a general call for these to gather, by sending forth the message of the Kingdom now set up, the remnant of his brothers now preaching this on earth since A.D. 1918. People who are sheeplike recognize his "voice" in the Kingdom message. They respond to the message, his voice, and leave the side of the goats and come over on his side to follow him as their Shepherd-King. (John 10:4, 5, 7-10; Rev. 7:17) By this course of action they come into close touch with the remnant of the King's brothers, and while these are yet on earth they form with them "one flock" under the "one shepherd".

[9] Not all the people of the nations are sheeplike toward Jehovah's King. The most of them are goatish. Goats in the Near East are noted for their lustfulness, their stubbornness and their mischievous acts. Proverbs 30:29-31 comments on the fact that he-goats are "stately in their march". (*Am. Stan. Ver.*) In a vision given to the prophet Daniel a he-goat was used to symbolize the Grecian empire which overthrew the Persian empire and from whose head there came forth a little horn that throws the truth to the ground and stands up against Jehovah's Prince of princes. (Dan. 8:5-25) In ancient Egypt the goat, the female as well as the male, was worshiped. After the Israelites were delivered from Egypt Jehovah God commanded them, saying: "They shall no more sacrifice their sacrifices unto the he-goats, after which they play the harlot." (Lev. 17:7, *Am. Stan. Ver.*) Later the Israelites violated this command. (2 Chron. 11:15) Goat habits are different. In Palestine sheep will be seen grazing the grass and tender herbage, whereas the goats will browse leaves and tender twigs. Just so, the goatish people prefer a different religious diet from that of the sheep. They are lustful toward the pleasures of this world, committing spiritual adultery with the world by making friendly compromises with it for selfish advantage. Among these symbolic goats the leaders particularly are pompous, stiffly dignified, like a he-goat before a herd. (Isa. 14:9, *margin*) They stubbornly refuse to follow the Good Shepherd, but love to be worshiped and idolized like gods. They trample the Kingdom truth under foot and set themselves strongly in a world-wide conspiracy against the Prince of princes.

[10] "And," says the parable, "he shall set the sheep on his right hand, but the goats on the left." (Matt. 25:33) These positions before his judgment throne show how he regards both groups. The right side indicated the place of preference, of excellence, of favor and approval. The left hand, in this case, proves to be the side of disapproval and disfavor. Ecclesiastes 10:2 well expresses the sense, when it says: "A wise man's heart is at his right hand; but a fool's heart at his left." Or, as *An American Translation* renders this: "The wise man's mind makes for his success; the fool's mind makes for his failure." Following this rule of excellence of the right hand, the aged Jacob laid his right hand upon Joseph's younger son Ephraim and gave him a superior farewell blessing, while he laid his left hand upon the older boy Manasseh and gave him an inferior blessing. (Gen. 48:14-20) In harmony with this, Christ Jesus himself is prophetically pictured as saying to his heavenly Father: "In thy presence is fulness of joy; in thy right hand there are pleasures for evermore." (Ps. 16:11, *Am. Stan. Ver.*) He is always spoken of as sitting down at God's right hand to which he has been exalted. (Ps. 110:1; Acts 2:33-35; 1 Pet. 3:22) The people who become the "other sheep" of the reigning King in this day of judgment of the nations are the ones that he places under his favor, protection and preserving care.

"INHERIT THE KINGDOM PREPARED"

[11] The work of separating the people of all the nations occupies the greater part of the period from 1914 to Armageddon, but finally the time arrives for the King to deal out each one's deserts. This must be when each one affected by the test has made his decision and demonstrated where he stands on the issue of God's kingdom by Christ Jesus. This is when the battle of Armageddon is due to start and each one must take the consequences of his stand. The parable tells us: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) Note that the King does not address them as "My brethren". No, for these become his children, for whom he laid down his life.

9. Who are the goats, and how so?

10. To which side are the sheep separated, and to indicate what?
11. How does the King address these sheep, and when?

12 By bidding these "other sheep" of his to come, the King is not ushering them into heaven, for their happy destiny is an earthly one. He invites them to enter into this destiny in the new world because they are the ones who have his Father's blessing. All those who have his Father's blessing, the King will use his royal power to bless. They have been reached and favorably affected by the educational work carried on by the King's brothers who preach the Kingdom gospel. The remnant of these brothers have gone throughout Christendom like the man whom the prophet Ezekiel saw clad in linen and with a writer's inkhorn by his side, to mark sheeplike people in their forehead. Thus the sheep get 'marked in their forehead' by a knowledge and intellectual appreciation of the truth. They have accepted this mark, and they show this intellectual impression by openly confessing the King and his kingdom. As it were, they display their marked forehead. For this faithful course Jehovah God the Father blesses them more and more.—Ezek. 9:1-6.

13 Someone may object with the argument, How can these "sheep" at the King's right hand be an earthly class whose destiny is eternal life in an earthly paradise? The King says to them: "Inherit the kingdom prepared for you from the foundation of the world." So how can these be an earthly class of flesh and blood, when we read, at 1 Corinthians 15:50: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption"? Furthermore, the King Christ Jesus once said: "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:3, 5) Certainly, since the "other sheep" of the Good Shepherd never experience this birth by water and the spirit to become spiritual sons of God, they could never enter into the kingdom of God. How, then, could the King tell such "other sheep" of today to 'inherit the kingdom prepared for them ever since the world was founded'?

14 The King could so speak because he did not mean the kingdom of God in the heavens. Inheriting the "kingdom prepared" does not mean sitting down with the King Jesus Christ in his heavenly throne. Notice, please, that the kingdom the King tells the "sheep" at his right hand to inherit is one prepared for them from when on? "From the foundation of the world." This is the kingdom, therefore, that was prepared ever since the time that Jesus died at Calvary, for he is spoken of as "the Lamb slain from the foundation of the world". (Rev. 13:8) His sacrifice formed the foundation for a new world of righteousness. Because it was a perfect human sacrifice, entirely acceptable to God, it needed to be offered up only once; and so it was not necessary for Jesus to suffer death again and again. To this effect we read: "Nor yet that he should offer himself often, . . . for then must he often have suffered since the foundation of the world: but now once in the end of the world [the Jewish system of things] hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:25, 26) From the end of the Jewish world and so from the foundation of the new world the Good Shepherd made provision for his "other sheep". But how about Jesus and his spiritual brothers?

15 Christ Jesus himself was called to the heavenly kingdom at God's right hand before his death. In prayer to God he said: "Father, I will that they also [my brothers], whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17:24) Though he was the Lamb slain from the foundation of the new world, the apostle Peter says he was predestined before that foundation. He tells Christ's brothers they were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world". (1 Pet. 1:18-20) What follows? Why, the congregation of his brothers was foreknown and predestinated with him to the kingdom of heaven. When? The apostle Paul writes to such brothers, telling them that the "God and Father of our Lord Jesus Christ . . . hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world". (Eph. 1:3, 4) So theirs is a kingdom predestined for them BEFORE the foundation of the new world at Jesus' death. It is a heavenly kingdom in joint-heirship with the King Jesus Christ, "the eldest of many brothers." The least one in that kingdom of heaven is greater than the greatest one in the realm which the "other sheep" inherit and which was prepared for them "from the foundation of the world".—Rom. 8:28-30, *An Amer. Trans.*

16 Since what the "other sheep" inherit is not the kingdom of heaven which was predestined before the foundation of the new world, why is it styled a *kingdom*? Because to inherit it means for the sheep to become children of the King, his earthly children. He laid down his earthly life for them as his sheep, and because he thus gives life to them he becomes their royal Father. Their faithful obedience to him as their King will make that life everlasting. It is written: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father." (Isa. 9:6) The sheep will be the children of their invisible overlord, "The everlasting Father." This will be a

12. Into what does he invite them, and why does he call them blessed?
13. How may someone argue against the sheep's being an earthly class?
14. How could he invite an earthly class into the "Kingdom prepared"?
15. How does the kingdom which the King's brothers inherit differ?
16, 17. Why, then, is the sheep's inheritance styled a "kingdom"?

new relationship for the inhabitants of the earth, for back in the garden of Eden Adam and Eve were not the children of the "covering cherub" whom God made their invisible overlord.—Ezek. 28:13-16.

[17] The prophet Daniel tells us of the setting up of the Kingdom in the hands of God's Son and how it smashes the entire Devil's organization at the battle of Armageddon. Likening that kingdom at first to a stone cut out of the mountain without human hands, the prophecy says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold [of Satan's organization]; . . . the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:44, 45, 35) After the royal stone smashed the Devilish image, it became a great mountain and filled all our earth. Just so, after Armageddon God's kingdom by Christ Jesus will extend its realm all over the earth. The uttermost parts of the earth become the realm of the King, to be converted into a perfect paradise. These "other sheep" enter into that earthly realm under the Kingdom. In this way they 'inherit the kingdom prepared for them from the foundation of the world'.

[18] During the present "time of the end" these sheep are privileged to have a part with the remnant of the King's brothers in proclaiming "this gospel of the kingdom" to all nations. They are today associated with this remnant now under the "one shepherd", and will be associated with this remnant for as long after Armageddon as these continue on earth before joining the King in his throne above. They will also be associated with those earthly "children" whom the King, "the everlasting Father," will "make princes in all the earth" to act as his visible representatives of the Kingdom. (Ps. 45:16) The great flock of "other sheep" do not possess the heavenly kingdom, but, surviving the battle of Armageddon under his right hand of protection, they will enjoy the King's favor from the very start of his reign of a thousand years. This will be their everlasting inheritance on earth in the realm of the Kingdom.

[19] The King does not say to these "sheep" what he says in the parable of the talents to his slaves, "I will make thee ruler over many things"; or what he says in the parable of the pounds to his slaves, "Have thou authority over ten [or, five] cities." (Matt. 25:21, 23; Luke 19:17, 19) He merely says: "Come, you whom my Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world." (Matt. 25:34, *Moffatt*) Their lot on a paradise earth will indeed be blessed, and they will have dominion over the lower animals as the perfect man and woman originally had it in the garden of Eden. (Gen. 1:26, 28) But why is it that they enter into this inheritance in the realm of God's kingdom?

[20] It is not because they had the Kingdom talents and pounds committed to their trust like those slaves in the parables. No, they were never called to the heavenly kingdom, were never foreknown or predestined for it, and were never born from above by the water of truth and by the spirit of God. Hence such Kingdom interests were not intrusted to them, the increasing of which faithfully means rulership with the King on his heavenly throne. The King himself explains to the "sheep" why he ushers them into their blessed inheritance on earth. It is because of the way they treat his brothers, which shows them worthy of being subjects of his kingdom. They are the kind that he would take under his kingdom without any objections. (Ps. 101:6) Listen, then, as he makes this clear in his conversation with the sheep at his right hand:

[21] "For I was hungry and you fed me, I was thirsty and you gave me drink, I was a stranger and you entertained me, I was unclothed and you clothed me, I was ill and you looked after me, I was in prison and you visited me."—Matt. 25:35, 36, *Moffatt.*

HOW DONE TO HIM

[22] But how could such things happen to the King during his presence or *parousía,* inasmuch as he comes this time in his glory and with all the angels with him? How could the "sheep" at his right hand have done such loving deeds to the King since A.D. 1918? "Then the just will answer, 'Lord, when did we see you hungry and feed you? or thirsty and gave you drink? when did we see you a stranger and entertain you? or unclothed and clothed you? when did we see you ill or in prison and visit you?" —Matt. 25:37, 38, *Moffatt.*

[23] As these "sheep" are not of the "kingdom of heaven" class who are now justified by faith, how are they righteous in the King's sight? Because they pursue the righteous way that God's Word marks out for them in this crucial day. In giving warning of the destructive day of Jehovah's wrath Zephaniah 2:1-3 says: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." (*Am. Stan. Ver.*) And so these "sheep" seek this recommended righteousness by trying to do what is right in Jehovah's sight. Their deeds of kindness and helpfulness and relief

18, 19. With whom are they associated on earth? Getting what dominion?

20, 21 How does the King explain why he ushers them into this lot?
22, 23. How is it that these sheep are righteous in the King's sight?

which the King says they did to him is a form of righteousness. This righteousness, or charity and good deeds, they do, not just to be seen of men and praised for it, but to render something to the King whom they favor. (Matt. 6:1-4, *Am. Stan. Ver.;* Ps. 112:9) That they may have a clean appearance in the eyes of God and of his King, the "sheep" openly confess that they owe their salvation to them and they admit there is no righteousness except through Jesus' blood. In this way they "have washed their robes [of identity], and made them white in the blood of the Lamb". Thus identifying themselves with God's righteous cause, they seek to serve Him day and night by performing various forms of temple service.—Rev. 7:9-15.

[24] But that question of theirs: "When did we see you?" Does this mean that when they gave food and drink and clothing, and entertained the stranger, visited the sick and looked after the prisoner, they did not know that they were doing this to the King Christ Jesus? No! In the parable the "sheep" merely ask this question to indicate that they did not and could not SEE the King during this his glorious presence or *parousía* and so they could not render their righteous deeds to him directly, personally. The fact is that, if they had not known they were doing these things as to the King and for his sake and because his kingdom was concerned; if they had not known they were doing these things to his royal representatives and intended it so, their righteous deeds would not count with the King nor have his reward. Note how the King makes this fact plain:

[25] "The King will answer them, 'I tell you truly, in so far as you did it to one of these my brothers, even to the least of them, you did it to me.'" (Matt. 25:40, *Moffatt*) These brothers of his are not the natural Jews but are the spiritual Israelites, begotten by God's spirit to become his spiritual sons, members of the true seed of Abraham. And here the King is not ashamed to confess to the "sheep" that the spiritual remnant to whom they directly rendered their deeds are his brothers, even the least one of them, because all these have one paternal origin, Jehovah God. And so it is written respecting the King Jesus Christ: "For sanctifier and sanctified have all one origin. That is why he is not ashamed to call them brothers, saying, 'I will proclaim thy name to my brothers, in the midst of the church I will sing of thee.' . . . it is not angels that he succours, it is the offspring of Abraham. He had to resemble his brothers in every respect, in order to prove a merciful and faithful high priest in things divine." (Heb. 2:11,12, 16, 17, *Moffatt*) What is done to his brothers is as done to him the King.

[26] When on earth in the flesh, the King told these spiritual brothers of his: "He who receives you receives me, and he who receives me receives Him who sent me. He who receives a prophet because he is a prophet, will receive a prophet's reward; he who receives a good man because he is good, will receive a good man's reward. And whoever gives one of these little ones even a cup of cold water [why?] because he is a disciple, I tell you, he shall not lose his reward." The King warned against doing wrong to any of his believing brothers, even the youngest or the least important, saying: "But whoever is a hindrance to one of these little ones who believe in me, better for him to have a great millstone hung round his neck and be sunk in the deep sea." (Matt. 10:40-42 and 18:6, *Moffatt*) They are God's ambassadors for Christ and in Christ's stead, that is, in place of Christ. So the "sheep" would not do anything wrong to these ambassadors any more than they would do it to Christ himself. They follow God's rule stated at Psalm 105:15: "Touch not mine anointed, and do my prophets no harm." They try to be the persons whom the King meant when he said to his spiritual brothers: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Mark 9:41.

[27] Accordingly they give drink, food, clothing, shelter, and other forms of relief to the needy remnant because they know these are the King's brothers. They want to do good as to the King and to show they give their allegiance to his kingdom and choose him to be their spiritual Shepherd and Leader. No, it is not just the charities, almsgiving and relief programs that the people of Christendom and of the world in general carry on for selfish reasons, such as family relationships, national ties, political advantage, or general feelings of humanity toward distressed people. The world loves its own. But that is not what counts with the King and wins an inheritance in the Kingdom realm. What counts is the righteous deeds that are intelligently and deliberately done to these who represent the King, in order to show favor and support to the King himself.

WHY RELIEF TO THE KING

[28] But why is it that the "sheep" find it necessary at times to feed, shelter, clothe, and relieve the remnant of the King's brothers? Why do they sometimes find these hungry, thirsty, scantily clad, sick, among strangers, and even in prison? It is because these are in a hostile world and are hated by all men because they copy Christ's example in regard to their world and give their full allegiance to God's kingdom by Christ Jesus. It is because they obey Christ's command that applies at this end of the

24. Did the sheep see or know to whom they did their good deeds?
25, 26. How does the King show the sheep acted with knowledge?
27. Why does what the sheep do count with the King?
28. Why do the sheep find it necessary betimes to do this relief?

world: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:14) Obediently they go out with the Kingdom gospel to the people in their own neighborhood, yes, into outside territories of strangers; more than that, even into foreign lands, wherever ignorance of the good news exists. For this they put up with many hardships, just as the apostle Paul did for like reasons, saying: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace, and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." (1 Cor. 4:11-13) And as for being imprisoned, all the world now knows well how Jehovah's witnesses have been thrown into concentration camps and imprisoned, not for meddlesome political activities or spying, nor for shady black-market operations and other crookedness, but for upholding God's kingdom as mankind's only remedy and for preaching it to all men boldly.

[29] Hardships overtake the remnant of Christ's brothers for their faithfulness to the Kingdom and to the ministry of preaching. This affords an opportunity to the "sheep" to know they are Christ's brothers, representing him, and to come to their aid and relief. Despite their being a hated, persecuted minority, the "sheep" fearlessly choose to help and relieve them, because they know these belong to Christ and they too want to serve him as King and follow him as Shepherd. When Jehovah's remnant of Christ's brothers come to their doors with the Kingdom message, they listen and study it, because it is the King's message. They act upon what the King said to his brothers: "He who listens to you listens to me, he who rejects you rejects me, and he who rejects me rejects him who sent me." (Luke 10:16, *Moffatt*) With appreciation they gladly render the needed service to the King's brothers, because it counts as done to him personally. It is in this way that, although they never see the King himself in such straits, they do these things to him and the King counts it so. He is like God and does not unrighteously forget what they do. (Heb. 6:10) He rewards them. Hence this parable, now understood, serves as a guide and counsel to the "sheep" to support the remnant of Christ's brothers actively, materially, and morally in their Kingdom activities.

PREJUDICED FAILURE TO GIVE RELIEF

[30] What, now, about the "goats" at the King's left hand? The parable tells us: "Then he will say to those on the left, 'Begone from me, accursed ones, to the eternal fire which has been prepared for the devil and his angels! For I was hungry but you never fed me, I was thirsty but you never gave me drink, I was a stranger but you never entertained me, I was unclothed but you never clothed me, I was ill and in prison but you never looked after me.'" (Matt. 25:41-43, *Moffatt*) These "goats" are those people of the nations who deliberately do not choose to aid and relieve such needy ones. These goats would not include the "evil servant" class, or the "foolish virgins", or the one-talent "wicked and slothful servant" class, for all these have already been dealt with in the preceding parables describing them and their fate. The "goats" are worldly people not consecrated to God through Christ, even though millions of them profess to be Christians. The King here tells them why he has put them to his left side of disfavor, the side of the cursed ones. The "goats" do not literally see him upon his throne and talk back and forth with him; remember this is a parable. But through God's written Word today made plain the King speaks to this accursed class. He says: "He that rejecteth me [as these 'goats' do], and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48) Also through the testimony that the King's faithful followers have given when face to face with these "goats", the King serves notice upon such goatish people concerning their sure fate.

[31] In being cursed, the "goats" are opposite from the "sheep", who are the ones having the heavenly Father's blessing. Equally with the "sheep", the "goats" had opportunity to do good to the King's brothers and they could have received all the spiritual blessings that these bring the people. But though these blessings come their way, they do not respond to them nor take advantage of the opportunity to bring forth fruitage in the form of good works. They are like ground that receives rain and yet brings forth thorns, brambles and thistles and which is therefore cursed and destined to be burned over and scorched. (Heb. 6:8) Many of these "goats" cursed the remnant of the spiritual seed of Abraham, and now God's curse comes upon them. (Gen. 12:3; Matt. 5:44; Luke 6:28) In the face of such "goats" the remnant of the King's brothers have had to serve him and try to increase his Kingdom interests. For years Jehovah God has been warning the "goats" by his witnesses that they should give heed to the Elijah work being done today, "lest I come and smite the earth with a curse." And now the time comes for the deserved curse to alight upon the selfish, worldly, neglectful goats at the battle of Armageddon. (Mal. 4:5, 6) Though they do not see the glorified King personally (an impossible thing!), yet when they behold the sign or evidence of his coming to the

29. Why do the sheep choose to help the hated, persecuted remnant?
30. Who are the goats, and how does the King speak to them?
31. How are the goats "cursed" ones?

battle of Armageddon, they run in fear for cover, looking for lofty, imposing earthly organizations to shield them from being smitten by the curse. But in vain!—Matt. 24:30, 31; Rev. 6:15-17; Luke 23:30.

32 The King tells the "goats" to depart from him, as he does not want them for subjects within the earthly Kingdom realm. To what, then, does he consign them? "Into everlasting fire, prepared for the devil and his angels." This shows the "goats" are on the side of the Devil, "the god of this world," and like the Devil and his angels they must suffer destruction. Since Christ Jesus is Jehovah's King for heaven and earth, where could these "goats" go away from him except into "everlasting fire"? That means they will be consumed to nothing. At the latest this will occur at the battle of Armageddon, although individuals of the "goat" class may die before then and perish. Jehovah God prophesied of that destructive time and said: "Therefore wait ye for me, saith Jehovah, 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 [the Devil's visible organization among men] shall be devoured with the fire of my jealousy." (Zeph. 3:8, *Am. Stan. Ver.*) That fiery destruction will last until it has devoured and consumed every one of the "goats" and all their accursed works. As it is written: "Jehovah reigneth; . . . A fire goeth before him, and burneth up his adversaries round about."—Ps. 97:1, 3, *Am. Stan. Ver.*

33 The "goats'" excuse is without true grounds. "Then they will answer too, 'Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or in prison, and did not minister to you?' Then he will answer them, 'I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.'" (Matt. 25:44, 45, *Moffatt*) This proves these "goats" do not see the King with their literal eyes during his presence or *parousía* in glory. But that is no excuse. They do see among them the remnant of the King's brothers and hear these preaching the Kingdom and representing him as the now reigning King to whom Jehovah God commands full submission to be given by all. They do see the needy condition into which the King's brothers on earth come for their allegiance to him and their service to his kingdom.

34 Oh yes, the "goats" do engage in widely advertised and popularly praised works of relief, spending billions of dollars in this period of unparalleled world distress. But give real relief to the remnant of the King's brothers amid their hardships for serving the King? No! And why not? Because the "goats" are decidedly prejudiced against them, since these represent the only rightful King of the earth, their Brother, whom Jehovah God has appointed Ruler of the new world. These brothers of the King are involved in the issue of world domination, and the "goats" know that his brothers advocate him and stick with him on this issue. So because the "goats" are on the other side of the issue, they willfully withhold good, righteous deeds from the King's brothers. You see, this would count to the King's interests. In this case the King's words are true: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30) To relieve his brothers means more than to express mere humanitarianism. It means to support and give heart allegiance to their Brother, the King. The "goats" would no more offer help and relief to these than to the King personally if he were visibly upon the earth, just as the goatlike religionists refused to do so to Jesus in the flesh at his first coming nineteen centuries ago.

35 In the parable the "goats" are all those people on earth at this time who have been reached directly or indirectly by the issue over Christ's brothers and who take a willful stand on the issue, and that against the King. Only such persons the King could address as he does, saying they had an opportunity to do good to his brothers whose condition they saw and yet they refused to do so, thus sinning. "To him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17) He is now King, having been enthroned A.D. 1914. The question is, Who will announce him? The remnant of his faithful brothers on earth do so, and the great multitude of "other sheep" join in with them. But the "goats" do nothing favorable to the King; they show indifference or violently oppose his ambassadors. Like the citizens in the parable of the pounds, they say: "We will not have this man to reign over us." Granted that the King and the kingdom are the foremost issue of the day, yet they do not favor the proclamation of such by the King's brothers. They prefer, instead, the kingdoms of this world, of various political ideologies. In order to want to support, favor and welcome him it is not necessary for them to see the reigning King with their natural eyes. By refusing and neglecting his ambassadors they are turning him down, just as when any nation today sends the ambassador of a foreign land out of the country, breaking off diplomatic relations. In this day of judgment it is serious even to willfully ignore the King, not to speak of treating his ambassadors and brothers with violence.

"EVERLASTING PUNISHMENT"

36 When the King orders such "goats" into the "everlasting fire" prepared for their kind, it is the

32. How do the goats go into everlasting fire, and when?
33 Why is not seeing the King no excuse for the goats?
34 Really why do the goats not render relief to His brothers?

35. On the issue involved, how do the goats seriously sin?
36. How does the King reject them, but whom does he vindicate?

time for Armageddon to begin. It corresponds with the King's action in the parable of the pounds, when he says: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (Luke 19:14, 27) But before he utterly destroys them, he has them know who his brothers are, even the least of them, and he confesses these as his own and thus vindicates them. By this action he exposes and rejects all the hypocrites of Christendom, concerning whom he foretold: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22, 23) These "goats" will never survive the fires of Armageddon. With their destruction the wicked symbolic *earth* will flee away, to be followed into destruction by the wicked Satanic *heavens*.—Rev. 20:11.

37 The King concludes the parable and his prophecy on the full end of this world, saying: "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46) The rewards of the two classes are opposites, and since the righteous inherit life eternal on earth in the new world, the "everlasting punishment" of the "goat" class must be everlasting destruction. Even the "sheep" do not get immortality; that is exclusively the reward of the King's brothers in heaven. But the "sheep" get everlasting life which is dependent upon the everlasting Government of their immortal King. For this reason the "goats" could never be punished with immortality in eternal torment. They get a death sentence, and this sentence is everlasting, resurrection-less, and hence is an everlasting punishment. They do not need to be and neither will they be brought back at the end of the King's thousand-year reign to see the Kingdom conditions in perfect bloom and then show their opposition to his Theocratic Government. The King says they show their opposition right now, by their treatment of his brothers. They show their colors now. So their destruction has no letup.

38 Ah, but the righteous "sheep" enter life eternal, this "sheep" class even passing alive under the shadow of the King's right hand through the battle of Armageddon into the endless new world. So why not decide now to be one of his "sheep" at his right hand?

37. What is the goats' punishment, and how is it everlasting?

38. How do the sheep go into life eternal?

JEHOVAH'S WITNESSES TACKLE ILLITERACY IN MEXICO

"IT IS the inalienable right, as well as the indispensable duty of the church, to watch over the entire education of her children." So said Pope Pius XI in his encyclical of 1929. He further asserted that the Catholic Church's "mission to educate extends equally to those outside the fold". Really, one would think that for the last 1600 years the Church had done all it possibly could to educate the Catholic mass; but is that actually the case? Thousands of Jehovah's witnesses throughout Mexico in their door-to-door preaching work present their testimony cards to the people, showing the latest offer of WATCH TOWER literature, and ask the usual Catholic person to kindly read it. From one end of Mexico to the other, the average answer is: "I'm sorry. I can't read." So it seems that the 'indispensable duty of the Catholic Church to educate her children' is not as indispensable as she claims. If such were the case there would not be so many illiterates in Catholic Mexico.

Nevertheless, the Church and its followers often make claims as to the educational work it has done and is doing. *Religion in the Republic of Mexico* says that "the Catholic Church . . . is often praised by its apologists for its educational work. It is true that this has been extensive, but it suffers from two serious defects. Firstly, it has been dedicated to the prestige of the Church rather than to the real welfare of the nation. Secondly, it has been almost wholly limited to the upper class and has failed to benefit the masses." Soon after the early period the conquered race was abandoned to obscurantism. A Catholic author says that "there were many clergy who thought it dangerous to educate the Indians and even tenaciously opposed the theory that the Indians should learn any more than necessary for salvation." A priest called Torquemada wrote in about 1605 that "the education of the Indians had ceased [the church's indispensable duty!], and there were even Catholic theologians who maintained the Indians had no soul". Yes, instead of building schools and highways and things which would benefit the people, the Catholic Church built more than 10,000 churches through the sweat and blood of the people in just about 300 years and forgot about educating the people. Proof of this is the actual condition of Mexicans in general with regard to education.

But is the work of Jehovah's witnesses in Mexico limited merely to presenting their literature to the people at their doors? No, it is something far more extensive than that. Their work is in every sense of the word educational, for they not only teach the people Bible truths but also give them an elementary education, teaching them how to read and write.

This is how it started. Very unexpected was President Knorr's letter of May 4, 1948, to the Mexican Branch in which he said: "Due to the fact that 50 percent of the Mexican brethren cannot read and that only 25 percent of the companies are having the Theocratic ministry school, I wonder if it would not be well to install a similar system in Mexico as I have inaugurated in Africa, that is, having reading classes instead of the Theocratic ministry. Select the best educated person in the company to teach the brethren how to read, and have regular reading classes. In other

words, teach the brethren how to read and write Spanish. . . . The point to make is that a great many will want to read when they come into the new world of righteousness under the kingdom of heaven, so they might as well learn now." What a problem! Teach thousands of people how to read and write and not knowing where to start nor how!

The exact number of illiterate brethren and persons of good-will was not known. So a circular was sent out to all of the companies throughout Mexico asking for the names of all the illiterate publishers and persons of good-will and also for the servants to suggest the name of the most capable brother to direct the class, and if there were not any brothers to handle the work, to suggest the name of the most educated sister. This was a most difficult thing because most of those that know how to read and write have had only a year or two of school.

Nevertheless, at this time the most difficult problem was to select a good basic textbook for the use of the illiterate brethren, and to choose and instruct the most capable person in each company as the instructor. In other words, brethren that hardly knew how to read and write, in many cases, must suddenly become teachers. While the companies throughout Mexico were sending in the necessary information the Branch office was busy studying textbooks of elementary education and inquiring of different professors their opinions as to good textbooks for beginners and the best teaching methods.

After some months of study it was decided that the best textbook for illiterates was one called the *Cartilla,* a book written by a group of professors working for the Mexican Department of Public Education. The *Cartilla* is a well-arranged book which teaches reading and writing at the same time, permitting a student to learn how to read and write in about a year's time if classes are held daily.

Since the desired textbook is not sold publicly, and because it is under the control of the Department of Public Education, it was necessary to speak to the government officials. They were shocked at the suggestion of selling the *Cartilla* to La Torre del Vigía (The WATCH TOWER), since the government is also carrying on a free national educational work. So they were asked to provide them free! No, they said, it would have to be presented in the form of a written petition and then it would be necessary to see personally the highest official in charge. After this was done weeks were spent in the government offices trying to make them decide one way or another. Finally an interview was held with the necessary official and they granted us a total of 2,650 copies of the *Cartilla.* It was thought that these were too many, but it turned out that such was not the case.

What a surprise it was to see the large job the Branch was attempting! Out of 278 companies there are classes established in 187 companies. There are 17 companies without any illiterates. And of the remaining 74 companies, 30 have failed to write to the Branch office with regard to this campaign of reading and writing, and the other 44 are still waiting for the *Cartilla* or have other problems. The brethren have requested 3,931 copies of the *Cartilla* according to the names of the illiterate persons in the companies sent to our office, and through the Branch's effort 3,491 copies of the *Cartilla* were obtained for the brethren from the Department of Public Education and from other sources. This means that there are over 3,000 publishers and persons of good-will being taught how to read and write through the efforts of Jehovah's witnesses in Mexico.

After having received a good supply of the textbook needed, which assured the using of the same textbook and teaching methods throughout Mexico, a private course was taken to learn the best methods of using the *Cartilla* and to learn of a way to instruct a person in each company in how to direct this class, and this principally by correspondence and not by personal contact. Carefully prepared detailed instructions were written on how to teach by using the *Cartilla.* Then the necessary copies of the *Cartilla* and a copy of these instructions were sent to the instructor of each company which was to have a class. The instructor, in most cases the company servant, would carefully study the instructions in conjunction with the *Cartilla,* and it was just a matter of one or two weeks after receiving their textbooks and instructions that the class would be organized and started. In most cases the instructor would learn right along with the students and would thus overcome each problem as it arose. Some companies wrote to the Branch about their problems. Children of the witnesses took part in the classes if there were no government schools in the area. A Bible vocabulary was prepared and given to each student to be used along with the *Cartilla* so as to make the course more interesting and Theocratic.

Mexico has at present 11 circuits, and thus 11 circuit servants. These brethren were called into the Branch for two weeks and given a course in how best to use the *Cartilla* and instructions and how to help each instructor and his class in each company. Thus about 40 companies a month and their instructors receive personal help as to their classes of elementary education. This is a real help in bettering the teaching methods in all the companies.

A small number of the company servants complained that they were too uneducated to conduct the reading class. Letters were written telling them to trust in the Lord and to start the class immediately. A little fearful at first, as is naturally the case in something like this, but being obedient to the instructions, they would start their classes. Soon they would see that their fears were unfounded.

RESULTS TO DATE

In Mexico city there are three reading and writing classes, which enable us to see the Lord's blessing on this work and to realize more or less what takes place throughout the country. In addition to this the circuit servants turn in a report of the reading class in each company they visit. Nationally, the classes were started in October, 1948, and by April, 1949, the most advanced classes have practically covered the 110 pages of the *Cartilla.* Imagine, in the classes of Mexico, D. F., the students have learned to read and write in six months' time! Of course, they still lack a great deal of practice to read and write as well as the instructors (some students write much better than the instructors), but, nevertheless, it seems like a miracle. Most of the classes are well on their way through the *Cartilla,* and by the time the 1949 service year ends all of the approximately 3,000 students should be able to read and write as well as the average educated person in Mexico.

The government is also carrying out a national reading and writing work, but the love of Jehovah's witnesses for the Lord and their desire to personally read for themselves

about Jehovah in the Bible and to serve Him better is a wonderful incentive which enables them to learn to read and write in a number of months, an incentive which is nonexistent in the government schools. The public schools have daily classes while the classes of Jehovah's witnesses are held only twice a week, each class lasting an hour. Nevertheless these publishers of the Kingdom and people of good-will learn to read and write in six months, much quicker than do the persons in public schools. Practice, homework, zeal and diligence on the part of Jehovah's witnesses make this rapid learning possible. It is thrilling to see how each Kingdom Hall has become a Kingdom school with its own blackboard and equipment.

A great many problems have arisen because of this new feature of Theocratic work. One has to do with language. The brethren in different parts of Mexico speak at least twenty different Indian dialects. There are a number of companies where the publishers speak only their Indian dialect, and in these places the brethren not only have to learn to read and write Spanish but they also have to learn to speak it. These Indian brethren come into the truth by hearing the truth spoken in their own dialect by some publisher who can speak Spanish and the dialect. In these cases the instructor must know the Indian dialect and Spanish too. Naturally these classes do not advance as rapidly as the classes where all the brethren know Spanish.

Another problem is that some brethren insist on arriving late. "Oh, brother, I'm late," they will say coming into the Kingdom Hall after the class is practically over. The instructor tries to smile and tells them to be on time for the next class. On these occasions, though the instructor may smile, perhaps he may think of the schools in Jesus' time and the rights of the instructors then. *Smith's Bible Dictionary* says that if a student committed some punishable act (like arriving late), "the punishment employed was beating with a strap, never a rod." But our schools are not in synagogues nor are they religious. They are Theocratic and function on a basis of love, not force; so such methods cannot be used even though the instructor may think of them. Most of the brethren, though, are punctual.

After the work was organized the Department of Public Education wanted some proof, which was provided, that the Mexican Branch was actually conducting the number of classes it claimed to have. One morning while in the government offices of Public Education a prejudiced person started to comment that we were a "religious sect called Jehovah's witnesses" and that the government 'shouldn't give us any more textbooks'. The official in charge turned to him and said: "If a priest would take part in teaching others how to read and write [they never have in Mexico], he would be doing his duty as a Mexican citizen." Then he stated: "I am proud of the work these people are doing."

The Department of Public Education will not give the Mexican organization, La Torre del Vigía de México, A.C., recognition as an educational organization, since the government directly controls all the educational movement, but it has fully co-operated with the Branch office. Nevertheless, government zone inspectors of the Department of Public Education throughout Mexico have granted recognition to many Kingdom Halls as educational centers and have given the brethren official documents declaring them such. Then a copy of the document is filed with the Department of Public Education. Many favorable comments are made by them. One states: "The writer, who is the Inspector of Federal Education in this Zone, verifies the fact that the local company of Jehovah's witnesses . . . up until the present time has done a wonderful job in their educational effort." Another reads: "I congratulate you in your effort to help mankind which is under a veil of ignorance." Most of the letters received from the zone inspectors of Federal education are of similar vein and show their appreciation of the work being done by Jehovah's witnesses.

Truly it is a blessing and a joy to attend such an educational center of Jehovah's witnesses. Six months ago it was a struggle and a difficult thing to teach grown-up people the vowels, the first letters they learn of the alphabet. It takes a lot of patience to start one of these classes. But it is well worth the effort just to see and hear one of these students who last October could not read or write take his place in front of the classroom and read with comparative ease out of his textbook or write on the blackboard a fully Theocratic sentence read by the instructor. If it were not for Jehovah's guiding hand there still would be an illiteracy rate of at least 50 percent among the Mexican Kingdom publishers.

ADVANTAGES AND BENEFITS

But of what value has it been to these people to have learned to read? Does it improve their service in the field? Does it cause them to more fully appreciate the truth of God's Word, the Bible? It is their love for the truth that first interests them in the Kingdom and it is that same love for truth that aids them to learn to read. They more than anyone else appreciate the Bible, because for years the Bible, as all literature, has been a closed book for them. They have believed in it without being able to read it. Others have had to talk to them about it and have read it to them. But now by God's grace they are among those that 'read for themselves this prophecy and heed what is written in it'.—Rev. 1:3.

Does this improve their field service? Yes, in many ways. Before knowing how to read and write the Kingdom publisher would contact a person at a door and give him the message and would quote from memory different texts from the Bible that he had learned. This illiterate publisher in some cases would conduct Bible studies by having the person of good-will read the questions in the book, give the answers, and look up all the texts. But now the newly educated Kingdom publisher can contact a person and directly read to him the different Bible texts. At his Bible study his knowledge of the truth and of reading permits him to guide the interested person to a correct knowledge of Jehovah without any detours which perhaps might be caused by illiteracy at such a study.

The psalmist said that the Bible "is a lamp unto my feet", and it has personally become that for Jehovah's witnesses in Mexico. True, other illiterates will join the ranks of the Kingdom publishers in Mexico, but, with so many publishers having recently learned how to read and write, it should be a simple matter to give this elementary education to the newcomers. Now the publisher in Mexico can do as stated by Paul, "present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."—2 Tim. 2:15, *Am. Stan. Ver.*

FIELD EXPERIENCES

REWARD OF PATIENT ENDURANCE IN QUEBEC

"Almost a year ago my late husband and I contacted a Hungarian family where strife existed because the wife had been one of Jehovah's witnesses for seventeen years and the husband had violently opposed all that time. She was forbidden to attend meetings, so we sought to help by studying with her in *'Let God Be True'*, she being assisted by her Hungarian Bible. Her husband was furious because Jehovah's witnesses were calling, and demanded that we come when he was home. He tried to prove the wickedness of our organization, but our conviction and strong statements arrested his attention and he had to admit our answers were Scriptural. One of his difficulties was that he leaned toward Communism, but when he found out the Communists were after his money he quit them. He had no confidence in anything, and storm after storm came up in his home. He would tear up all of his wife's Bible literature, become remorseful, allow her to get more, only to later destroy it. A wonderful day came when he allowed her to go to a meeting with us. But often he opposed her going, and eventually ordered us never to come to his house again.

"This was the state of affairs at the time of my husband's death. The sister had her husband 'phone their sympathy, and among other things said, 'Never pass our door again; it will always be open for you.' I started calling again. Our discussions continued, sometimes strenuous but never violent, and I felt we had progressed when this resisting pupil said: 'If what you believe is true, it is the only hope for the world.' Then the time came when the husband attended a Memorial meeting with his wife. This man who had been fighting the truth for seventeen years received an amazing impression of the Lord's organization, which he had imagined consisted of a handful of impostors. Both of them were at service meeting the following night, also at the Sunday public talk and the *Watchtower* study that followed. They have been among the most faithful attenders ever since. They were among God's happy people at the Ottawa assembly in July, both taking part in the field service."

SEIZING OPPORTUNITIES IN BRITAIN

"Last week a notice board outside a church building on the main road announced that the preacher would speak on the subject 'Jehovah's witnesses'. As the chapel was situated in this unit's territory we proceeded to organize a plan of campaign. The building is on a corner and has exits to each road. It was arranged that about twenty publishers with magazine bags and free copies of *The Watchtower* should be doing pavement witnessing in the vicinity of the building when the worshipers came out. They called out slogans, and offered free copies of the magazine. The campaign was very successful. Soon many of the Witnesses were surrounded by knots of interested questioners, and the brethren were only too pleased to give an answer according to the hope that is in them. One brother had a quarter of an hour's conversation with the clergyman that had given the lecture. The latter, by the way, had concluded his talk with the remark that his listeners must have seen the Witnesses in the streets and met them when they called at their doors, and he commended their zeal to his own congregation. Practically all of the *Watchtower* magazines (a plentiful supply) were distributed. The entire campaign was very successful."

REDEEMING TIME IN GUATEMALA

"Here is an experience I had in the store-to-store work the other day. Bert and I were working our magazine territory and I had just finished a block and was waiting for Bert, so thought I would hold up my magazine for a few minutes while waiting, on the chance that someone might take one. I had just got them out of my bag when a man walked up and asked me whether he could subscribe for *La Atalaya* [*The Watchtower* in Spanish]. Need I tell you my answer? He was from a small pueblo and had come to town to see a lawyer, and while waiting had read an entire copy that was in the lawyer's office (where we had placed it), and he said that it was the best magazine that he had ever read. Just as he was leaving I saw one of my studies that had been in the States for a two-month vacation, and made arrangements to start the study again. While talking to her I told her of the man that had just subscribed, and then we were interrupted by a very well dressed boy of about twelve years asking how much *La Atalaya* was (I was still holding up the magazine in my hand), and on being told five cents he said *'Un momento'*, and ran around the corner, coming back immediately with the *cinco centavos* for the magazine. As he was leaving a man approached wanting to know whether I had a Bible. I had one but not the kind he wanted, so he agreed to come by the house to get one. By this time my study was convinced that everyone was wanting to read the publications of Jehovah's witnesses. I was almost in the same frame of mind and very happy about it."

(*Continued from page 146*)

visas, and it is suggested that they contact the local Branch offices of the Watch Tower Society for information or assistance in this regard. The Society wishes to help everyone in this way if he wishes to attend the convention.

By the Lord's grace, this assembly of Jehovah's witnesses will be outstanding. Arrangements will be made to have representatives come from most of the Society's Branch offices.

Probably many persons from foreign lands will want to travel in parties, and it would be well for anyone coming to the convention from other countries to notify the Branch office if he wishes to travel in company with other delegates from his own country. Parties can be arranged and probably the accommodations will be obtainable from the same transportation company. Now is the time to plan your vacation for 1950. Now is the time to save your funds so you can make the trip.

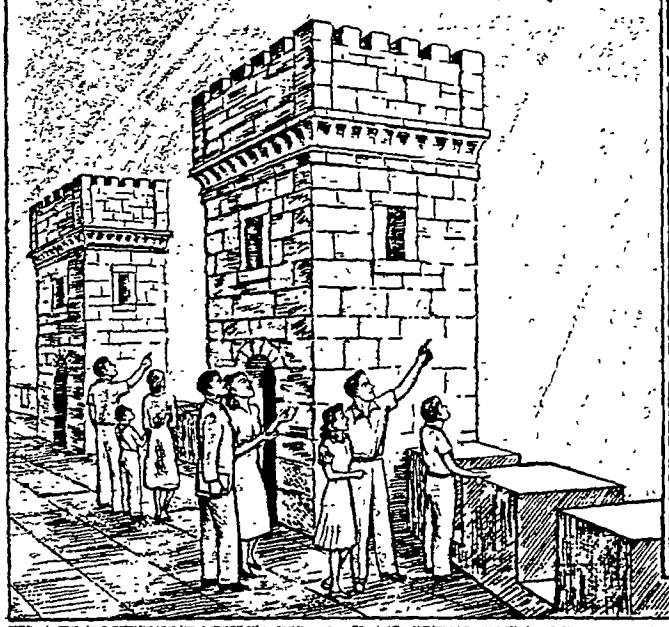
We ask too that all pray to the Lord for a rich blessing to be upon this assembly, that His will may be done and that the convention may redound to His honor and praise.

It is with real joy that we look to 1950 and this International Convention of Jehovah's witnesses in New York city, for not only will the brethren be attending the convention but they will be able to visit both the new Bethel home and the new factory, as well as the new radio station, which should be fully completed, and inspect them. The Watchtower Bible School of Gilead is not too far distant, so many of the visitors may enjoy that also.

Further information concerning this International Convention will be published later in *The Watchtower*.

The WATCHTOWER

Announcing Jehovah's Kingdom



"They shall know that I am Jehovah."
- Ezekiel 35.15.

VOL. LXX SEMIMONTHLY No. 11

JUNE 1, 1949

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

Please address the Watch Tower Society in every case.

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T. Hawaii, 1228 Pensacola St., Honolulu 14	$1.00

Translations of this journal appear in many languages.

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

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"CONTENDING FOR THE FAITH" TESTIMONY PERIOD

The best way to contend and put up a defense for something is to advance it. That is what Jehovah's witnesses will do with the faith of God's kingdom during June. Appropriately this month has been termed "Contending for the Faith" Testimony Period, and the aggressive weapons to be specially used from house to house and on all suitable occasions will be the three latest bound books published by the Watchtower Society together with the booklet *The Kingdom Hope of All Mankind.* This combination will be offered the people as a special combination on a contribution of $1.00, American money. The worsening world situation, with the hosts of atheism, disbelief and immorality steadily making greater inroads, calls for our unceasing and courageous contention for the faith once for all delivered to the saints. We who have it should help others get it and become able to contend for it and put the enemy to flight. *Watchtower* readers, will you join us in this during June? Communicate now with us if you need instructions and references to be able to be at the side of other faithful warriors contending shoulder to shoulder. A report? Yes, we are interested to have you submit one showing the good fight you have put up.

"WATCHTOWER" STUDIES

Week of July 10: "Endless Life Through Mercy," ¶ 1-21 inclusive, *The Watchtower* June 1, 1949.

Week of July 17: "Happy the Merciful," ¶ 1-19 inclusive, *The Watchtower* June 1, 1949.

INTERNATIONAL CONVENTION IN 1950

The *Watchtower* magazine takes great pleasure in announcing that the 1950 International Convention of Jehovah's witnesses will be held in New York city beginning Sunday, July 30, 1950. The convention will be of eight days' duration, ending Sunday, August 6, 1950. A cordial invitation is extended to the *Watchtower* readers in every nation and to all of Jehovah's witnesses throughout the world to come to this Christian assembly. Early announcement is made now so that all persons of good-will can begin making plans to be in New York city on these dates. Those coming from foreign countries will have to book passage on airlines and steamships well in advance because usually there is heavy traffic at that season of the year. Such will also require visas, and it is suggested that they contact the local Branch offices of the Watch Tower Society for information or assistance in this regard. The Society wishes to help everyone in this way if he wishes to attend the convention.

By the Lord's grace, this assembly of Jehovah's witnesses will be outstanding. Arrangements will be made to have representatives come from most of the Society's Branch offices.

Probably many persons from foreign lands will want to travel in parties, and it would be well for anyone coming to the convention from other countries to notify the Branch office if he wishes to travel in company with other delegates from his own country. Parties can be arranged and probably the accommodations will be obtainable from the same transportation company. Now is the

(*Continued on page 176*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX JUNE 1, 1949 No. 11

ENDLESS LIFE THROUGH MERCY

"Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God!"
—Ps. 35:7,8, Douay; Ps. 36:6,7, Auth. Ver.

JEHOVAH is the one whose mercy means everything to us. The mercifulness of some humans to others helps to relieve the suffering and distress of our trying times, but such relief is only temporary. Mercy from Jehovah God means never-ending life, peace, plenty, health and happiness to us, because He is the great Life-giver. "For with thee is the fountain of life; and in thy light we shall see light." —Ps. 35:10, *Douay;* Ps. 36:9, *A.V.*

[2] The human family would never have passed these thirty-one years since A.D. 1918 had it not been for Jehovah's mercy. Not that we mean that World War I was stopped by Him that year. No; for we have had a longer and worse world war since 1918, and now there is every likelihood of a third one, this one to open with atomic warfare and not just close with it like World War II. But back in 1918 Jehovah stopped something far more serious than a human conflict. What? Well, you remember how the great prophet Jesus Christ predicted the world war of 1914 and the food-shortages, plagues of disease, earth temblors, persecution of his followers, and continuous distress of nations; he said this was the sign of the end of the world and was the "beginning of sorrows". Thoughtful persons will have to admit that something has been ending since 1914. We all have to admit that 1918 with its stoppage of the first global war did not prove to be the end of world sorrows. But after predicting the beginning of them Jesus said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:7-22) If, then, the God of mercy had not cut short the days of tribulation by what He did in 1918, no flesh of mankind would be alive on earth in 1949. How, though, did he cut the great tribulation short but not terminate the sorrows upon humankind?

1 What does Jehovah's mercy mean to us, and why?
2. Why was it not World War I that he stopped in 1918?

[3] Here is our answer: As the years of World War I progressed toward 1918 Jehovah's witnesses on earth were thinking that the global war would merge right into the "battle of Armageddon" in which world anarchy would prevail with every man's hand against his neighbor. Under the title "The Beginning of Sorrows" the wartime *Watchtower* of August 1, 1915, said: "We see the prelude to the great Battle of Armageddon. Our thought is that the Armageddon itself will be the mighty 'Earthquake' spoken of in Revelation. (Revelation 16:16-18) In this great revolution and in the succeeding anarchy all earthly institutions will be swept away. The result of the anger, hatred and strife, if permitted to continue indefinitely, would be so terrible that it would bring about the destruction of the race; but for the elect's sake, that they may begin their glorious reign, God will cut short the carnage, and will set up his own kingdom under Christ and his elect church."* But Armageddon did not come in 1918. Today by the fulfillment of prophecy God, who is his own interpreter, shows us what he did there by Jesus Christ his King. As pictured in Revelation 12:1-5, God's kingdom in the heavens was born at the end of the "times of the Gentiles" in 1914. His enthronement of his Son Jesus Christ was not to the liking of Satan the Devil. "War in heaven" followed at once, and the new kingdom proved its superiority and Satan and his demon hosts were kicked down to the earth. That war in heaven with its defeat for Satan and his wicked organization was a big tribulation for them. It did not end the tribulation, but only began it, for it had not yet destroyed Satan and his angels.

[4] How, then, did Jehovah God cut short the tribulation? By not at once following up the defeat and debasement of Satan and forthwith destroying him and his organization visible and invisible. The "war in heaven" was accompanied on earth by sorrows unparalleled till then. If Almighty God and his victo-

* See *The Watchtower* of August 15, 1914, page 243, under the title "View from the Tower" and the subheading "Nations Hurrying to Armageddon".

3 What was expected, but what really did happen in 1918?
4. How, then, did God shorten the days of the tribulation?

rious King Christ Jesus had followed up World War I with Armageddon and its destruction of Satan and his organization, we can imagine the slaughter and desolation that the Bible predicts for that "battle of the great day of God Almighty". Jehovah's witnesses were then trying to be of God's elect, but as they look back and view their own condition and standing before him, they doubt that they themselves would have escaped destruction. By not beginning it right after Satan was cast down but by allowing an interval of time between then and Armageddon for the remnant of Christ's anointed followers to make their "calling and election sure" Jehovah God has shortened the days of the tribulation. Revelation, chapters twelve to twenty, foretold that Satan and his demon hosts would be very active about our earth after their debasement from heaven and would influence earth's rulers and lead them and their fighting forces to the universal war of Armageddon. They are leading them there now, without a question. There it is that the grand finale of the tribulation upon Satan's organization will take place with such appalling horror that no trouble that has occurred since the beginning of the world could equal it. —Rev. 12:17; 16:14-16.

[5] Was that shortening of the days of tribulation a mercy from Jehovah God? Yes; not to Satan's organization, but to people held in bondage under it, and particularly to the remnant yet in flesh on earth of the "elect" for whose sake Almighty God shortened the days. Why was this mercy? How was the remnant to act upon it? The purpose of it was plainly the eternal salvation of all those concerned. As for acting upon it, we can do that by doing what God expects of those to whom he has shown this lovingkindness. Christ Jesus plainly pointed out what to do. He said that after the beginning of sorrows "this gospel of the kingdom shall be preached in all the world for a witness unto all nations"; then the full end of Satan's world-organization would come. —Matt. 24:7-14.

[6] So this Kingdom preaching is the work prophetically commanded to be done now while Satan and his demons are hurrying all nations to their end at Armageddon. Since that is so, why should we who have tasted God's mercy look on any other work as now taking precedency over preaching the Kingdom gospel to all the nations for a witness? Many persons who want to escape destruction are yet to be found among all nations. If we give them the Kingdom witness before the awful end arrives, they might act upon God's mercy. Can we not see that God has compassionately spared us to this time for the express purpose that we might serve him by witnessing to his kingdom? Make no mistake about it: divine mercy was extended to us between the beginning of sorrows and Armageddon that we might live to serve Him in fulfillment of his prophecies. If we now fail in this, we shall miss the purpose of his lovingkindness to us, and this would mean our destruction. His goodness is for those who realize themselves sinners and who are grieved at displeasing him. They see destruction awaits them if they keep on in this condition of inharmony with God. They do not want their sin to be held against them to their destruction. They want to take advantage of his arrangement through his Son's ransom sacrifice and to come under divine mercy and favor. By this way alone can they ever come into everlasting life.

5, 6. (a) To whom was this a mercy? (b) What is its purpose, and how is it now taken advantage of?

POINTED ILLUSTRATIONS

[7] Isaiah's case is a pointed illustration for these days preceding the battle of Armageddon to show how we should act upon God's mercy. What Isaiah's occupation in the nation of Israel was before this we do not know. But in the year that King Uzziah died (774 B.C.), Isaiah, obscure Israelite though he was, had a vision such as even King Uzziah had never been privileged to have. King Uzziah had died of a terrible plague from God because he grew presumptuous. He overstepped his royal bounds and tried to usurp the duties of Jehovah's priesthood in the temple at Jerusalem. When he forced his way into the holy interior of the temple with a censer to offer incense at the golden altar, he saw no vision of an approving God but was stricken with a deadly disease for his proud audacity. His humble subject, Isaiah, was the one to get a glorious vision, and that for a grand purpose. It was as if Isaiah had been born from the dead in a spiritual resurrection to see heavenly scenes. He saw Jehovah's holy representative seated upon an exalted throne and his trailing robes spread over the temple floor. About him hovered heavenly seraphim, and they called out: "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." At the vision Isaiah felt very singuilty. He felt that such a sinner as he would now certainly die for having seen such a holy vision. But it was not presumptuousness upon his part that brought him to see the sublime vision. It was the divine purpose for him to see it. So he did not suffer like King Uzziah.

[8] At the vision Isaiah cried out woe to himself, because here he was an unclean non-priest living among a spiritually unclean people, yet, in that condition, said he, "mine eyes have seen the King, Jehovah of hosts." Instead of wrath, mercy met the mortally afraid man. One of the seraphim picked up a live coal from the incense-altar, touched Isaiah's lips with it, and assured him: "Lo, this hath touched

7, 8. How was mercy shown Isaiah before beginning prophetic work?

thy lips; and thine iniquity is taken away, and thy sin forgiven." But just why was this mercy granted him in sparing Isaiah alive? The answer quickly appeared as the clean-lipped Isaiah heard the words of Jehovah's representative from the throne: "Whom shall I send, and who will go for us?" Why, Isaiah, of course!

[9] Why was Isaiah hearing this invitation if it was not meant for him to volunteer for the service? He was no longer afraid he would die. Clean now in his lips and free of iniquity in God's sight, he felt confidence. He would meet God's mercy with a proper response. Up he spoke: "Here am I; send me." He did not say: 'I am a carpenter; I can't go.' Or, 'I am a baker.' Or, 'I am a married man with a family and farming for their support.' Had Isaiah so replied, God could have said: 'I know what you are. And yet I am letting you hear the call to be sent and go for us.' Whatever job Isaiah had been working at till then did not matter with God. It was not to be let stand in the way of accepting the invitation. God had shown him undeserved kindness in keeping him alive and in cleaning him up. He was now acceptable for sending. All he now needed in order to accept the call and carry out the commission of service was a willing and obedient heart. So Isaiah offered to go. (Isa. 6:1-11, *Am. Stan. Ver.*) Divine mercy was not misspent upon him. Regardless of what job he had before then or still had to carry on to support his family, Isaiah proved to be one of Jehovah's greatest preachers. But Jesus Christ himself was a carpenter before he became God's greatest preacher at thirty years of age. Likewise in our day God has called other carpenters, yes, bricklayers, bakers, farmers, and common workmen, and housewives and maidservants, and made them his efficient witnesses and preachers, and all this without a religious theological-seminary training.

[10] Another case in point is that of Saul of Tarsus. This Hebrew had studied at the feet of Rabbi Gamaliel in Jerusalem and was a tentmaker besides. He became a rabid persecutor of the early followers of Jesus Christ. He tried to make them deny that Jesus was the Messiah whom God had sent and that God had raised him from the dead and exalted him to his own right hand in heaven. For their refusal to recant Saul had them imprisoned or even killed.

[11] On his way with a special commission from the high priest at Jerusalem to round up the Christians at Damascus, Saul was given a vision from heaven, as if he, too, had been born from the dead to spirit life. No, Saul was not struck dead by the vision, but was forced to fall to the ground. It was an infinite mercy to him that he was not struck dead, for who was it appearing to him in vision but the glorified Messiah whose disciples he was persecuting to the death? When he heard the Messiah say, "I am Jesus of Nazareth, whom thou persecutest," Saul may have expected the end for him. But not so. At once turning from violent persecutor to abject slave Saul humbly said: "What shall I do, Lord?" Jesus said: "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." When he was told what he must do, he did not say, 'How can I do that? What will people now think?' He set himself to obey. His blindness was removed on the third day and he proved as zealous an apostle of Jesus Christ as he had formerly been His persecutor.—Acts 9:1-22 and 22:3-21, *Am. Stan. Ver.*

[12] Saul did not receive in vain the mercy displayed to him. He realized what the divine purpose was in showing him his wrong way and in sparing him alive and forgiving him his great sin. It was for him thereafter to serve God in this life. Such serving of him faithfully in an acceptable way would lead to his full salvation. He spoke of the "gospel of the glory of the blessed God, which was committed to my trust". Then he expressed appreciation, saying: "I thank him who has given me strength for this, Christ Jesus our Lord, because he judged me faithful by appointing me to his service, though I formerly blasphemed and persecuted and insulted him; but I received mercy." Why? And how could such an injurious opposer as he receive it? He answers: "Because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life."—1 Tim. 1:11-16, *Rev. Stan. Ver.*

[13] That Jesus Christ would make Saul able for Christian service by personally approaching him to halt him in his misdirected course was a rare display of mercy. He seemed almost beyond taking the truth from anyone except at the hands of the glorified Jesus himself. But Jesus knew Saul's ignorance and his consequent unbelief. So he jolted Saul with a realization of what he was really doing as a persecutor. Unlike other Pharisees with their system of Judaism, Saul did not harden himself against the facts, but abased himself, repented and took advantage of the extreme mercy shown him. He thankfully took up the new work for which this loving-kindness was shown him. By doing so he became the apostle Paul. He shows the purpose of the divine goodness by saying to the Christians in Asia Minor: "You have

9. How was mercy not misspent upon him nor on others today?
10, 11. How was infinite mercy shown Saul of Tarsus?
12. Why did Saul, and how could Saul, receive such mercy?
13. How was it that such mercy was not shown Saul in vain?

heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood." (Gal. 1:13-16, *Rev. Stan. Ver.*) Yes, here was the purpose of God's mercy in revealing the glorified Jesus to Saul: it was that he might be made fit and able to preach about the glorified Son of God to the Gentile nations.

14 There was another purpose in showing consideration to such a violent persecutor as Pharisee Saul: it was to illustrate how far God's mercy could go toward rescuing sinners from their suicidal course. The apostle Paul called himself the chief or foremost of human sinners. So in according such compassion God was making him the foremost example of mercy to human sinners. Taking this estimate of himself, Paul was willing to preach the gospel of salvation to *any* man or woman. If he himself had been the foremost of sinners, then there was no other sinner on earth who was too low for Paul to reach out his hand to help him to know and take advantage of divine mercy through Christ. And no sinner to whom the gospel message came had any reason to think he was too low down that the gospel could not embrace him in its provision. He just had to look at the apostle Paul, the self-styled "foremost of sinners". Then he could realize that if divine mercy could take hold of that sinful fanatic against the congregation of Christ, it was able to take hold of him and transform him into a righteous servant of Jehovah God and of his anointed King Jesus Christ. Certainly, never before in all the eternal history of the universe had God's loving-kindness been exercised with such a degree of mercy as since man's fall into sin in the garden of Eden. How we ought to appreciate it! Let us see to it that in our personal case this tender quality of God has not been exercised in vain.

15 We want to vindicate God for such exercise of mercy. We can do so by showing it has not failed of its loving, righteous purpose. God's chief enemy, Satan the Devil, does not want mankind to enjoy eternal life in harmony with the Creator. That is why he did not want divine mercy to come to them. He cannot give eternal life to anyone. He has only the "power of death"; all that he does in connection with mankind leads to their death. This death would be endless, a complete annihilation, were it not for the graciousness of God toward the sinful race. The Devil wants to rule our race until it dies out; better that it perish than that mankind be brought into God's favor and live happily forever under His kingdom by Christ Jesus. Hence the Devil does not want mankind to come in touch with the divine mercy. He knows that this is more powerful than he is and that it leads many of mankind to God. Some, like Pharaoh of ancient Egypt, may harden their hearts and thus miss the object of God's mercy. To men inclined to be that way the apostle Paul writes: "Do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance?" (Rom. 2:4, *Rev. Stan. Ver.*) It led Paul to repentance, who, to take him at his own word, was the "foremost of sinners". It still does so with many others.

BITTERNESS OR TENDERNESS?

16 In the continuing distress upon all nations since 1918 are we going to grow hard and bitter or keep tender? Remembering God's mercy will help to keep us tender. It shortened the days of tribulation upon Satan's organization and it continues to be exercised toward our generation now while all nations are marching to the battle of Armageddon. Since it is by God's tender kindness that mankind still lives, it is not Jehovah God that is responsible for this distress of nations which makes living so bitter and cruel for the people. Satan the Devil is the one responsible for the unceasing woes since 1918. When he was cast out of heaven after the war up there, the voice speaking through the Bible pointed him out as the trouble-bringer by saying: "Rejoice then, O heaven and you that dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!"—Rev. 12:12, *Rev. Stan. Ver.*

17 Satan's name "Devil" means "slanderer". Determined to drag this present generation of mankind to destruction with him at Armageddon, he brings this mounting woe upon all the earth and sea and at the same time he slanders the God of love by charging him with all this woe. To make the lie all the stronger, he uses the clergymen of Christendom to teach that God is bringing this woe as a divine judgment for their not attending the religious organizations and joining up. The Devil's aim in this is to embitter men against God and so make them disbelieve his mercy and harden their hearts so that they do not accept salvation to endless life through his mercy. Thus the Devil drives deceived and blinded men from God. In this way he lines them up on his side at Armageddon.

18 The remnant today of the elect for whose sake God has shortened the days of tribulation should never let themselves be hardened by the general

14. What other purpose was there in sparing Saul the persecutor?
15. How can we vindicate God's exercise of mercy, contrary to Satan?
16, 17. What knowledge keeps from bitterness because of woe now?
18. How have mercy and truth met and truth sprung from the earth?

affliction upon mankind which they themselves are sharing. They should detect the scheme of the Devil to harden mankind against God's life-giving goodness. Despite the woe, they should keep tender, always remembering God's unspeakable mercy to us since 1918 and the divine purpose in it all. In imitation of Him we should be merciful to others that thus his loving-kindness may overflow from us and reach others. With this in view he has given us special revelations of truth since 1918. This enables us to preach to others and to enlighten them upon what this woeful period of world history means and how amid it all divine goodness is being specially shown to mankind before the devastating battle of Armageddon blots out all of Satan's organization. Because the mercy displayed to us since 1918 was accompanied by needed revelations of truth, bringing us righteousness with God and hence peace with him, we know that Psalm 85:10, 11 speaks for us when it says: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth springeth out of the earth; and righteousness hath looked down from heaven." (*Am. Stan. Ver.*) Truth has been bestowed upon the earthly part of Jehovah's Theocratic organization. So it is now our obligation to see that such truth springs forth from us in that we hold it out to others and let them, too, feed on the truth. Then they also can know of God's mercy and come into a righteous relationship with him and enjoy peace of heart and mind.

[19] With the truth now springing out of the earth there is really no obstacle to our becoming genuine ministers of gospel truth. Our being ordinarily carpenters, painters, hod-carriers, ranchers, housewives, servant girls, etc., when the divine compassion and truth reach us, is no reason for us to say to God, 'I can't be a gospel preacher!' The question is, not what your earthly occupation is, but, Did you experience His mercy? If yes, then it was that you might become the minister of his truth, that by this ministry you might both save yourself and also save others. Do not grow faint-hearted because you are a plain human creature without the theological training that Christendom requires of her clergymen. When God graciously revealed the truth to you and opened up the field of the ministry to you, he well knew what kind of person you were. He knew you were in this or that secular work. "He knoweth our frame; he remembereth that we are dust." (Ps. 103:14) But in every case the Almighty God has used earthen vessels like yourself to minister his Word to others. As in the case of other vessels, he can and will make you qualified, strong and intelligent enough to undertake it. Why, else, has he extended his kindness to you? Be of good heart and believe he can make something of you for his blessed use. Remember Paul's words:

[20] "Therefore, being engaged in this service by the mercy of God, we do not lose heart. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to depair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. So we do not lose heart."—2 Cor. 4:1, 7-12, 16, *Rev. Stan. Ver.*

[21] Likewise, by using what truth you have learned and are continuing to learn and by putting it to practical use as a preacher of it to others, let God's power be the force that accomplishes the ministry of truth in you. Why, hundreds of thousands of men and women who are everyday workers at secular occupations are finding and arranging time also to serve as Jehovah's witnesses and as his ministers of the Kingdom gospel. So each one of us can take up this service, as Paul says, "by the mercy of God." If we now take advantage of the time and opportunity to do so and prove faithful in it till it is finished, it means endless life to us in the world to come.

19, 20. Why is there now no obstacle to becoming gospel ministers?

21. How is God's power for the ministry in earthen vessels shown?

"HAPPY THE MERCIFUL"

WE CANNOT remain under God's mercy unless we copy him and express that quality to others. In his sermon on the mount the Son of God said: "Happy the merciful; for they shall receive mercy." (Matt. 5:7, *Rotherham*) That is the way we have to be, not only to people outside God's organization who do not know of His loving arrangements for their salvation, but also to our fellow workers inside the organization. Some who claim to be Christians will be oh so kind and indulgent toward worldly people who commit some offense or trespass. But let it be that their brethren in the truth become guilty of the same misdeed against them and they will be cold as glacial ice and hard as stone to these. To justify their lack of softness of heart toward Christian fellow workers, they will say these ought to know better, whereas we have to excuse and make allowances for people outside because they do not know any better. So they show no mercifulness

1. To whom must we be merciful, and why?

toward their Christian brothers and fellow servants, to the point of cruelty and bitterness. How little they see they are developing a Pharisaical attitude and fooling themselves with their own form of righteousness! Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, [what?] justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!"—Matt. 23: 23, 24, *Am. Stan. Ver.*

[2] But when a Christian hard-heartedly withholds mercy from his offending brothers, let him ask himself this: Does God follow my example and also refuse to show this offending brother mercy any more? Under such circumstances who is it really to whom God will not show mercy, the unforgiving Christian or the offender who repents and asks forgiveness? The point to take into account is, not, Should he have known better? but, Is he still weak and imperfect in flesh as we all are? By his very lack of compassion the hard-hearted person bars out God from showing him mercy, for only the merciful will have God be that way to them. Psalm 18: 25 says: "With the merciful thou wilt shew thyself merciful." Do we say we have grounds for refusing forgiveness and generous consideration to fellow Christians because, in our view, they should have known better? Well, then, let us apply the same rule to ourselves and reason that God will henceforth not forgive us or be patient with us because we, too, should have known better, now that we have come into the truth.

[3] Jesus illustrated this divine balancing of matters by this parable: "The Kingdom of Heaven may be compared to a king, who resolved to settle accounts with his slaves. And when he set about doing so, a man was brought in who owed him ten million dollars. And as he could not pay, his master ordered him to be sold, with his wife and children and all he had, in payment of the debt. So the slave threw himself down before him and implored him, 'Give me time, and I will pay you all of it.' And his master's heart was touched, and he let the slave go and canceled the debt. But when the slave went out he met a fellow-slave of his who owed him twenty dollars, and he caught him by the throat and began to choke him, saying, 'Pay me what you owe!' So his fellow-slave threw himself down before him, and begged him, 'Give me time, and I will pay you.' But he refused and went and had him put in prison until he should pay the debt.

[4] "When his fellow-slaves saw what had happened, they were greatly distressed, and they went to their master and reported the whole matter to him. Then his master called him in and said to him, 'You wicked slave! I canceled all that debt of yours when you entreated me. Ought you not to have taken pity on your fellow-slave, as I did on you?' So his master in his anger handed him over to the jailers, until he should pay all he owed him." Then Jesus pointed out the teaching of the parable by adding the comment: "That is what my heavenly Father will do to you, if you do not each forgive your brothers from your hearts!"—Matt. 18: 23-35, *An Amer. Trans.*

[5] Let us fear, then, that, by being resentful and very exacting toward our offending brother, God will, in turn, show us no pity, but will be merciful to the repentant offender who asks forgiveness. God has forgiven us a debt which calls for our death, whereas what any of our brethren could commit and ask forgiveness for could be nothing in comparison with what God forgives us through Jesus Christ. Truly, then, if he forgives us so much, he is not asking too much when asking us to forgive our brethren for what could at most be only minor offenses against us. What God wants is for us to be like Him, copying him. If we are pitiless to our brothers, God has larger grounds for being that way to us. If we do not act toward others as he acts toward us, we harm ourselves, and that eternally. Eternal life for us is by his mercy.

TOWARD OUR FELLOW WORKERS

[6] Before giving the parable of the pitiless servant, Jesus laid down a rule meant for cases where a Christian sins against his fellow. By this rule the brother sinned against must be the one to show kind consideration. How? Why, he should be the one to take the first steps to do away with his own hurt feelings and to restore the offender to cordial relationship with him in the Christian congregation. He should not quietly nurse his hurt feelings and let bitterness grow up in his heart and refuse to speak to the offender, absolutely ignoring him without telling him why. Against such a course Jesus laid down the following rule: "But if your brother wrongs you, go to him and show him his fault while you are alone with him. If he listens to you, you have won back your brother. But if he will not listen, take one or two others with you, so that everything may be supported by the testimony of two or three witnesses. If he refuses to listen to them, tell the congregation. And if he refuses to listen to it, treat him as a heathen or a tax-collector."—Matt. 18: 15-17, *An Amer. Trans.*

[7] Yes, try to settle your differences between yourselves privately, and do not disturb the whole congregation with such matters. Do not try to draw the

2. If we refuse Christians forgiveness, what questions arise?
3, 4. What parable on this did Jesus give, and to teach what?
5. In this matter how may we harm ourselves eternally, and why?
6, 7. How does Jesus' rule for settling wrongs show mercy?

world's attention to the congregation and to difficulties within it and so bring reproach on the organization by dragging the matter into worldly courts. The Christians at Corinth were not following Jesus' instructions when they did as Paul discloses, saying: "When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints? . . . If then you have such cases [matters pertaining to this life], why do you lay them before those who are least esteemed by the church? I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood, but brother goes to law against brother, and that before unbelievers?" (1 Cor. 6:1-6, *Rev. Stan. Ver.*) The loving person shows mercy, therefore, by not gossiping first and revealing the offender as a sinner before all the congregation. He will no more disturb the entire congregation with this really private affair than he would take it to a worldly court.

[8] Desiring that the grounds for strained relations may be removed by helping the offender correct matters, he has a personal interview alone with the offender and points out the offense. He is anxious to forgive him, if he just recognizes he has sinned and regrets it and then sincerely asks forgiveness. If this private interview fails, what? Still do not give up trying to help your brother out of a bad spiritual state, a blindness to his fault. Take one or two others with you on your next approach to the offender. Let these witnesses hear the evidence you bring against the offender. Let them add their help toward making the offender realize he did wrong and he ought to seek forgiveness and to be reinstated to the full friendship of his brother. If this broader measure fails, then lay the matter before the congregation of which you are a member. No, not by a church trial with all members of the congregation there to wrangle over who is right and who is wrong, and to split up into sides, and then to take a vote like a jury and pronounce the offender guilty or not so. But submit the matter to the representative members of the congregation, to the overseers and their assistants that have been appointed, men "among you wise enough to decide between members of the brotherhood", as Paul says. But what if this last resort fails to make the offender see himself as he is and to move him to the course that makes for unity in the Christian congregation?

[9] Then the offended person may treat him as a pagan who does not appreciate Christian conduct, also as an oppressor of his own brothers, such as Jewish tax-collectors were back there. This is not a mercilessness which God would repay by himself being merciless. Rather, God does not forgive the unrepentant offender.

9. How is this rule applied, and without mercilessness in the end?

[10] On the same principle, a person in charge of an institution should be considerate of brethren who apparently offend against Christian conduct befitting the institution. He should not act on hearsay or mere outward appearance of things or circumstantial evidence, and report such seeming offenders to those to whom he is responsible. It would be in the interest of peace and unity first to go to the seeming offenders and ask an explanation and talk matters over with them. If the explanation is reasonable, it brings about a right understanding concerning them and their situation is seen in its right light.

[11] But suppose there has really been some delinquency, some indiscretion, some lack of caution upon the part of those he privately interviews and questions. Then the responsible one can kindly and wisely offer some good advice to the careless or thoughtless ones who are straining relations with the institution. If his counsel is unheeded and the objectionable conduct continues, the responsible servant may rightly feel it timely and his duty to report to those above him. But to act upon gossip or circumstantial evidence and not give the suspected ones a fair hearing and abruptly report so and so as willful offenders who do not care about the best interests of the institution is unmerciful. It may cause hurt hard to heal. He has prejudged the case without first a fair hearing of the persons he reports upon. Before giving our judgment let us try to be fair and helpful to those under judgment; "for the judgment will be merciless to the man who has shown no mercy—whereas the merciful life will triumph in the face of judgment." (Jas. 2:13, *Moffatt*) A merciful man needs not fear God's judgment.

YOUTH TOWARD AGE

[12] In 1925 *The Watchtower* showed that the prophecy of Joel 2:28, 29, quoted by the apostle Peter at Acts 2:16-18, was now undergoing its major and final fulfillment. This brought the young people in God's organization, "your sons and your daughters," "your young men," under special notice. Older people, anxious for their own positions of service, can be unjust to the young folks and can try to hold them down and hinder them from entering fully into the use of their abilities in God's service. But the older brethren must be merciful to the younger ones, and, in turn, the younger to the older. The apostle Paul was an example of mercy to his fellow servants. When he and his fellow missionary Barnabas went out on their first journey they took along as assistant Barnabas' cousin, the young man John Mark. (Mark 14:51, 52; Acts 12:12, 25; 13:5) When the party reached Pamphylia in Asia Minor, John Mark for some unstated reason left the two missionaries

10, 11. How should an institution servant deal with suspected ones?
12, 13. (a) In connection with Joel 2:28, 29, how must older men show consideration to younger ones? (b) How did Paul show Mark mercy?

and returned to Jerusalem. Evidently this did not please Paul. So later when a second missionary trip was proposed, Barnabas wanted John Mark to go along. But Paul did not want a young man who seemed independable, having quit them once already. Sharp contention arose over this, and Paul and Barnabas separated, Barnabas going on his own trip with John Mark, but Paul taking Silas with him. —Acts 13:13; 15:35-41.

13 Did Paul heartlessly hold that forever against Barnabas and John Mark? Did he have only hard words to say for them both after that? No. About ten years after the separation Paul, evidently reconciled to him, spoke well to the Corinthians about Barnabas, comparing him with himself. Earlier than that his letter to the Galatians was respectful about Barnabas. (1 Cor. 9:6; Gal. 2:1, 9, 13) As for that young man Mark, Paul did not ever after count him out as a quitter, nor mercilessly refuse to give him another opportunity. Mark counterbalanced his previous failure by a consistently faithful record afterward. So Paul gave him another chance and associated him with himself. When in the Roman prison about fifteen years after the separation Paul writes that Mark was at hand as one of "my fellow-labourers". At the same time, in writing the Colossians, he commended Mark to them, saying, "Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, receive him)." During his second imprisonment at Rome a few years later Paul wrote Timothy at Ephesus and could hardly speak with more praise of Mark than when he wrote: "Take Mark, and bring him with thee: for he is profitable to me for the ministry." (Philem. 24; Col. 4:10, *Rev. Stan. Ver.;* 2 Tim. 4:11) The apostle who wrote so much about loving-kindness was merciful to this younger fellow servant after he recovered from a previous mistake. He thus got the benefit of the younger man's loving help.

14 Paul did not try to retard the advancement in service of the young man Timothy but advised against letting other older men try to do so. In his first letter to Timothy he said: "Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity." Who could rightly despise a youthful overseer if he set such a clean example? But while Timothy was not to allow the older men to limit him in carrying out his duties as if he were an upstart, this young man must be merciful to the older people. He must not get puffed-up with self-importance and consider the older people as "back numbers" that had had their day. Of course, old people may get in a bad way and need some straightening out in mind or in conduct. But listen to these apostolic words to the young man as an overseer not to be sharp-tongued and abuse his authority: "Do not rebuke an older man but exhort him as you would a father; treat younger men like brothers, older women like mothers, younger women like sisters, in all purity."—1 Tim. 4:11, 12 and 5:1, 2, *Rev. Stan. Ver.*

15 If a young man is to deal with older men and women as fathers and mothers, then he will treat them as though he were fulfilling the Fifth Commandment, to honor one's father and mother. Rather than speak sharply and ride roughshod over them, he respectfully appeals to their reason, self-respectability and fear of God, and thus he helps them to a proper course again. He sees beauty in faithful old people and remembers the inspired proverbs: "The glory of young men is their strength: and the beauty of old men is the gray head. The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 20:29; 16:31) In harmony with this the young man Timothy was told to enroll in the list of women deserving help by the congregation any widow with a faithful record who was sixty years old or upward. If the older men fill their assigned service in the organization well, then, instead of being undervalued, they are to be rated as deserving twice as much as they are getting in support of their work of teaching and preaching.

16 A young man should not be hasty to entertain a charge against an older man: "Do not listen to an accusation made against an elder, unless it is supported by two or three witnesses." Only then admit the charge, but dispose of it with mercy to the older man involved. (1 Tim. 5:9-19, *An Amer. Trans.*) Persons who have accepted the Kingdom truth since 1918 and who have been anointed with the spirit should act toward the older members of the remnant of God's elect ones just as the young daughter-in-law Ruth lovingly conducted herself toward the older Naomi and as the young cousin Esther conducted herself toward her older caretaker Mordecai. —Ruth, chapters 1-4; Esther, chapters 2-9.

17 A young overseer, like Timothy, must treat the younger men in the congregation like brothers, that is, with a family affection. The younger women he must treat as if they were his fleshly sisters, with a family affection and regard, anxious for them to keep morally and spiritually pure and protecting them against immoral men. That is merciful treatment of young people. Then, too, there are the handicapped ones, those who cannot read or write, those who are slow-witted, those in one way or another disabled. Show them mercy by being patient, not expecting and demanding of them to line up with all the many regulations and technical details. Where they do not have any willful, intelligent intent to

14, 15. (a) What was Timothy commanded because of his youth? (b) How was he to treat older brethren like parents?

16. How should an overseer handle charges against older men?
17. How be merciful to the young, the handicapped, the new appointees?

violate a request or a requirement, sacrifice a bit of your own convenience to make up for their lack. Do not condemn them right off. A merciful God may be holding them guiltless. The Pharisees made great show of sacrifice and of conforming to the minute regulations of Moses' law and they condemned seeming violators. But Jesus said: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." (Matt. 12:1-7; 9:10-13; Hos. 6:6) Also, if you once held a position of service and someone else is appointed to replace you, do not take offense at the new appointee and refuse to help him. Be considerate of him for the sake of his office. Or, if you felt (somewhat like Haman the Agagite) that you should be put into a certain position, but your brother is put in, do not be grieved at him. Be merciful. Unselfishly give him your full co-operation. He and you and all the organization will benefit.—Rom. 12:10, 16.

[18] Are you a sheep of Christ's "little flock" of Kingdom heirs? Do not be prejudiced against the great multitude of "other sheep" that he is now gathering for eternal life on earth in the righteous new world. He died for these young sheep also. (John 10:15, 16) Be compassionate toward them. Actively show your interest in their gaining life. A shepherd does not idly wait around the sheepfold for the lost sheep to find its own way back to the fold. No; a loving shepherd goes out and hunts it up and brings it back to the fold. Show that same loving-kindness. Go out to the people with the Kingdom message. Do not sit around inactively enjoying the provisions of salvation for yourself and waiting for the "other sheep" to find their way to you. Leave the comfort and convenience of your own home and hunt for these "other sheep" of good-will. The "little flock" are "vessels of mercy", to receive God's mercy. So let them show this same quality to one another and to the "other sheep". Let the "other sheep" follow the same example.—Rom. 9:22.

[19] Long ago King David recognized why he was spared alive through dangers and troubles, and so he said to Jehovah God: "With the merciful thou wilt shew thyself merciful." (2 Sam. 22:26) Now Armageddon, the climax of the great trouble upon Satan's organization, looms up before this generation. In sparing us till now God has been patient and shown loving-kindness. May we always keep in mind the purpose of it, namely, that we may gain eternal life and help other willing ones to gain it. We must love our neighbor as ourselves and accordingly be interested in their attaining life the same as ourselves. If we are thus merciful to others in actively sharing with them the divine message of salvation, it will mean endless life to us. At the battle of Armageddon Jehovah God will destroy all those who are destroyers of the earth in their heartlessness toward their neighbors and mankind. But as he sees us displaying his own tender quality toward others he will say: 'These servants of mine are not destroyers of life. They are lovingly interested in the lives of others for whom my Son Jesus Christ has died. They are like me and are the kind of people it will be to my glory and to the blessing of all others to let live in my new world.' Hence he will show us merciful ones his mercy and spare us from destruction at Armageddon. He will bring us joyfully into the new world of endless life. "Happy the merciful!"

18. How should the "little flock" act toward the "other sheep"?

19. To whom will God be merciful at Armageddon, and why so?

PREACHING ON THE WEST COAST OF SOUTH AMERICA

FOUR years ago N. H. Knorr, the president of the Watch Tower Bible and Tract Society, visited a number of countries in South America. At that time Branch offices of the Society were organized in countries where there had been none. Since that visit excellent progress has been made in the preaching of this gospel of the Kingdom in South America and much of the credit goes to the graduates of the Watchtower Bible School of Gilead who have taken up missionary work.

It seemed well that this territory be visited again by the president, for in the past few years many missionary homes had been established by the Gilead graduates, who had been able to comfort thousands of people with the Kingdom message. What had been done was excellent. But at no time in one's life does he come to the point where he cannot make improvement. There are always things that can be corrected or made better for efficiency in organization. There are also problems that arise in different countries. The most enjoyable part of all, of course, is the attending of assemblies of the Lord's people.

So months previous to February 24 arrangements were made for travel. The brethren to the south were notified and conventions were scheduled in all countries to be visited. Then on the afternoon of Thursday, the 24th, the day of departure, the president of the Society, N. H. Knorr, and his secretary, M. G. Henschel, took one last look at the new Bethel Home that was going up alongside the present headquarters building, towering up ten stories above the level of Columbia Heights, all of the steel frame structure having been put in place. The workmen had just begun laying the bricks and putting in some of the stonework at the front of the building. Naturally, the question in the minds of the departing brethren was, "How much more will be completed after ten weeks?"

A number of the brethren from Bethel accompanied the travelers to the station. On the way we drove by the Adams

Street printing plant that had served so well for 22 years in producing literature for world-wide Theocratic education and now had proved to be too small to keep up with the demand for literature as the work expands. We paused a moment to observe how far along the builders had progressed with the massive reinforced concrete foundations and footings required for the nine-story addition to the factory. We knew that many questions were going to be asked about the new Bethel Home and the new factory, because Theocratic publishers everywhere are interested in these buildings which stand as visible symbols of expansion. Of course, we were carrying photographs with us as visual aids for the benefit of the brethren we would meet, but the details would also be wanted because the buildings are as much the property of the brethren in far-away places as of those in Brooklyn.

At the Pennsylvania Station there were a number of other brethren waiting, including some who were soon to leave for Italy to augment the expansion work there. They had come to say good-bye, and we certainly appreciated their interest. We were to take a train to Miami, Florida, where we would board a plane for Ecuador.

The 28-hour train trip to Miami was made pleasant by our meeting with some of the brethren at stations en route. We also appreciated very much the hospitality of the brethren who met us at Miami. While we were in Miami we had the good pleasure of talking to the brethren in the north and south units of the Miami company. Then on Sunday evening at 8:30 about 35 of the Miami brethren saw us off at the International Airport. The flight over the Caribbean sea in the big DC-6 plane was smooth, and almost before we realized it four hours had passed and we saw below us the multitude of lights that marked Panama City and the Canal Zone. A perfect landing brought to an end this first 1,220 miles of flying.

In order to get to Quito it was necessary to change planes at Balboa. We had approximately six hours between planes at Balboa. We had written ahead and notified the Branch office at Panama City that we would be able to spend a few hours with them, but the Branch servant misread the instructions and, much to our surprise, there was no one at the airport to say hello. We knew the post office box number to which mail is sent for the brethren in Panama City, but that did not help us very much in the few hours we were there so far as communicating with them was concerned. Not very long ago the family had moved to larger quarters, but we had hardly thought it necessary to bring along the street address. We did recall where they had lived previously, so we took a taxi to that house at 1:30 in the morning. On the way we saw many people and we inquired of the driver the reason. We noticed that many had costumes and fancy, multicolored hats, or masks. He explained to us that it was *Carnival* and no one bothered to sleep nights then. But when we got to the house where the family used to live we found the people were sleeping. We aroused them, and as the sleepy, bewildered faces appeared we inquired as to the whereabouts of the brethren. Unfortunately they did not know.

The taxi driver had an idea. He said that if anyone would know it would be his dispatcher at the airport. Back to the airport we went to speak to the dispatcher. No sooner did we mention Watch Tower than he was telling us exactly where to go to find the brethren. The driver did not seem to understand, so the dispatcher himself drove the taxi to the Branch headquarters. He remembered having taken graduates of Gilead to that address. We were delighted to see the sign on the building that read "Watch Tower Bible and Tract Society, Sucursal en Panamá". Here too no one had stayed up for the *Carnival* celebration. Very much surprised, the brethren were aroused from their sleep. The house was crowded, for the brethren from Colón, David and Panama City had gathered at the Branch for the occasion. They did not expect to find us knocking at the door at 2:30 in the morning; they had been told to expect us at 7. It did not take them long to get out of their beds, and soon they were asking and answering questions by the dozen. The discussion lasted until about 4:30, when someone thought it might be time to start breakfast. We all ate together in the early hours of the morning and then at about 6 o'clock the brethren hired a bus to take us all to the airport. We had a very enjoyable visit and did not mind missing some sleep in order to have the pleasure of being with some of the brethren that we had not seen for many years and hearing their experiences. They testified to the expansion of the work in Panamá. Of course, they were all ears and eyes over the new Bethel home and factory. The hours passed like minutes, and at 7:30 we were on our way to Cali, Colombia, some 567 miles away. We stopped for a half hour and then proceeded on to Quito.

ECUADOR

We did not spend much time during the first part of the flight looking at scenery, because by that time we were too sleepy to keep our eyes open, but after leaving Cali for Quito we were sufficiently awake to observe the beautiful mountains of the Andes and the fertile, green valleys. Near the border between Colombia and Ecuador we skimmed over some mountain tops, experiencing a few air bumps, and before long we were able to view the verdant valley where Quito reposes, what has been termed an Andean Shangri-La. As we landed it seemed we were dropping down into a huge green nest, for around us were the high mountain peaks that make flying to Quito impossible in cloudy weather. Quito itself is more than 8,000 feet in altitude above sea level and the weather is cool. We were busy looking at the wonderful scenery as the plane rolled onto the apron in front of the airport buildings, but our attention was quickly drawn away from natural wonders by the waving of dozens of hands holding copies of the *Watchtower* magazine. A crowd of more than 80 brethren and people of good-will had come out to the airport to greet us on this first visit by the Society's president to Quito. The usual formalities of clearance through customs and immigration inspections were attended to and then we said hello to almost every individual there. They had come to greet the two brethren from North America and everyone wanted to do it individually. They had come to the airport in two buses, and so they took one of the visitors in each bus and we crowded into the buses and rode into the city, a very happy group of people. They took us to the missionary home and Kingdom Hall, which is located conveniently at Montalvo 201, at the corner of

Pazmiño. The few necessary matters in connection with future travel were attended to in the city and then the rest of the time was spent at the home.

Our few days in Quito were busy ones. There are eight graduates of Gilead stationed at this capital city. Most of them were doing quite well with the language and they were having some interesting experiences among the people. The ones who met us were the fruits of their work done for a little more than two years. Meetings were arranged for the brethren and the public. On Tuesday night, March 1, 55 of the publishers and people of good-will were present. Among these we met a number of people who had been associated with the Adventist organization in Quito. The brethren told us that these who had discontinued association with the Adventists had been the backbone of the Adventist organization and that the Adventist organization had been disorganized and the preachers returned to the United States. The attendance would have been more than 55 except for the fact that there was rain and some hail that evening. The Ecuadorians seem to be afraid of rain, and when it rains they customarily do not go outside if they do not really have to do it. But 55 braved the storm to hear something from the Lord's Word. At the close of this meeting the brethren presented a resolution with great enthusiasm, expressing their determination to carry on the work in that capital city of Ecuador and expand into other territory. And already there was evidence of the expansion, for present at the meeting was a very enthusiastic brother from the north. The truth had made its way into the border city of Tucumán and now there were already 15 meeting regularly. To aid this group Brother Knorr arranged to have one of the Ecuadorian pioneers go there to work with the new brethren.

The following evening the public meeting was scheduled at the hall of the Unión Nacional de Periodístas, García Moreno at Manabí, important streets in the city. Once more the weather was not good. In fact, this night it was worse. About two hours before the meeting was to be held the downpour began. It was questionable whether there would be many at the meeting that night. We arrived at the hall about half an hour early and we had hardly gotten our coats off when the electric power failed and darkness settled over the building. That is quite a common thing in Quito, so none of those assembled left. Some of the brethren purchased candles at a near-by store and those provided sufficient light for the speakers' table. Three ushers held candles, and so the meeting proceeded. The subject Brother Knorr used was, "It Is Later than You Think!" One of the Gilead graduates who has been in Quito for about two and a half years, Chas. T. Klingensmith, did the interpreting, and he did well. The audience could see the speakers, but the speakers could not see the expressions on the faces of the audience; but they gave good attention, because they scarcely moved during the whole time the talk was being given. About two-thirds of the way through the talk the lights came on, and behold there was still an audience there. It had increased to 82 persons. At the close of the talk many expressions of appreciation were made both for the lecture and for the visit of the North American brethren. We had to say farewell at that time because it was necessary to rise early the next morning to catch a plane for Guayaquil. A brother who has his own bus took us home that night from the meeting and he also arranged to come to the missionary home the next morning to carry the family to the airport.

While we were out at the airport we noticed that there was more snow on the mountain peaks surrounding Quito; up there the rain had been frozen. The plane was a DC-3 operated by Avianca and it took off on time. At seven o'clock it was quite light there at Quito, and so as we took off we could see many of the wonders of nature that had been bestowed upon Ecuador. We headed toward the south for a few minutes and in the general direction of the famous mountain Cotopaxi, a peak of almost perfect cone shape, Mount Chimborazo, with its more than 20,000 feet, stuck up into the sky like a great white giant. To our right or toward the west was the volcano Pichincha, and as we passed by this mountain the pilot started to head toward the Pacific and the lowlands along the Ecuadorian coast. Brother Klingensmith accompanied us and pointed out the places of interest. As we passed over the lowlands we flew above the clouds, which obscured the view of the ground below. Occasionally we saw the land, and generally it appeared to be swampy and steaming; we were near the equator.

By 8:30 we had covered 171 miles and we were circling over the Guayas river and the city of Guayaquil. There had been rain there, and so we splashed to a landing to find eight more Gilead graduates waiting at an airport, this time Guayaquil. It was with great joy that we shook hands with these missionaries. They had arrived in Guayaquil only 2½ months before we did and they were experiencing considerable difficulty with the Spanish grammar; but while struggling along they were having excellent success in the distribution of the literature and in conducting studies in the Bible. They found the people were very patient with them and the people appeared anxious to learn about God's kingdom. They had advertised the public meeting to be held in the Masonic Temple and had done a good job. Newspaper photographers were at the airport to get a picture of the speaker, and these photographers took two photos that were later published in the Guayaquil newspapers along with information about the Society and the public meeting, all of which provided a fine witness. The missionaries had made friends with a radio station operator who made spot announcements free and who put on an interview with Brother Klingensmith concerning the purpose of this visit and the public meeting. There was also advertising through use of handbills.

Before the public meeting, however, there was much to be done. We found the city to be laid out in exact squares, for the most part, and most of the houses were two or three stories high. The missionaries took us up Calle Luqué to No. 634, and up one flight of stairs at that address we found the missionary home and the Kingdom Hall. Because Guayaquil is so near the equator and just a few feet above sea level, the climate is hot and the humidity is high. But Guayaquil is the commercial center of the country and almost all traffic passes through the city. It was the logical place to center the Society's work, and so a new Branch office was established at Guayaquil, Ecuador, with A. M. Hoffman as the Branch servant. This will aid in advancing the work in Ecuador.

The public meeting was announced for eight o'clock Friday night, but as usual the people were a little slow in coming. The night was clear and the weather ideal; there was nothing to keep away the interested people. We decided to begin the lecture around 8:20, and at that time the hall was almost two-thirds filled. But the people kept on coming in until every seat was taken and many people were standing. In fact, some had to listen downstairs by means of the radio, which was carrying the entire speech free of charge through courtesy of a man of good-will. When the final count was taken it was learned that 230 were present. Wonderful interest was shown—20 bound books and 5 Bibles were placed, as well as 206 booklets distributed—and there seemed to be no end of questions. Many of the Masons were present. Some individuals wanted copies of the talk. By the time we got away from the meeting and stopped at the missionary home much of the night was gone. We returned to the hotel at 12:30 a.m. Much had been accomplished in Guayaquil in two days, but now we must look toward Peru.

We got out of bed at 4:15 so that we could catch the *Interamericano* plane operated by Panagra. The missionaries also had risen early and we were glad to see them at the airport. The plane had been delayed and it was about an hour late, so we left just as the light began to break through from the east. Dawn comes later in Guayaquil than at most places because the towering Andes present a barrier against the intrusion of light upon the darkness of the tropical night; which delays also the warming of the city by the powerful rays of the sun.

PERU

After take-off it was not long until we were flying at 15,500 feet above the coastline. There was little we could see at that height except the fluffy white blanket of clouds that spread out below us and the bright sun to the east. The 798 miles were taken in stride by the big DC-6 express plane, and at 9:30 we were disembarking from the transport, to the joy of the 50 of our brethren who were standing on the observation platform of the magnificent new terminal building. For a few moments we were separated from them by immigration barriers, but soon we were among them, including the Luras in whose home a meeting was held four years before when the president passed through. Things had certainly changed in Peru since then. Four years before you could have counted on your fingers the number of brethren interested in the truth; now there were 50 at the airport to meet us.

The brethren had cars waiting to take us to the missionary home. We were impressed by the modern homes being constructed and by the colorful arrangement of the gardens and flowers. In the bright sunlight our minds recalled that we had been told Lima would be a city of flowers, all a product of intensive irrigation so necessary to Lima and environs.

We had arrived in the middle of their district assembly, which began on Friday, March 4. Brother Knorr was scheduled to talk to the English-speaking people of Lima who were interested in the truth. That meeting was held on Saturday afternoon. There were 49 who heard his talk on "It Is Later than You Think!" It was quite a remarkable thing that so many English-speaking people would be interested in the truth in a Latin land.

At eight o'clock in the evening he talked to 127 through Brother Akin, a Gilead graduate who acted as interpreter and who had learned much of the Spanish language during his stay in Peru. It was a pleasure to be with the fifteen Gilead graduates stationed in Peru and to find them so joyful and zealous in their work. They had accomplished much in their brief time in the country, but they knew they were only getting started. Saturday had been a pleasant and busy day for us, spent talking with the Gilead graduates and newly interested who were English and Spanish.

At 8:30 on Sunday morning there was a good audience at the lecture on baptism and then the group went by cars and taxis to the seaside. To say the least, it was an ideal day for baptism. The sun was warm and friendly and the drive through Miraflores to the beach was a delight for everyone. The ocean was a bit rough, but the brethren were not afraid. Tents were hired for changing clothing, and everyone rejoiced to see 20 of the new brethren symbolize their consecration by water immersion. Many went out into the field service on Sunday morning.

Due to the fact that the government had recently been overthrown and a military group had the reins of government in hand, with the rights of the people suspended for a time, it seemed advisable that the public meeting that was to be advertised be given by one of the local brethren; so Brother Akin spoke in Spanish, to 167 listeners. Later in the day the president of the Society addressed 178 through interpretation and then the Kingdom Hall, the hallway and the patio had to be used to accommodate the people.

It appeared to us that there is a great field for the Kingdom service in Peru. There are many large cities that have never had the witness. Already there are good signs of expansion. It was a privilege to meet several of the Peruvian pioneers personally and to see their joy at being in the full-time service. It was also a joy to meet the brethren from Huancayo, a city high up in the Andes to the east of Lima. The message is going out to the interior.

The assembly at Lima was certainly an occasion for rejoicing, because four years before there were so few persons interested in the truth and now the missionaries alone have studies with more than 350 people.

It was time to organize a Branch; so all of the necessary instructions relative to the Branch were given to Brother R. Paterson, who was appointed as Branch servant. The discussions took us late into the evening and there was packing to be done to make ready for the morrow's journey on to La Paz, Bolivia. The family in the missionary home were told not to get up to see us off, because we were coming back the following Saturday and they might as well enjoy their rest which they needed because of the strenuous days of the assembly. But we travelers, the newly appointed Branch servant and the missionary home servant, along with one of the company publishers who was especially kind to us, were up early and reached the airport at five o'clock.

An hour later our DC-3 plane was rolling down the runway and we were soon lifted into the air on the way to Arequipa, Peru. The morning was clear. We saw the sun rise over the Andes. It brought to light the multicolored landscape on the sandy hills and mountains. The country

over which we flew was very arid, with just a few spots of green here and there that are kept that way through irrigation. Arequipa, our refueling spot, is 8,149 feet above sea level and there are three very beautiful and impressive mountains situated near the city. We got an unforgettable view of the city hugging the lower slopes of El Misti, and the city is flanked by Mt. Chachani to the north and Mt. Pichu-Pichu to the south. From these mountains comes the source of life to the city of Arequipa, for it is only water that makes the land fruitful and these snowcapped peaks are a constant source of supply. In order to go to La Paz we must go over them or around them. As we soared into the air we observed that the pilot was going to fly around the south side. The plane continued to gain altitude and finally it reached to more than 16,000 feet. The steward showed us how to use the oxygen supply and advised that we take some as we went along. We traveled through a very beautiful pass. There were snowcapped mountains by the dozen both to the left and to the right. This was the Inca country. Centuries ago there was a highly developed culture and civilization in these mountains and the people were ruled by the Incas. Our pilot told us that in this country they could hide ten Grand Canyons like that in Arizona; you must see it to appreciate it. Of course, travelers in this route constantly look at the changing scenery and marvel that there is so much to see in the way of ridges, lakes, rivers, mountains, valleys and canyons.

BOLIVIA

Before arriving at La Paz we saw the beautiful Lake Titicaca, which was sacred to the Incas. It is the highest navigable lake in the world, it being situated 12,513 feet above sea level. Of course, there are few trees at such a height, but the blue waters are a beautiful contrast to the brown shoreline with patches of green and the white of the billowy clouds and snowcapped mountains. From our high observatory we could see the little balsa-boats and many islands. We looked as far to the north as we could see, but we failed to discern the shoreline. It is a big lake. It is a saying that at one time this lake filled the greater part of the *altiplano*, which averages 13,000 feet above sea level and is almost as flat as a table. But above this height rise the majestic peaks of the sierra. We landed at the La Paz Airport, which is the highest commercial airport in the world, 13,404 feet above sea level, at 10 a.m. When one lands at the airport he will see a great range of snowcapped mountains, with Mt. Illimán, the beauty of them all, standing out. And the traveler will look around on the *altiplano* and wonder for a moment where the city is. It was not until we had an opportunity to speak with the smiling Gilead graduates who had come out to see us arrive that we learned the mystery of the location of the city of La Paz. Its location is some distance from the airport and in a valley some 1400 feet below the level of the airport. We certainly were delighted to see the six missionaries and to be able to talk to them while we were going through the routine of entering the country.

When we finally completed our entry we piled our things into a waiting taxi and we all got in. Little did we know what was in store for us. We passed the air force barracks and a little settlement and then commenced the descent to the city. Our taxi driver believed in driving on the left side of the road in order to be farther away from the cliff on the right-hand side. All the time we were wondering what would be done when someone came up the hill on the right-hand side of the road, especially on the blind curves; but he always seemed to turn out on time. After minutes of winding road and curves, accompanied by the squeaking of brakes, we got to the edge of the city and began to notice the many Indians with their derby-like hats made of felt and their numerous and many-colored skirts. Many had bare feet. In other ways the city appeared to be like any other city, except for the fact that it is hilly. La Paz is an interesting place, "'way down in the valley" (about 12,000 feet above sea level), with mountains all around. After we had put our things in the hotel room we began walking about and doing business necessary to our visit. For a little while we wondered what was wrong with us because it was difficult for us to keep up with the brethren, who seemed to be walking normally. We were not getting enough air. We seemed to be panting all the time. Of course, it is the altitude; one must get used to this altitude in order to move around at what we would call a normal pace.

In the evening we had our first sessions of the small assembly. There were 42 present. The following day was devoted to the Branch work, and the others not concerned with the Branch used the time for advertising the public meeting to be held Wednesday night, March 9, at the Kingdom Hall. Tuesday afternoon a baptism talk was given for the brethren who desired to be immersed. Three were baptized in the pool of the La Paz Stadium. Another meeting was held with the brethren in the evening.

The country was in a state of siege on account of the threat of a revolution or the rumor of one; so in order to travel from one town to another special permission had to be obtained from the police. The police issue a special passport for everyone who travels from one city to another and we had to obtain ours when we traveled, and when we left the country we needed special authority to go. Special permission had to be obtained from the authorities too in order to have a public meeting and advertise the talk; so in view of this it was thought best for the Branch servant, Edw. A. Michalec, a graduate of Gilead and resident of La Paz, to give the public lecture. Brother Knorr made the introductory remarks and then Brother Michalec gave the talk. There were 56 who were very much interested in the subject concerning these last days. According to custom they came in all during the meeting, but our greatest surprise came when two people showed up a half hour after the people had all gone home after the meeting.

Because traveling is so slow and difficult in Bolivia it was decided that we would travel by air to Cochabamba and Oruro, where there are missionary homes established. The Branch servant would accompany us. Arrangements were made for flight from La Paz to Cochabamba.

We got up at 6 a.m. and made the long, slow climb by bus up to the *altiplano* and the airport. On the way we passed a customs station that was inspecting trucks and cars that were going to other cities. We wondered why this was going on in the middle of the country and we were informed that the cities in Bolivia charge customs duty on the goods from other cities and that there is much competition between the

cities which does not make for unity. We were prepared to leave the airport at 8 a.m., but because of some difficulties and repairs on the tail of the plane we did not get away until 9:50. The trip from La Paz when flying toward the east is very interesting. We changed directions many times in order to avoid the peaks, passing through scattered clouds that often prevented our viewing distant mountains or valleys below. The trip by train would have taken a whole day. But in an hour's time we were landing at Cochabamba, which is located in a beautiful valley about 8,000 feet above sea level, halfway between the *altiplano* and the low, tropical area of eastern Bolivia. Here four Gilead graduates and some brethren from the local company were waiting at the airport to greet us. They had been there for quite a while because our plane was late in arriving. Our stay with them was to be for a night.

A taxi took us over a dusty road to the city. On the way we observed that the Indians of Cochabamba did not go in for the "derby" so common to La Paz, but they had a custom of wearing straw hats that appeared to be at least a foot high, shaped like a stovepipe, only white. When we passed the railway station and entered the city proper we found a very delightful place, a city of palm trees and flowers. When the taxi pulled up in front of No. 267 on Avenida San Martín we were impressed by the structure, a modern apartment house with balconies on each floor. The missionary home was on the third floor at the top of the stairway, a very fine and comfortable place, in the heart of the city.

A meeting was arranged for at the Kingdom Hall, which is also the missionary home. There were 35 in attendance that night. Brother Henschel spoke first, and as had been his custom all along he read his talk in Spanish. Brother Michalec, who had come with us, interpreted for Brother Knorr. The local brethren were pleased to have a visit from the Society's president. There is some interest in the truth in Cochabamba, but the people are slow in taking hold of it. There are strong religious movements in the city and they have advised their flocks not to talk with the Watch Tower workers; so it takes some time to carry on the work of education. Perhaps this visit will prove to be a help in arousing interest in the work.

Our visit in Cochabamba was very pleasant, but it appeared it would be very short, because we were to leave Friday morning for Oruro. When we awoke on Friday we heard the noises of the falling rain. It was not long until we received word from the airline office that the plane would be delayed. It was only 71 miles from Cochabamba to Oruro and we saw no reason why it should not be possible to go there quickly. We checked at regular intervals throughout the day and eventually learned there would not be a flight at all. In fact, the plane never reached Cochabamba from Santa Cruz. We tried to get another airline to take us to Oruro, but their planes were also grounded. In Bolivia it does not pay to fly when it is cloudy. Later in the evening the brethren in Oruro communicated with us by radiotelephone and we told them we could not get there for the evening meeting, and asked them to do the best they could in Oruro. We told them we would not be able to visit their missionary home because we had to return to Lima in order to make connections for the flight to Chile. We would be passing through Oruro the next day on the way to Lima and hoped they could be at the airport even though it would be for only a few minutes.

Saturday dawned with clear weather and the birds singing and everything seemed to be going according to schedule. All of the missionaries and we three travelers went out to the airport on time. The plane came in from Santa Cruz, and when it landed they unloaded everything and towed the plane away to the hangar to work on one of the engines. This delayed us until noon, at which time we said good-bye and we were on our way to Oruro, La Paz and Lima. It was a bumpy trip to Oruro, for we were flying over high mountains and there were many air currents to push our little plane around.

As soon as the plane landed at Oruro we got off, and wasted no time getting to the place where the group of brethren were standing. We talked with them for the fifteen minutes that we were on the ground. We were happy to hear how well they were doing in the field service and how they were satisfied with their assignment at the 13,000-foot level. We showed them a few pictures of the new Bethel Home, which thrilled them, and gave them greetings of all their fellow workers from along the way and at Brooklyn. As we were busy talking we were told to board the plane. It was much too short a time, but we were grateful for these few minutes of fellowship, for we know the brethren in Oruro are doing very good work and much interest is manifested there in the mining city high on the *altiplano*. We left Brother Michalec behind. He was to tell the brethren all that we had to say during our visit and he would also take care of a baptismal service there the next day.

On we flew to La Paz. There was much rough weather over the *altiplano* and most of the passengers became ill. Since we were international passengers we were entitled to lunch, and as we ate our lunch we felt the stare of the passengers who were airsick. We had to take oxygen on this flight too.

When the plane reached La Paz there were five missionaries waiting at the airport to spend a few minutes with us and to hear of our success at the other Bolivian cities. They were sorry we could not spend more time in Oruro. We had a pleasant few minutes with them. It is a real pleasure to find people at different places as one travels along, people who are interested in the expansion of Theocratic work. But we must continue our story in the next succeeding issue of *The Watchtower*.

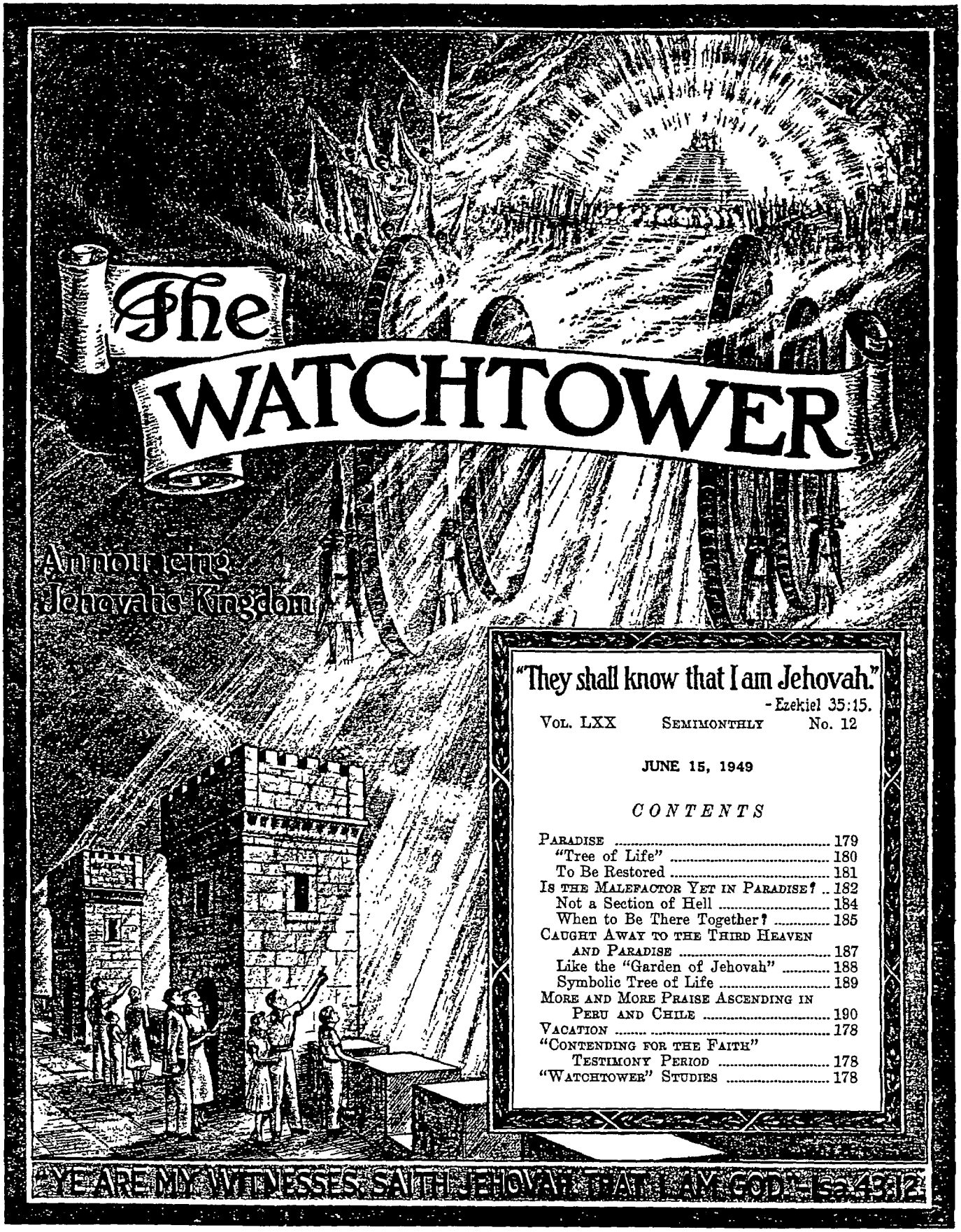
(*Continued from page 162*).

time to plan your vacation for 1950. Now is the time to save your funds so you can make the trip.

We ask too that all pray to the Lord for a rich blessing to be upon this assembly, that His will may be done and that the convention may redound to His honor and praise.

It is with real joy that we look to 1950 and this International Convention of Jehovah's witnesses in New York city, for not only will the brethren be attending the convention but they will be able to visit both the new Bethel home and the new factory, as well as the new radio station, which should be fully completed, and inspect them. The Watchtower Bible School of Gilead is not too far distant, so many of the visitors may enjoy that also.

Further information concerning this International Convention will be published later in *The Watchtower*.



"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 BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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VACATION

So that the companies and pioneers might be prepared to carry on the field activities with the aid of Society publications, it is suggested that orders for literature be placed with the Society well in advance of August 1, 1949. This information is given now because the Bethel home and the factory will be closed from August 6 to the 21st, inclusive, so that the members of the Bethel home will have the opportunity of getting a change from their regular work. No correspondence will be handled during these two weeks as far as the Brooklyn office is concerned; so individuals ordering supplies should have their orders in to 117 Adams Street, Brooklyn, New York, no later than the 1st of August. It would be better to get them in much sooner and not wait until the last-minute rush. Companies and pioneers should send in their regular monthly report cards, and individuals whose subscriptions for this magazine expire should also send their subscriptions in immediately, regardless of the closing-down period, because they will be given immediate attention on the reopening of the offices of the Society on the 22nd of August.

"CONTENDING FOR THE FAITH" TESTIMONY PERIOD

The best way to contend and put up a defense for something is to advance it. That is what Jehovah's witnesses are doing with the faith of God's kingdom during June. Appropriately this month has been termed "Contending for the Faith" Testimony Period, and the aggressive weapons to be specially used from house to house and on all suitable occasions are the three latest bound books published by the Watchtower Society together with the booklet *The Kingdom Hope of All Mankind.* This combination is now offered the people as a special combination on a contribution of $1.00, American money. The worsening world situation, with the hosts of atheism, disbelief and immorality steadily making greater inroads, calls for our unceasing and courageous contention for the faith once for all delivered to the saints. We who have it should help others get it and become able to contend for it and put the enemy to flight. *Watchtower* readers, will you join us in this during June? Communicate now with us if you need instructions and references to be able to be at the side of other faithful warriors contending shoulder to shoulder. A report? Yes, we are interested to have you submit one showing the good fight you have put up.

"WATCHTOWER" STUDIES

Week of July 24: "Paradise,"

¶ 1-17 inclusive, *The Watchtower* June 15, 1949.

Week of July 31: "Is the Malefactor Yet in Paradise?"

¶ 1-18 inclusive, *The Watchtower* June 15, 1949.

Week of August 7: "Is the Malefactor Yet in Paradise?"

¶ 19, 20, also "Caught Away to the Third Heaven and Paradise",

¶ 1-16 inclusive, *The Watchtower* June 15, 1949.

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ANNOUNCING JEHOVAH'S KINGDOM
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PARADISE

"And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed."—Gen. 2:8, Douay.

JEHOVAH God created the first paradise for perfect man and woman, planting it upon our earth. After six thousand years of human history and with mankind now numbering about two and a half billion persons the earth is no paradise. All the facts testify that paradise has disappeared and that all mankind together will not be able to restore it to earth. The electronic age, or, more pointedly said, the "atomic-bomb age", promises to help the 'destroyers of the earth' to produce even greater devastation on the surface of our globe. If anyone is to restore paradise to earth, it must be Jehovah God alone. Despite the awful prospects that the atomic age has conjured up before man's eyes, it is no idle talk for us to speak about the restoration of paradise, because the Producer of the original has promised to recreate it here, on the same earth, to flourish here forever. Hundreds of thousands of informed men and women now living look forward to inhabiting this paradise earth forever.

[2] Great confusion exists in the minds of men, whether Jews or professing Christians or Mohammedans, etc., as to what paradise is. They are familiar with the name, but due to their mental confusion they entertain false hopes concerning it. Now that we are at the portals of a paradise recreated by Almighty God's power, it is well for honest persons to disabuse their minds of deceptive hopes and to fill their hearts with the sure, superior hopes based on the inspired truth. The name is understood by some scholars to be drawn from the ancient Persian language; by others, from the Armenian language. We first find it in Bible literature in the oldest translation of the Holy Scriptures, namely, in the Greek *Septuagint Version,* which began to be made in the third century before our common era. The Greek *Septuagint* (*LXX*) was a translation of the inspired Hebrew Scriptures. It was from the *Septuagint* that the name *parádeisos* was picked up by the writers of the Christian Greek Scriptures, the apostles and disciples of Jesus Christ. In their inspired writings it occurs three times, and in the Greek *Septuagint* it occurs twenty-six times, or twenty-nine times in all. A study of all these occurrences of the name proves very interesting and enlightening, leading to the forming of correct hopes.

[3] Turning now to the account of creation, in the Roman Catholic translation known as the *Douay Version,* we read: "And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed." (Gen. 2:8) This *Douay Version* was made, not from the original Hebrew Scriptures, but from a Latin translation of them known as the Latin *Vulgate.* In every case where it occurs in the Greek *Septuagint,* except two,* the Latin *Vulgate* renders the word "paradise". The plain meaning of the word is *garden,* and it translates the Hebrew word (*gan*) which means just that.† In support of this, the version of 1948 by the Roman Catholic Confraternity of religious doctrine translates Genesis 2:8 from the original Hebrew as follows: "The LORD God planted a garden in Eden, to the east, and he put there the man he had formed." The Hebrew word (*gan*) in itself means an enclosed place, that is, a place hedged or walled about to keep out persons or things that had no right there. The account in Genesis shows that the paradise was no mere orchard, but a large park, in which man lived as well as every kind of animal lived and roamed. It was in truth a garden of Eden, for the Hebrew word *Eden* means "pleasure; delight". For a description of the place we quote from the Roman Catholic *Douay Version:*

[4] "And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed. And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil. And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads. The name of the one is

1 Why is restoration of paradise no matter of idle talk?
2, 3. How was the name derived, and what does it really mean?

* Isaiah 51:3 and Joel 2:3. There the *Vulgate* renders it *hortus,* or "garden".

† The Authorized Version Bible renders the Hebrew word *gan* as "garden" all 41 times of its occurrence, and the related word *gannáh* as "garden" all 11 times of its occurrence.

4, 5. From the Genesis description of it, what was the place?

Phison: that is it which compasseth all the land of Hevilath, where gold groweth. And the gold of that land is very good: there is found bdellium, and the onyx stone. And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia. And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates. And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it. . . . And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself."—Gen. 2: 8-20, *Douay*.

5 From the foregoing account it is evident that man's original paradise home was quite an extensive park. This must have been so, for a river took its rise in the place and before it passed beyond the limits of the place it branched into four streams, two of which were such streams as the Tigris and the Euphrates river. The exact location is not known, but the mention of these two rivers by Moses locates the place somewhere in the Near East, where all archaeological discoveries of recent times prove that mankind had its cradle. The river which divided into four branches watered the paradise, for the length of the river's course through it. But the watering of the place was not altogether dependent on the river. Though as yet there had been no rain upon the earth, a mist rose from the earth's surface and this helped to furnish the vegetation with moisture. We read: "The Lord God had sent no rain on the earth and there was no man to till the soil; but a mist rose from the earth and watered all the surface of the ground." (Gen. 2: 5, 6, *Cath. Confrat.*) The presence of many animals in the park is indicated by their being brought under Adam's observation to be named, and the place was spacious and varied enough to provide the peculiar haunts and suitable conditions for each kind of living creature. The climate was pleasant and adapted to human life at all times and in all months of the year, for the man and his wife were able to live with comfort in the nakedness in which Jehovah God created them. Judged from the ancient method of reckoning time, Adam was created in what we call the fall or autumn of the year.

"TREE OF LIFE"

6 The Creator provided everything for the enjoyment of all the sense perceptions with which the man was endowed. The man was not deathless or immortal but his life had to be sustained by the proper food, and his loving Maker provided for this human need. Not all the needs of man were for material food. There must be a gratification of all his other senses in order to keep him in a balanced state. There must be food for the mind, too, and for all these needs man's heavenly Father made due provision. Thus man's life would be a pleasure and he would have every reason to love and thank his Creator and God. We read that Jehovah God made all kinds of trees to grow in that part of Eden, trees "fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil". (Gen. 2: 9, *Douay*) As to man's partaking of the products of these several kinds of trees here mentioned, God's will was different.

7 The rest of the inspired Bible writers do not treat the paradise of Eden as an allegory or symbolical representation of a heavenly state. Hence we take the Genesis account given us by the prophet Moses as literal also. There were evidently three main kinds of tree, (1) those "fair to behold, and pleasant to eat of"; (2) "the tree of life also in the midst of paradise"; and (3) "the tree of knowledge of good and evil". The trees of the first class were pleasant to eat of and were, of course, for nourishing man's body and keeping it alive in perfect health. As long as man stayed obedient and fulfilled his Maker's purpose in putting him on earth he would be allowed to eat of those good-looking, fruit-bearing trees and thus remain perfectly well and in perpetual youth. By the expression "the tree of life" we should not understand that first class of trees to be meant. True, that first class did keep the perfect man alive with their fruits, but just for that they could not be called the "tree of life". Thousands of years later trees outside of Eden are spoken of as being for the life of man, and yet they could not for that reason be called the "tree of life". When besieging a condemned enemy city the Israelites were told: "Thou shalt not cut down the trees that may be eaten of, neither shalt thou spoil the country round about with axes: for it is a tree, and not a man, neither can it increase the number of them that fight against thee. But if there be any trees that are not fruitful, but wild, and fit for other uses, cut them down."—Deut. 20: 19, 20, *Douay; Moffatt; Rotherham;* also Lev. 19: 23-25.

8 Up until the time that Adam, now turned sinner, was driven out of the paradise of Eden neither he nor his wife had tasted of the "tree of life", which is definitely said to have been located "in the midst of paradise". God the Planter knew that this special kind of tree was in that location, even though man did not know. Disclosing now the presence of that tree in the heart of the extensive park, Jehovah God explained that the very purpose in driving man out

6, 7. What trees did God plant? How would the first class benefit man?

8, 9 Why did God drive the man now a sinner out of Eden?

of Eden was that he might not eat of the "tree of life" and live on forever. Listen to the account showing this:

9 "And he said: Behold Adam is become as one of us, knowing good and evil: now, therefore, lest perhaps he put forth his hand, and take also of the tree of life, and eat, and live for ever. And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken. And he cast out Adam; and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life."—Gen. 3:22-24, *Douay*.

10 There is no record that Jehovah God mentioned the tree of life to man before He drove man out of paradise and stationed these heavenly creatures, the cherubim, in front of the place, to prevent man, under the guidance of Satan the Devil, to re-enter and locate the tree of life and eat and live evermore. Yet God did call man's attention directly to the third kind of tree, for we read: "And he commanded him, saying: Of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." (Gen. 2:16, 17, *Douay*) The designation of this tree shows it was not necessary for man to indulge in sin or wickedness in order to know what evil is. He did not have to enter into an experience of sin in order to appreciate what it and its effects are. Experience was not necessary to be his teacher in regard to evil. Almighty God could teach him without his having to engage in what is wrong. God could impart the knowledge of what sin is in a pure way that would not degrade, and he could do it by letting man and woman eat of this tree in due time. Until God lifted the forbidding command from this tree man was not to eat of it. To do so before then would be evil; it would be sin, and it would bring the penalty of death upon the disobedient eater.

11 The chief attractiveness of that tree was not its fruit for the physical body to satisfy the fleshly appetite, but was its food for the mind, the intelligence it would impart. The principal appeal of that tree was therefore to the mind. It was not necessarily one lone tree, but may have been a grove. The Hebrew word here used may, in the singular number, mean a wood or a single tree. For instance, at Genesis 3:8, it must mean, not a single tree, but a grove or wood: "And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the *trees* [or, wood] of paradise." (*Douay*) True to its name, the tree imparted knowledge even though Adam and Eve did partake of it disobediently, hence sinfully. They immediately became aware of evil and, worst of all, that it was in themselves. Hence God said: "Behold Adam is become as one of us, knowing good and evil." God added to man's knowledge of evil by condemning him and informing him of all the evil that was to come upon him and his wife. Adam set out to gain knowledge of evil in a sinful way, in a way contrary to God's command, and so God did not want him longer in paradise nor did he want him to eat at all of the "tree of life" in the midst of that garden. Out he drove the man and his wife, and in addition to what enclosure or barrier there may have been about the place God caused cherubim to render themselves visible, to show man that the place was guarded. He also caused a miraculous flaming sword to move in every direction to kill any would-be intruder. This arrangement continued at most until the great flood.

12 Since man and woman had eaten of the forbidden fruit, the penalty of their sin descended upon them: "Thou shalt die the death." God told man he would finally return to the earth out of which he had been taken. The earth would become his grave, for he was nothing more than dust. God would be at disagreement with himself if he let the death sentence fall upon Adam and at the same time let him find his way to the midst of paradise and eat of the "tree of life" there. So he now prevented Adam's ever locating the tree or grove of life, eating and living forever. This particular tree was spoken of separately from the trees that were fair to look on and pleasant to eat of. So the name of this tree argues that it was not its fruit itself that provided a living forever. The mere eating of the tree was a symbol, and it meant eternal life. The privilege of eating of it, a person's being permitted to approach and take its fruit, meant or symbolized that the eater must have or must be favored with the right to live forever. Adam and Eve with the death sentence resting upon them as sinners did not deserve to have any such right bestowed upon them; for which reason God cut them off from all access to the tree of life. The death sentence meant one thing, the eating of the tree of life meant the opposite thing. The two could not be blended, for no sinner deserves the right to live forever anywhere. As all of Adam's offspring were born in sin, hence under the condemnation of death, all approach to the tree of life in the midst of that Edenic paradise was cut off from them, too.—Rom. 5:12; Ps. 51:5.

TO BE RESTORED

13 The extending of the paradise all around our globe was checked by man's fall into sin. Why can we say this? Because it was God's original purpose that paradise should be spread over all the earth.

10 What is indicated by the tree of the knowledge of good and evil?
11. How did man come to know evil?
12. Why was it not right for sinner man to eat of the tree of life?
13, 14. What was God's purpose as to paradise? How is this shown?

He planted the beginning of it over there in Eden. He put the man in it to take care of it: "the LORD God took the man and placed him in the garden of Eden to till it and to keep it." (Gen. 2:15, *Cath. Confrat.; Rotherham; Moffatt*) Had God made it world-wide, Adam alone could not have given it the proper attention each year. But Adam and Eve were not just to cultivate and guard the local paradise that was their first home; they were to extend it gradually to the four corners of the earth. That God envisioned a global paradise, and not just a miniature one over there in Eden, is proved by the divine mandate given to the perfect man and his wife. Here it is: "Then God blessed them and said to them, 'Be fruitful and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, the cattle and all the animals that crawl on the earth.' God also said, 'See, I give you every seed-bearing plant on the earth and every tree which has seed-bearing fruit to be your food.'"—Gen. 1:28, 29, *Cath. Confrat.*

[14] Adam and Eve were to fill the earth with perfect, righteous offspring and with them to subdue the earth. Subduing the earth outside the bounds of their Edenic home meant bringing it to a paradisaic state. This was to provide for all their perfect children a home the equal of their original Edenic park. "For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. I am the Lord, and there is no other." (Isa. 45:18, *Douay*) All the animals of the earth would peacefully enjoy the paradise with humankind and would be under their dominion.

[15] A careful study of the Bible discloses that Jehovah's purpose was that all our earth be a paradise by seven thousand years from the creation of Adam and Eve; that is to say, by the close of God's great seventh creative-day, which is His rest day or sabbath. (Gen. 2:1-3) His original purpose concerning our earth will be accomplished by that time. His purpose, though seemingly halted in its progress for six thousand years, will not be defeated. The thousand-year kingdom of his Messiah, the King Jesus Christ, will make up for all the six thousand years of interruption. By the time that Jehovah's great sabbath-day ends the Kingdom will have an earth-wide garden of Eden filled with perfect men and women. This restoration of paradise to earth was included among all the other things meant or suggested in his declaration of purpose to Eve's deceiver, that old Serpent Satan the Devil. "Then the LORD God said to the serpent: ' . . . I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel."—Gen. 3:14, 15, *Cath. Confrat.*

[16] The Serpent's causing of man's fall into sin resulted in the loss to mankind of a perfect earthly home and made it necessary for the heel of the Seed of God's woman to be bruised. Jesus Christ, the Seed of God's woman, was the very one that spoke of the restoration of paradise to earth. His crushing of the Serpent's head carries with it as one of its results the transforming of the earth into a beautiful global park after the battle of Armageddon. If God destroyed this earth because of man's sin, he would frustrate his own original purpose. At Armageddon what he will destroy will be all those who "destroy the earth", and then by the kingdom of his Seed he will make all earth the glorious perfected home for men of good-will who accept the gift of eternal life. —Rev. 11:18.

[17] Though barred to mankind's re-entry, the first earthly paradise continued on during the "world that then was", "the world of the ungodly." When that world was overflowed by water, the garden of Eden was wiped out. (2 Pet. 2:5; 3:5, 6) During this "present evil world" with its "heavens and the earth which are now" there has been no such Edenic spot on earth. This is not because paradise has been transferred to beneath the earth to serve there as a residence of the righteous dead people before they are to be admitted to heaven. Not at all! But the Scriptures gladden us with the assurance that in the "world to come" with its "new heavens and a new earth" paradise will be replanted, not eastward in Eden, but over all earth's surface. It will be a delightful feature of the "new earth". (2 Pet. 3:7-13) An unnumbered multitude of persons of good-will today are proclaiming the kingdom of God with his Seed Jesus Christ as King. For their faith and righteous service these will be carried alive through the end of this "present evil world" at Armageddon and will have a part after that in making all the earth Eden's garden, a park of perfect delight.—Rev. 7:9-17.

15, 16. By when will all earth be made a paradise? How?

17. When did paradise vanish? In what world will it be replanted?

IS THE MALEFACTOR YET IN PARADISE?

THE Seed of God's woman, Jesus Christ himself, spoke of the restoration of the garden of Eden. When was this? It was when he was hanging upon the torture stake at Calvary outside the gates of Jerusalem. He was thus being put to death on the charge that he claimed to be Christ the King and that in making himself a king he was speak-

1, 2. Under what circumstances did Jesus speak of restoring paradise?

ing as the enemy of Caesar, the emperor of the Roman empire. Over his head was posted the false charge for which he was being done to death, "This is the king of the Jews." Also the Roman soldiers who nailed him to the tree and hoisted him mocked him with the words: "If thou be the king of the Jews, save thyself." The malefactors who were impaled on each side of Jesus saw and heard all this. (Luke 23:1-38) What now occurred we quote as translated from the Latin *Vulgate* by the *Douay Version:*

[2] "And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise."—Luke 23:39-43, *Douay.*

[3] What Jesus said to the friendly malefactor is translated identical with the above in the Catholic Confraternity's translation of 1941. The Roman Catholic commentators are forced to admit here that *paradise* could not mean the heaven of God's presence. They know that the third day after he died and was buried Jesus said to Mary Magdalene on his resurrection morning: "Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God." So Jesus had not yet ascended to heaven. Accordingly the paradise Jesus mentioned on the tree could not be heaven. The friendly malefactor was not resurrected the third day and could not now be up in heaven. The Catholic commentators know, too, that Jesus told the Jewish ruler Nicodemus: "Unless a man be born again, he cannot see the kingdom of God. . . . Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John 20:17 and 3:3, 5, *Douay*) They know that the thief was not born again of water and of the holy spirit there on the tree, nor baptized. The holy spirit was not poured out upon Peter and the rest of Jesus' disciples until fifty-three days later, on the day of Pentecost, and then first his disciples were born again, from above, by water and spirit. (John 7:39) Hence they know the friendly malefactor could not have entered the kingdom of God in heaven on the day he died alongside Jesus. What, then, do they say "paradise" here means?

[4] In its footnote on Jesus' words to the malefactor the Douay Version Bible (Murphy edition) says: "*In paradise.* That is, in the happy state of rest, joy, and peace everlasting. Christ was pleased, by a special privilege, . . . to introduce him immediately after death into the happy society of the saints, whose *limbo,* that is, the place of their confinement, was now made a *paradise* by our Lord's going thither."

[5] The footnote on Luke 23:43 in the *Catholic Confraternity* translation says: "*Paradise:* that is, the abode of the just souls under the old dispensation, who were waiting in limbo for the coming of the Messias to lead them to heaven." Giving an official definition of what *limbo* means to Roman Catholics *The National Catholic Almanac* of 1948 (published at Paterson, N.J.), in the section under the heading "Catholic Ready Reference", says the following (page 243): "**Limbo**—The place where the souls of the just were detained until the ascent of Christ into heaven; a place of rest and natural happiness in which unbaptized infants and others who die in original, but not actual sin, are detained."

[6] According to the Catholic view Abraham, Isaac, Jacob, Moses, Elijah, and all the other prophets of before Christ were there in "limbo", the "limbo of the fathers" or the "bosom of Abraham", as they call it. But the word *limbo* as meaning a subterranean department on the limb, edge or border of hell does not once occur even in the Latin translation of the Bible. *Limbo* was introduced into religious theology at a late date, about the time of Thomas Aquinas in the thirteenth century. The teaching is absolutely contrary to the inspired Bible, and neither Jesus nor the friendly malefactor went to such a place the day they died.

[7] Some Protestant theologians teach parallel with the Roman Catholic teaching. They, too, translate the Greek text of the Bible to say the malefactor and Jesus went to paradise the same day they died. They know these two could not have gone to heaven, but that, instead, the apostle Peter applies to Jesus the words of Psalm 16:10: "For thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption." (*Am. Stan. Ver.*) On the day of Pentecost the apostle Peter applied this verse to the resurrected Jesus and said: "For David saith concerning him, . . . Because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption. . . . Brethren, I may say unto you freely of the patriarch David, . . . he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up." (Acts 2:25-32, *Am. Stan. Ver.*) Scripturally, then, Jesus, together with the malefactor, must have gone to Sheol, Hades, or "hell", on the day they died.

[8] This compels these religious teachers to conclude

3 Why could not and did not the malefactor go to heaven then?
4-6. Where do Catholics say he went, and why wrongfully so say?
7. Where does Peter show Jesus and the malefactor went together?
8, 9. So where do they say paradise is, with what parable in mind?

that paradise is in hell, Sheol, or Hades. That way, if Jesus and the malefactor were in Hades, they could at the same time be in paradise. They know that the Scriptures speak of the faithful persons of old as going to hell, Sheol, or Hades, and not to heaven, for Jesus told Nicodemus: "Yet no one has ascended to heaven, except the One who descended from heaven—the SON OF MAN." (John 3:13, *Spencer*, Cath.) Not willing to say that Abraham and all the other faithful ones before Christ are in hell torments, they claim that paradise is a section of hell and that Abraham and the others are in that paradise and at the same time in hell, Sheol or Hades. They claim this is proved by Jesus' parable of the rich man in hell and the poor man Lazarus in Abraham's bosom. —Luke 16:19-31.

9 After describing the rich man and the beggar Lazarus, this parable says: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell.* And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: and he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue: for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things, but now he is comforted; and thou art tormented. And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither."—Luke 16:22-26, *Douay*.

10 Seizing upon this parable as a way of explanation, one religious commentator† puts a footnote on verse 23, "And in hell [*Greek*, Hades] he lift up his eyes." His footnote reads: "Summary: (1) *Hades before the ascension of Christ.* The passages in which the word occurs make it clear that hades was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called 'paradise' and 'Abraham's bosom.' Both designations were Talmudic, but adopted by Christ in Luke 16:22; 23:43. The blessed dead were with Abraham, they were conscious and were 'comforted' (Luke 16:25). The believing malefactor was to be, that day, with Christ in 'paradise.' The lost were separated from the saved by a 'great gulf fixed' (Luke 16:26). The representative man of the lost who are now in hades is the rich man of Luke 16:19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment."

NOT A SECTION OF HELL

11 Why do the religious clergy of Christendom get into difficulty with Jesus' words to the malefactor and His parable of the rich man and Lazarus? Because they believe that the human soul is immortal and that hell, Sheol or Hades is a place for detaining or for torturing the conscious immortal souls of certain humans. The clergy could easily be helped out of their difficulty and could discern the true teaching of Jesus' words and parable. How? If they would accept the Bible teaching that the human soul is the human creature himself and that the human soul is mortal; and that hell, Sheol or Hades means the "unseen place" and applies to the common grave of mankind, gravedom. There is no conscious life, pleasant or painful, in the Bible hell, Sheol or Hades. All there are dead, unconscious, inactive. God's Word is simple and plain enough when it says: "The Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul." "The soul that sinneth, the same shall die." "The living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening." (*Douay Version* of Genesis 2:7; Ezechiel 18:4, 20; Ecclesiastes 9:5, 10)* Paradise was never transferred to an underground hell, except in the minds of the religious clergy by their wresting of the Holy Scriptures.

12 To be harmonious with the rest of the Scriptures, here is what Jesus' parable of the rich man and Lazarus teaches, in brief: Some who have richly enjoyed the favor and mercies of God, as the Jewish religious leaders once did, die to those privileges because of their unfaithfulness and in this life come

* *Buried in hell.* This translates the original reading of the famous Greek Sinaitic manuscript of the fourth century, and also the reading of the Latin Vulgate text. It shows that "hell" means the earthly grave of humankind.

† The Scofield Reference Bible, edition of 1945, at its lower margin of pages 1098, 1099. The footnote of the Scofield Bible edition follows the teaching of some ancient rabbinical schools of Palestine concerning paradise. To these it was a region of the world of the dead, of Sheol, in the heart of the earth. Gehenna was on one side, with its flames and torments. Paradise on the other side was the intermediate home of the blessed. The patriarchs Abraham, Isaac, and Jacob were there, ready to receive their faithful descendants into their bosoms. The highest place of honor at the feast of the blessed souls was Abraham's bosom, on which the new "heir of immortality" reclined as the favored and honored guest.—See Josephus' *Martyrdom of the Maccabees*, chapter 13.

Dr. John Lightfoot, D.D., and others have shown that the Jews in their Gemara of the Jewish Talmud have a parable much to the same effect as that of the rich man and Lazarus. But this does not make the teaching the same, for Jesus was not following the traditions of the Jewish religious fathers.—Matt. 15:1-9.

* See the article "When Immortality Came to Light" in the issue of November 15, 1948, of *The Watchtower*.

10. Wherefore what does one religious commentator say about hell?

11. How could the clergy be helped out of difficulty on this?

12. What, in brief, does the parable of rich man and Lazarus teach?

into fiery torments. On the other hand, other persons who were for a time denied such special favors and mercies, like the non-Jews who were associated with Gentile "dogs", die to their former spiritually diseased and beggarly condition. In this life they come into God's favor through the gospel borne to them by God's angels or messengers. The ancient patriarch Abraham is now dead, in hell, Sheol or Hades, and awaiting the earthly resurrection. But the One typified by him, Jehovah God, the Greater Abraham, lives and in him all the families of the earth are to be blessed. Abraham's bosom, therefore, pictures the position of favor with Jehovah God in harmony with His gospel promise to the ancient patriarch. (Gen. 12:3; 22:18; 25:7-10) God's judgment fixes a great gulf or broad area of separation between the two classes. Thus those who died to their past spiritual advantages and privileges cannot gain God's favors again, even though they now send up a lot of formal religious prayers without real heart conversion. They refuse to accept the truth of the inspired writings of Moses and the prophets and now, too, of the disciples of Jesus Christ. This understanding of Jesus' parable makes his words sensible. It harmonizes them with the fundamental teachings of the Scriptures on hell, paradise, and the human soul, and agrees with the history of the Jews and the Gentiles.*

WHEN TO BE THERE TOGETHER?

13 Jesus and the friendly malefactor did not go to paradise on the day they died. They both went to hell, Sheol or Hades, and there they were both lifeless, unconscious, dead. The malefactor is still there, but on the third day Jesus was resurrected from hell, Sheol or Hades. Psalm 16:10, as quoted by the apostle Peter, did not say respecting the dead Jesus, 'Thou wilt not leave my soul in paradise.' It said: "Thou wilt not leave my soul in hell." It is manifest, then, that Jesus did not tell the malefactor that he would be with Jesus that day in paradise or Eden's garden. The misreading of the Greek text and consequently the improper punctuation of Jesus' words by the translators have made Jesus appear to say they would be there. A correct rendering of Jesus' words is given us by the noted Dr. Wm. Cureton in his English translation of an old Syriac Version of the gospels.† At Luke 23:42, 43 it reads: "And he said to Jesus, My Lord, remember me when thou comest in thy kingdom. Jesus said to him, Verily I say to thee to-day that with me thou shalt be in the Eden's garden."

14 In agreement with this is the rendering by J. B. Rotherham in his *The Emphasised Bible* published in London in 1903. At Luke 23:42, 43 the main text reads: "And he went on to say—Jesus! remember me whensoever thou shalt come into thy kingdom. And he said unto him—Verily I say unto thee this day: With me shalt thou be in Paradise." In further agreement is the rendering by Geo. M. Lamsa in his *The Four Gospels According to the Eastern Version translated from the Aramaic,* published in 1933. It says the malefactor "said to Jesus, Remember me, my Lord, when you come in your kingdom. Jesus said to him, Truly I say to you today, You will be with me in Paradise".—See also *The Modern New Testament from Aramaic* by Lamsa.

15 The above three renderings do not wrest the Scriptures. They correctly show that Jesus did not say he and the malefactor would be in paradise that same day. Rather, on that dark tragic day, when everything appeared contrary to Jesus' coming into a kingdom, he confidently declared to the malefactor: "You will be with me in Paradise," or, "in the Eden's garden." It is very significant that in all of Jesus' teaching to his disciples prior to his impalement on the tree he never taught them about paradise or set the hope of it before them. Always the kingdom of God or the kingdom of heaven was what he instilled into their minds. It was this heavenly kingdom which he promised them and on which he fixed their hopes. But here, when speaking to the dying malefactor, is the first and only time that Jesus on earth is reported as mentioning paradise. Why? Because paradise, Eden's garden, was the only hope that Jesus could set before this criminal who had never followed in Jesus' footsteps or learned the mysteries of the kingdom of heaven. He had not taken up his torture stake and followed in Jesus' footsteps as His disciple. He was there dying on a torture stake, as he said, "indeed justly; for we receive the due reward of our deeds." (Luke 23:41) He died before the day of Pentecost and its outpouring of the holy spirit, and hence he could never be born of water and spirit and so see and enter the kingdom of God. Properly, then, Jesus did not promise him that.

16 Jesus set before the dying malefactor an earthly hope, which means the restoration of paradise, Eden's garden. By all that this friendly criminal saw and heard he discerned that the issue concerning Jesus was whether he was the Messiah or Christ and would have a kingdom. Realizing Jesus' innocence, he felt that Jesus might some day come into a kingdom by a resurrection from the dead and that he

* See the article "Poor Man Comforted" in the 64-page booklet entitled "Refugees"; also the book *The New World,* page 358 ¶2 to page 360 ¶1 inclusive.

† *Remains of a Very Antient Recension of the Four Gospels in Syriac* by William Cureton, D.D., F.R.S., published in London, England, in 1858 and dedicated to "His Royal Highness The Prince Consort, K.G.," Prince Albert, husband of Queen Victoria of Great Britain.

13, 14. What translations show they did not go to paradise that day?

15, 16. (a) To what does "to day" apply? (b) Why did Jesus hold out paradise, not to his disciples, but to this dying malefactor?

himself, a malefactor though he was, would have a part in the "resurrection of the just and unjust". He knew nothing of a heavenly kingdom for Jesus. Even Jesus' disciples, on the day of his ascension to heaven, thought his kingdom would be earthly, saying: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) So the malefactor was not asking Jesus to take him to heaven. From the prophecies he could know that Messiah's kingdom would restore paradise to earth and that by a resurrection of the dead those in hell, Sheol or Hades would be enabled to enter into this restored garden of Eden. Jesus knew what was in the malefactor's mind. Jesus knew, too, that he was the Messiah or the Christ and that he would be raised the third day from the dead, ascend to God's right hand and receive the promised kingdom in God's due time, and then restore paradise to earth. So Jesus said to the malefactor: "You will be with me in Paradise."—Acts 24:15.

[17] This assured the malefactor, not that he would be in Paradise that day, but that he would have a resurrection from the dead when Jesus was King and had re-established paradise on earth. This meant that the malefactor would not have a spiritual, heavenly resurrection. No; but he would come back from death to life on the paradise earth under Jesus' heavenly kingdom. This life in the earthly paradise could be made eternal, in human perfection, if he proved himself to be a loyal subject of the King Jesus Christ, accepting forgiveness of all his sins through the ransom sacrifice which Jesus effected on the torture stake that dark day at Calvary.

[18] Abraham, Isaac and Jacob and all the faithful prophets of old will also be there in Paradise, as "princes in all the earth", and hence will be resurrected long in advance of that malefactor. (Ps. 45:16; Heb. 11:39, 40) That was the day to which Abraham looked forward and which Jesus meant when he said to the Jews: "Abraham your father rejoiced that he might see my day: he saw it, and was glad." (John 8:56, *Douay*) Abraham did not see that day in any underground paradise in a section of hell by having Jesus die and come down there with the malefactor and then have Jesus lie in Abraham's bosom. But Abraham, to whom Jehovah gave the promise, "In thy seed shall all the nations of the earth be blessed," looked forward in faith in harmony with that divine promise. While alive, he saw by faith that Seed, Christ Jesus, reigning and blessing all the families and nations. (Gen. 12:1-3; 22:18; Gal. 3:16) One of the ways all families and nations will be blessed by Abraham's Seed will be by a Paradise restored on earth under the Kingdom.

[19] Its restoration will come after the battle of Armageddon and during the thousand-year rule from heaven by Abraham's Seed, Jesus Christ the King. He is Abraham's Seed through King David, the son of Jesse, and thus Christ Jesus is the "rod" or royal shoot of Jesse. Clearly foreshadowing that paradise will be restored to earth when he reigns as mankind's rightful ruler for a thousand years, Isaiah 11:1-10 says: "A shoot will spring from the stem of Jesse, and a sprout from his roots will bear fruit. And the spirit of the LORD [Jehovah] will rest upon him, . . . He will smite the ruthless with the rod of his mouth, and with the breath of his lips will he slay the wicked. Righteousness will be the girdle round his loins, and faithfulness the girdle round his waist. Then the wolf will lodge with the lamb, and the leopard will lie down with the kid; the calf and the young lion will graze together, and a little child will lead them. The cow and the bear will be friends, their young ones will lie down together; and the lion will eat straw like the ox. The suckling child will play on the hole of the asp, and the weaned child will put his hand on the viper's den. They will do no harm or destruction on all my holy mountain; for the land will have become full of the knowledge of the LORD, as the waters cover the sea. It shall come to pass on that day that the root of Jesse, who will be standing as a signal to the peoples—to him will the nations resort, and his resting-place will be glorious." —*An Amer. Trans.*

[20] That will be a real garden of Eden, a park of pleasure, to which the dead in the general resurrection of mankind will be raised. It will be a glorious feature of the "new earth" under the protection and blessing of the "new heavens", the heavenly kingdom of Jesus Christ. During all the time it is being restored Satan the Devil and all his invisible demon organization will be bound and shut up in the "abyss" and be unable to interfere. No global flood will ever wipe out that restored paradise. Not even Satan's uprising at the end of Christ's thousand-year rule will destroy that lovely plantation or fill it with deceived sinners. Satan and his demons and all whom these then deceive into sin will be destroyed eternally. (Rev. 20:1-10) But the earthly paradise will remain for all time, the blessed home of all those of mankind whom Christ's kingdom raises to human perfection and who loyally maintain their integrity to Jehovah God and his beloved King.

17. What resurrection will the malefactor have? When, and to what?
18. How did Abraham see the day of Jesus Christ and rejoice?
19. During whose reign will paradise be restored, as Isaiah shows?
20. When will dead men get to enjoy paradise, in spite of Satan?

As for God, his way is perfect: the word of Jehovah is tried; he is a shield unto all them that take refuge in him.—Psalm 18:30, *A.S.V.*

CAUGHT AWAY TO THE THIRD HEAVEN AND PARADISE

IS THERE a heavenly paradise, that is, a paradise up in the invisible regions called *heaven* where spirit persons live? This question arises because of the way the disciples of Jesus Christ use the word. The word occurs just three times in the inspired writings of his disciples: once in recording Jesus' words to the friendly malefactor on the torture stake at Calvary; once when the apostle Paul tells of his rapturous experience; and once when the glorified Jesus delivers the Revelation to the apostle John. We have seen, in a preceding article, that the paradise first mentioned in the Bible was decidedly earthly, being the garden of Eden in which the perfect Adam and Eve were placed by their Creator. They forfeited this Edenic home because of willfully sinning against the Creator, and it vanished with the world-wide flood of Noah's time. It is to the restoration of this paradise that Jesus referred in his consoling words to the dying malefactor.

[2] According to some religionists of Christendom paradise is a transferable thing and has changed its place since the death and resurrection of Jesus Christ. In the foregoing article (¶ 10) a quotation was made of the comment in a certain Bible edition on the word *hell* or *Hades* as found in Jesus' parable of the rich man and Lazarus the beggar.* In the second paragraph of that comment it stated that hell or Hades was in two divisions, one division of which was the abode of the unsaved, the other of which was paradise, this being where Jesus and the malefactor went on the day they died. Arguing that this 'abode of the saved' has been transferred from hell or Hades the last paragraph of the said comment reads:

"(2) *Hades since the ascension of Christ.* So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne, hades will give them up, they will be judged, and will pass into the lake of fire (Rev. 20:13, 14). But a change has taken place which affects paradise. Paul was 'caught up to the third heaven . . . into paradise' (2 Cor. 12:1-4). Paradise, therefore, is now in the immediate presence of God. It is believed that Eph. 4:8-10 indicates the time of the change. 'When he ascended up on high he led a multitude of captives.' It is immediately added that He had previously 'descended first into the lower parts of the earth,' that is, the paradise division of hades. . . . "*

[3] From our preceding articles it is easily apparent how grossly wrong this religious comment is in its teaching. It is due to the false notion that hell, Sheol or Hades is the abode of the living and not of the dead, and that human souls are separate and distinct from the physical body and are immortal and at death go either to heaven or to hell. On this basis the religious clergy argue that the souls of saved believers were in a heavenly paradise in the apostle Paul's day. However, Paul was not arguing to that effect in what he said, nor was Jesus in his Revelation to the apostle John. First, let us look at Paul's words, at 2 Corinthians 12:1-4: "If I must boast—it is not indeed expedient to do so—but I will come to visions and revelations of the Lord. I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows—that he was caught up into paradise and heard secret words that man may not repeat."—*Cath. Confrat.; Douay.*

[4] The man of fourteen years previous is the apostle Paul himself, exactly where we cannot tell; his letter was written to the Corinthians about A.D. 55. No one can say Paul was literally caught up to the third heaven. He himself did not say he was literally caught up there. He could not have been, because "flesh and blood cannot inherit the kingdom of God" and no man can see God and live. (1 Cor. 15:50; Ex. 33:20) But the rapture he experienced was so realistic that it was almost as if he were snatched up there. But God well knows how Paul's rapture was accomplished, if Paul did not.

[5] What was the "third heaven" to which he was caught up? In the Bible a third time or three times is used to denote intensity of operation or purpose. (Ezek. 21:27; John 21:17; Acts 10:16) Here rising up to heaven to the third degree denotes the superlative height of Paul's exaltation in his rapture. The "heaven" designated as the "third" cannot be mistaken to mean the heavens in which the birds are said to fly or those heavens in which the sun, moon and stars are said to shine. (Gen. 1:14, 15, 20) It is higher than the heaven into which the prophet Elijah went, concerning which we read: "Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." (2 Ki. 2:11) He did not go into the invisible heavens of God's presence, because centuries later Jesus said: "No man hath ascended up to heaven, but he that came down from heaven," himself. (John 3:13) But Paul, to whom visions and revelations were given, was in his ecstasy or rapture fourteen years previous caught away as into the very presence of God and given an extremely high degree of inspiration. It was evidently beyond anything his

* *The Scofield Reference Bible,* edition of 1945, at its lower margin of pages 1098, 1099.

1. What question now arises concerning paradise, and why so?
2. Where do some religionists say it now is, and why so?
3, 4. How does Paul come to speak of paradise as if he went there?
5. What does its being the "third" heaven denote?

Christian brethren had experienced in times of inspired revelation and vision, up to the time that Paul wrote.

6 Thus it was what we might call a vertical rapture, instead of a horizontal rapture down the stream of time to see things due to come to pass in the future. It is true that the apostle Peter speaks of the heavens and earth that were before the Flood, and of the heavens and earth which are now, and of "new heavens and a new earth". But when Paul speaks of the "third heaven" he is not discussing what Peter discusses, and hence Paul is not speaking of the heaven as "third" with respect to the two heavens and two earths in which the Devil and his wicked organization have held control. (2 Pet. 3:5-13) Paul is speaking of the third heaven, the most exalted heaven in the realm of God, "third" with relation to other things of *God's* creation. "Great is our God above all gods. . . . the heaven and heaven of heavens cannot contain him." (2 Chron. 2:5, 6; 6:18) Paul was caught up so high by the uplifting intensity with which God's powers of inspiration carried him out of himself. What Paul saw and heard while in this most intense and exalted state of inspiration he was not permitted to tell in so many words. But it could serve as a background against which he would say many other things. It could be the true basis upon which he would build many points of doctrine. The nearest approach to Paul's being caught up to the "third heaven" was probably when John had the Revelation and saw a door standing open in heaven and, looking through it, he saw the heavenly throne and a glorious symbol of the one seated thereon. —Rev. 4:1-11.

LIKE THE "GARDEN OF JEHOVAH"

7 Parallel with this, Paul says: "And I know that this man was caught up into Paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not utter." (2 Cor. 12:3, 4, *Rev. Stan. Ver.*) Because this is a parallel statement, is the paradise Paul saw in his rapture identical with the "third heaven"? He does not say they are the same. Since he was not caught up and carried along horizontally with the stream of time into the future, but was given exalted visual powers, in a vertical direction, as it were, what he saw was not the earthly paradise restored. It was not a paradise transferred from hell, Sheol or Hades up to heaven. At Paul's time no souls of the faithful ones could have been there, for the resurrection of the dead had not yet taken place. Enoch was not there, even though Ecclesiasticus 44:16 (*Douay*) does say: "Henoch pleased God, and was translated into paradise, that he may give repentance to the nations." Ecclesiasticus (or The Wisdom of Sirach) is an uninspired apocryphal book, and furthermore the *Douay Version* inserts the words "into paradise". *An American Translation* exposes this insertion by reading: "Enoch pleased the Lord and was taken up from the earth, a pattern of repentance for all generations." (Wisdom of Sirach 44:16) Thus this apocryphal statement has no bearing upon the matter, and Enoch was not translated to paradise but is still dead in hell, Sheol or Hades.—Heb. 11:5, 13, 39, 40.

8 What Paul saw was the heavenly Zion, God's universal organization, in her glory, in an Edenic condition which had begun in Paul's day. This Zion supplies the promised Seed of Abraham in whom all the nations are to be blessed. For many centuries Zion was barren of this Seed, just as Abraham's wife Sarah was barren till ninety years of age before bringing forth her only son, Isaac. So nearly two thousand years after Jehovah's promise to Abraham concerning the Seed, His universal organization Zion brought forth the Seed by the baptism, anointing, death, resurrection and heavenly glorification of Jesus Christ, this culminating in 33 (A.D.). This was in Paul's day. But still Zion had not brought the Seed forth as the reigning King in active ruling power. This occurred in 1914. (Rev. 12:1-5) But Christ's anointed followers on earth were greatly oppressed during World War I, suffering the severest part of their persecution by all nations in 1918. The condition of these spiritual children of Zion was like the condition of ancient Jerusalem when she lay desolate seventy years (607-537 B.C.) while her inhabitants were captives in Babylon. Zion's children on earth were likewise captive to the great antitypical Babylon of this world under Satan. But history shows that A.D. 1919 Jehovah God released them from their captive state. He freed them from the restraints Satan's world had forced upon them, restoring them to his free and fearless service as His witnesses. He also revealed to them the marvelous truths concerning his kingdom established A.D. 1914.

9 As a result, the estate of these spiritual children of Zion has flourished more and more with the passing years. This has wonderfully comforted them, and thus the prophecy concerning Zion is being fulfilled in a final sense: "For Jehovah hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah [as the paradise of the Lord, *LXX*]; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isa. 51:3, *Am. Stan. Ver.*

10 The garden of Eden or the original Edenic para-

6 With relation to what was this heaven the "third"?
7 When caught up, to what paradise was he not caught up?
8. How was the paradise condition to which he was caught up to come about?
9, 10. Whose prophecy has thus been fulfilled? Especially since when?

dise was called the "garden of Jehovah". (Gen. 13:10, *Am. Stan. Ver.;* Ezek. 28:13; 31:8, 9) Thus Isaiah's prophecy showed that Jehovah's Theocratic organization Zion would come to a paradise condition as respects beauty and prosperity. That was already true in a measure in the apostle Paul's day. But in 1918, at the climax of World War I, the condition of Zion's spiritual children on earth was desolate because of oppression by her Babylonish enemies. Yet since 1919 a beauty and prosperity greater than what obtained with the Christian church in the first century has been bestowed upon them. Jehovah's Theocratic organization of his people on earth is again inhabited by his faithful remnant, and more and more people of good-will are attaching themselves to it. The prophecy is now undergoing fulfillment which says: "Thus saith the Lord Jehovah: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden [a garden of pleasure, *Douay*]; and the waste and desolate and ruined cities are fortified and inhabited. Then the nations that are left round about you shall know that I, Jehovah, have builded the ruined places, and planted that which was desolate: I, Jehovah, have spoken it, and I will do it."—Ezek. 36:33-36, *Am. Stan. Ver.*

[11] Jehovah God has done this in our day, and the earthly state of Zion's children is now in a paradise condition spiritually, like the "garden of pleasure". It was doubtless this paradise condition of Zion to which Paul was caught away in prophetic vision, hearing many secret things he was not allowed to disclose in detail. But our eyes today can discern the paradise development of Zion, God's universal organization, especially since the Kingdom's birth in 1914 and since the deliverance of Zion's children on earth after 1918. As a result the pure worship of Jehovah expands more and more as His witnesses preach 'this gospel of the kingdom in all the world for a witness unto all nations'. (Matt. 24:14) This is the immediate forerunner of the restoration of the earthly paradise for mankind after the battle of Armageddon.

SYMBOLIC TREE OF LIFE

[12] About forty years after Paul was caught up ecstatically to the "third heaven" and to paradise, the glorified Christ Jesus gave the Revelation to John on the island of Patmos. In it he used many symbols and pictorial signs to convey prophecies of future happenings and conditions. In it, too, he sent this message to the congregation at Ephesus: "He who has an ear, let him hear what the Spirit says to the churches: Him who overcomes I will permit to eat of the tree of life, which is in the paradise of my God." (Rev. 2:7, *Cath. Confrat.*) Does this mean there is a paradise up in heaven for the faithful spiritual followers of Jesus Christ?

[13] No. We must remember that the Revelation was given John by means of symbols or representative signs. Hence this does not mean there are literal trees up in heaven. Trees were associated with the original paradise of Eden, the paradise of Jehovah. But as there are no literal trees up in heaven, there is no literal paradise. The "tree of life, which is in the paradise of my God", is symbolic of some great spiritual truth or reality. In the ancient garden of Eden on earth God planted what was called the "tree [or, grove] of life"; it was in the midst of the garden. (Gen. 2:9) As we have seen (page 181 ¶12), eating of that tree signified that the eater had the right to eternal life, and so God did not allow that right to come to willful sinners. Eating of that earthly tree would mean the eater's coming into the right to live forever as a perfect human creature on earth. But earthly life could not be what Jesus meant for his victorious followers, because, in the same Revelation (3:21) he promises them a seat with him in his heavenly throne.

[14] How a tree is used as a symbol we see at Proverbs 3:13, 18; 11:30; 15:4, which read: "Happy is the man that findeth wisdom, . . . She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." "The fruit of the righteous is a tree of life; and he that is wise winneth souls." "A gentle tongue is a tree of life." (*Am. Stan. Ver.*) If Christ Jesus grants a victorious member of the "church, which is his body", to eat of the symbolical "tree of life, which is in the paradise of my God", what does it mean? The following:

[15] The members of his church "seek for glory and honour and immortality", and in their resurrection in spiritual bodies they will be clothed upon with immortality and incorruptibility. (Rom. 2:7; 1 Cor. 15:44, 51-54) Hence their eating of the tree means they are admitted to life immortal, incorruptible in heaven, in intimate communion with God. This right is accorded to them because of laying hold upon heavenly wisdom and bringing forth righteous fruitage and fighting a victorious fight of faith upon earth, thus keeping their integrity toward God. This is the prize, the "crown of life", that he bestows upon those who prove their faithfulness unto the death. The winners of this prize will "not be hurt of the second death". (Rev. 2:10, 11) By their resurrection to spirit life they are admitted to this symbolic tree

11. Who now experience it? And of what is it the forerunner?
12, 13. What could the "tree of life" Jesus mentioned not mean?
14. What illustrations are there of a symbolical use of "tree"?
15, 16. So what does eating of the "tree of life" here mean?

of life, which only the immortal, incorruptible God could plant.

[16] In the symbolic paradise of God they will be immortals and enjoy the pleasures of most intimate communion with him. Under their reign with Christ Jesus for a thousand years the Edenic paradise will be restored on earth, and obedient mankind will enjoy pleasures forevermore in their perfect earthly home. Happy will be the lot of all who gain eternal life in God's new world!

MORE AND MORE PRAISE ASCENDING IN PERU AND CHILE

SATURDAY afternoon, March 12, found the president of the WATCH TOWER Society, Nathan H. Knorr, and his secretary, M. G. Henschel, for some minutes at the airport of La Paz, Bolivia, on the lofty *altiplano*. They had just flown in from Cochabamba via Oruro, and now, having concluded successful meetings with many persons in that land interested in the kingdom of God, they were flying back to Lima, Peru, to continue on the way down the west coast of South America. While at the airport they were privileged to spend a few minutes in conversation with five graduate missionaries from the Watch Tower Bible School of Gilead, located in the State of New York.

The cold *altiplano* wind was blowing as we boarded the plane and took off for Arequipa. After a few minutes' stopover there we were again on our way to Lima, where we arrived at about 6 p.m. We had completed the 1,202-mile flight from Cochabamba in about seven hours. It was our good pleasure to find some of the brethren at the airport, although they had not been certain what plane we would arrive on, due to delays. The evening was spent at the missionary home talking to the family of fifteen graduates of Gilead.

There was much to do Sunday in connection with the work at the Branch, which had been newly organized, and we also wanted to find a few moments of relaxation. There was not too much time, because it had been arranged in advance for Brother Knorr to talk with the Lima company again on Sunday evening, at which time 155 persons were in attendance. It was also necessary to take an auto trip through Callao, the near-by seaport city, in order to determine how many graduates of Gilead to send there. We saw a large city that needs attention and also a new development of apartment houses for the working class that will house thousands of families. There will be plenty of territory for the incoming Gilead graduates.

Some mail was waiting for us at Lima too. It was good to read the reports of what had happened in Guayaquil, Ecuador, just a week before in connection with the public meeting addressed by Brother Knorr there. The brethren were having an interesting time and they sent along a report on some of their experiences, as follows:

"One lady with whom I have studied was not able to come to hear the lecture, as her child was ill; but she heard the entire talk on the radio. Her husband, who was not at all interested, attended the talk because he felt it was his duty as a Mason to support it by attending. However, after hearing the lecture he came home and read the entire book *'The Truth Shall Make You Free'*, with great interest and now wishes to have more literature."

"Another man who attended the talk wanted to get acquainted with a systematic way of studying the Bible, as there was so much to learn that he wanted to be sure to get it all."

"Another person was impressed with the good translation." [Brother Knorr's talk was translated into Spanish.]

"One lady called the radio station and said she heard the entire talk and wanted more information about Jehovah's witnesses."

"Many people said they never expected to see so many people attend a Bible lecture, as there are so many Catholics here."

"Another publisher called on his study. The first word the man said was *lamento*, meaning sorry. He explained that due to the poor bus transportation he was unable to attend the meeting in person. Then he smiled and said that he had heard the talk over the radio."

"A couple of weeks ago I had called in at a store recently opened to witness, and the manager, being very busy, asked me to return another day. I called yesterday, Tuesday, March 8. The gentleman was very friendly and interested in Christian work. After a brief witness in Spanish he decided he would take the three bound books, and he did so, saying a few words in English, whereupon I immediately inquired if he understood and spoke English. He did. So we conversed further in English, I being able to give him a more complete witness concerning our work Finally he said: 'You would have been very interested to hear a very fine lecture that I heard last week. It was both in English and in Spanish, in the Masonic Temple.' Imagine my amazement and pleasure! When he heard that it was the president of our Society who had delivered the talk he was the more interested in our work. It had been his Lodge of the Masons that had graciously let us have the use of their hall. He called another gentleman over who had attended the lecture and he too was very well pleased with it. He had previously obtained the book *'The Truth Shall Make You Free'* and was enjoying the reading of it. They were both interested in knowing where they could attend our meetings regularly, and I feel sure I shall have a very fine back-call here one of these days."

There was also a report from Quito:

"The brethren at Quito obtained a large Kingdom Hall that was spoken about during the visit. It is right in the center of the city. It will take care of the increasing company, being ready for the Memorial in April and the starting of a new series of lectures. 'Go and disciple' is the theme of the expansion-minded publishers in Ecuador."

These bits of news, along with others, of course, brought real joy to our hearts and to the hearts of those in Lima too because that showed progress and good results in another land, Ecuador.

The brethren in Lima also told us of many experiences they were enjoying with their study people who expressed appreciation for the assembly, their first in Lima. One experience, related to show the possibilities of expansion,

was in connection with witnessing to a well-to-do lawyer who has a farm out in the country. He invited two of the missionaries out to his farm for a week-end to talk to his family and himself about the truth and to answer many questions. He told them to bring along some literature because they could place it with his employees on the farm. The lawyer arranged for the brethren to give an oral witness to the employees, gathering them together. It was payday and before he gave his workers their pay he made an announcement that these two Christian people were there with literature that was very helpful and after they got their pay they should walk over to the table where there was a display of literature and if they wanted to learn what the Bible taught they could get it. It was only a matter of a few minutes when the twenty or more books that had been brought along were gone, so the brethren had to take orders and make arrangements to deliver the books later through the lawyer when he returned the following week.

Experiences like this, of course, are unusual, but they are to be had if one faithfully continues on in the field service.

All of the missionaries had many of their studies attending the assembly and, of course, everyone was thrilled with the results. Lima has the basis for a good organization. The Kingdom message is in Peru to stay and everyone there is anxious to see the work expand into other cities.

We were to leave Monday around 9 a.m., but in checking with the Panagra office we found the plane was delayed and we would not get away until 1:10 in the afternoon. So this gave us all morning to do additional work in connection with Branch details and answering questions of the brethren. All of the family, along with other brethren who came to the airport to say good-bye, were very optimistic over the progress of the future work and were thinking about the 1950 international assembly in America. Their questions were: Where? When? May we come? So with high hopes of seeing some of the Peruvian brethren in 1950 we left the airport on our way to Santiago, Chile.

CHILE

On the big DC-6 planes one travels fast. The 1,654 miles were covered by 7:30 in the evening. We were not able to see much from the plane because of the high altitude of flight and also because we had no choice seats available. It was dusk when we flew over the city of Santiago and the lights were coming on to make the city sparkle. The family from the Branch office were all at the airport to meet us and to welcome us to the land of Chile. We were delighted to see old friends once more.

The brethren made us feel very much at home at Avenida Lyon 3004, the Branch headquarters. Our first day was spent in the Branch office going over matters and also making preparation for a trip to Concepción, where another missionary home is located. We found the brethren were active in Santiago advertising the lecture to be given by a local brother at the Law School of the University of Chile. They were all very busy and were rejoicing in the prospects of their assembly.

Early on the morning of Wednesday, March 16, we left the Branch and proceeded to the office of the Chilean National Airways. They had told us to be there earlier than was necessary and, in addition, there was some difficulty with the propellers on the Lodestar plane that was scheduled to carry us to Concepción. We did not take off from the airport until 9:30. Joseph Ferrari, the Branch servant, traveled along with us and this gave opportunity to discuss matters relating to the problems in the work in Chile. Our plane made a good take-off and soared up to a height equal to the tops of the great mountains that rise abruptly to the east of Santiago. We headed directly south above land that sometimes was irrigated and sometimes looked desolate. In about an hour we were scheduled to land at Cauquenes airfield.

When the plane circled around for landing all we could see was an airstrip and an old hangar building with the ever-present air sock. We landed in a field that seemed to be in the middle of a ranch. It was good grazing land and we saw that cattle had been around not long before. There were three passengers waiting to go to Concepción. They boarded the plane, and then it taxied down to the end of the field. While the pilot was warming up the engines he noticed that the magneto was not functioning properly on the number one engine; so we would be delayed. The rules of the airline are that a mechanic must travel with each plane; so there was someone on hand to get the tools out and begin taking the engine apart. The repairs required almost two hours, and during this time we stood around on the airstrip talking. Then the copilot made a test of the engine and found it to be in proper order. We were ordered aboard the plane once more. But then the number two engine failed; so more time was spent on repairs. At 1 p.m. everything was finally made right and we took off for Concepción. The rest of the trip was brief, but it was also very interesting. The coastline is dotted with fine-looking beaches, and as we got farther to the south of Chile we began to see trees growing on the mountains and things looked more green. The port near Concepción and the city are very beautiful from the air.

The brethren waiting in Concepción did not know what had happened to the plane, because the radio operator at the airport would not give proper information. We should have been there by ten o'clock in the morning. One of the brethren remained at the airport and the rest returned to their missionary home. When we got to the airport terminal building we found that the bus from the city had been delayed, probably on account of the *siesta* time, and we had another wait of almost an hour there.

We were happy when at about 3:30 we arrived at the fine little missionary home of Concepción and found all the Gilead graduates there. They were patiently holding back their noon meal and their appetites for our arrival. After eating some food and talking over some of the problems of the brethren in that territory for a little while, we found that the brethren from the local company began to arrive. The brethren and people of good-will had been notified that the president of the Society would be with them on the evening of March 16; so that night 64 attended a gathering and packed out the little Kingdom Hall, some standing and some sitting on the stairway, to hear "It Is Later than You Think!" Brother Ferrari acted as interpreter and did splendidly. The local publishers very much appreciated this visit from the North American brethren, because it was impossible for many of them to travel up to Santiago for the coming assembly.

The Chilean National Airlines told us to be at the office

early the next morning for our return flight to Santiago, and when we got there we found that the office was not opened yet. So we opened the door of the bus and sat in the airline's bus until the office opened. The missionaries were with us, and so they joined us and looked at the pictures of the Bethel Home construction that we had brought with us. Later they accompanied us to the airport and waved good-bye as the plane took off.

We were a bit tired, and so we slept most of the time on the return flight to Santiago. The flight was uneventful and we arrived on time at the Santiago airfield. We were transported by bus to the center of the city and then we took a taxi to the Mapocho station, where tickets were purchased for the trip to Valparaiso, Chile's famous seaport. We had a few minutes for lunch and then left on time by an ordinary train (local) for the coast. Because of the terrain and the mountains the train takes a long route to Valparaiso. We started out through the rich farming section around Santiago that produces well with the help of indispensable irrigation. The sinuous route took us toward the north, where the train made connections with the international train that goes through the pass to Argentina. We passed through tunnels and along the mountainsides, but as we drew near to the Pacific ocean we stopped frequently at the many cities and towns that are bunched together. We appeared to be north of Valparaiso when we came to the seacoast and then we traveled south through the famous Viña del Mar resort section and along the beach to the main station in Valparaiso. There were many ships in the harbor silhouetted against the setting sun. After 4½ hours on the train we were glad our traveling was over for the day and we took great pleasure in the beaming smiles of the four Gilead graduates who met us at the station and guided through several blocks of downtown Valparaiso and up a steep hill to the missionary home. There were two more Gilead graduates waiting for us at the home. We three visitors were delighted to be with the six stationed in Valparaiso and we had a slight regret that our visit was so short; but with the prospects of the assembly at Santiago we could count on more association with those brethren. There were a few hours for discussing necessary things, and then we retired.

At eight o'clock Friday morning we were leaving Valparaiso on the express to Santiago. Our party had increased to seven now because four of the missionaries accompanied us. There were many things to talk about, and so our journey seemed short. We pulled into the station at Santiago at 11:15 a.m. and went directly to the missionary home. Some Santiago brethren met us at the station. After three days of traveling in Chile we realized what a great amount of work is still to be done in that country, where there are now only eleven companies of Jehovah's witnesses.

CONVENTION

The assembly was in session that day in the Aula Magna of the Law School of the University of Chile, which hall had been provided free of charge for the assembly. We found it to be a magnificent structure; nothing better could have been asked for anywhere in the world.

The brethren had come from many parts of Chile and they were eager to learn more about the Lord's work. Friday evening there were 127 attending the sessions, and by Saturday evening there were 191 when Brother Knorr spoke on the subject "Love", based on 1 Corinthians 13. All of the speakers who had been assigned parts on the program did well and it was a pleasure to see capable brethren among those who had recently learned of the truth.

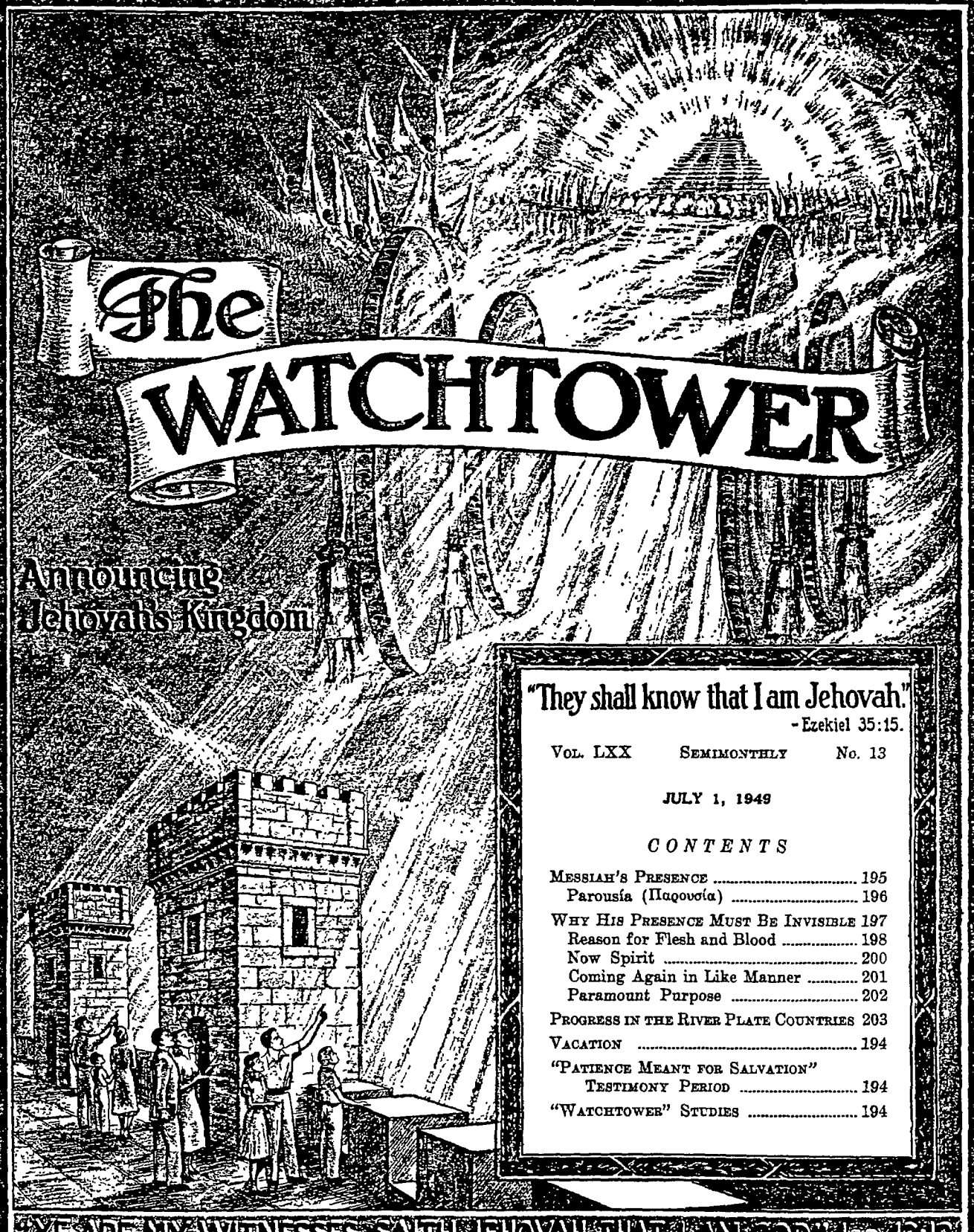
The weather was delightful in Santiago and this afforded a splendid opportunity for the brethren to go out with placards and handbills between sessions and during the morning service periods. All day Sunday was devoted to meetings in the hall, beginning with the baptismal talk at nine o'clock. A fine place had been found for holding the immersion. At the outbreak of World War II the German Embassy and property surrounding it were taken over by the Chilean government and they are still holding that in custody. One of the caretakers is very much interested in the truth and he arranged for the baptism to be held in the swimming pool located on the grounds of the old German Embassy. This made a very beautiful setting for the immersion. There were 20 who symbolized consecration.

The next big event for the day was the public meeting. It was thought well that a local brother give the public talk; and so an American brother who had been residing in Chile for many years, Brother Laguna, gave a splendid discourse to an audience that packed out the hall, many standing. The count was 450. The people were invited to hear Brother Knorr's talk that evening, and 296 remained for the closing sessions. Many books were placed with the people of good-will that afternoon, especially following the public meeting.

After the convention came to a close all of the 21 graduates of Gilead who attended the assembly joined in a meal at the Branch office, where everyone enjoyed fellowship and we had opportunity to discuss further the problems existing in missionaries' homes and the work in that long country, Chile. It was a pleasure to reflect that four years before there were only 65 publishers in the work, whereas there are now 239. The brethren are determined to bring on even greater increases, by the Lord's grace, and find the people of good-will before the time runs out for the old world at Armageddon.

Monday was spent at the Branch office going over some of the many details and checking records, and the afternoon came all too quickly when we had to leave our good friends at 4:30 for our trip to Uruguay. Many of the brethren were at the airport to say good-bye, and they expressed the hope that four years would not elapse again until someone from the Society's headquarters would visit them, for they felt that the assembly and the association together were most beneficial to the expansion of the work in Chile.

Much too soon our DC-6 plane was speeding down the runway toward the south and then circling to the west to make the turn and head for the pass to the northeast that led across the Andes in the direction of Argentina. And it seemed as if our plane, the big speed bird that it was, was going very slowly, because we hovered over the city of Santiago for quite some time. Even though going northward, we were climbing at a very steep ascent—we had to get high in the sky in a hurry to cross the hump. As we gained altitude we realized we were leaving behind the west coast of South America where we had found so many reasons for rejoicing and so many friends, and where the Theocratic work was progressing so well.



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

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JULY 1, 1949

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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

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VACATION

So that the companies and pioneers might be prepared to carry on the field activities with the aid of Society publications, it is suggested that orders for literature be placed with the Society well in advance of August 1, 1949. This information is given now because the Bethel home and the factory will be closed from August 6 to the 21st, inclusive, so that the members of the Bethel home will have the opportunity of getting a change from their regular work. No correspondence will be handled during these two weeks as far as the Brooklyn office is concerned; so individuals ordering supplies should have their orders in to 117 Adams Street, Brooklyn, New York, no later than the 1st of August. It would be better to get them in much sooner and not wait until the last-minute rush. Companies and pioneers should send in their regular monthly report cards, and individuals whose subscriptions for this magazine expire should also send their subscriptions in immediately, regardless of the closing-down period, because they will be given immediate attention on the reopening of the offices of the Society on the 22nd of August.

"PATIENCE MEANT FOR SALVATION" TESTIMONY PERIOD

HERE is a special opportunity for all our *Watchtower* readers, a time to join with hundreds of thousands of others throughout all nations in telling to others the good news of God's kingdom that you have learned through the Scripture publications of the WATCHTOWER SOCIETY. This opportunity is the "Patience Meant for Salvation" Testimony Period during the entire month of August. Think how much patience God had to exercise until his gospel of salvation was accepted by you, and then know that your taking part in the telling of it out to others means not only making your salvation sure but also salvation to others who hear you and accept. This Testimony Period schedules as an offer to the people any bound book and any four booklets, on their contribution of 50c. That is a very inviting offer. Will you be presenting it? Many *Watchtower* readers will be taking up this salvation publicity work for the first time during August. Our services are available to help all such. Apply to us for what help you need, be it territory, references, supplies, or instructions. As this month closes the 1949 service year, we want a report from all taking part in this special Testimony, either directly or indirectly. We count on you.

"WATCHTOWER" STUDIES

Week of August 14: "Messiah's Presence," ¶ 1-9 inclusive, also "Why His Presence Must Be Invisible," ¶ 1-9 inclusive, *The Watchtower* July 1, 1949.

Week of August 21: "Why His Presence Must Be Invisible," ¶ 10-27 inclusive, *The Watchtower* July 1, 1949.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX JULY 1, 1949 No. 13

MESSIAH'S PRESENCE

"And as he was sitting upon the Mount of Olives the disciples came unto him privately, saying—Tell us when these things shall be,—and what the sign of thy presence and the conclusion of the age."
—Matt. 24: 3, Rotherham; Young.

JEHOVAH God caused this magazine *The Watchtower* to be published, starting July, 1879. To this year 1949, seventy years later, it has held the field as the only magazine on earth announcing Jehovah's kingdom through his Messiah, the Christ. The title itself on the front of this magazine testifies to that fact. Beginning as a monthly publication it was first called in full "Zion's Watch Tower and Herald of Christ's Presence". But since March 1, 1939, it has been entitled "The Watchtower Announcing Jehovah's Kingdom". Zion is the prophetic name given to the seat of Jehovah's kingdom by his Messiah, and from its very start *The Watchtower* has held forth that divine Government as mankind's only hope. From January 1, 1892, this journal gave more space to the Kingdom advertising by expanding to two issues a month. During all the seven decades of its existence it has never missed an issue. At its beginning in 1879 it had a printing of 6,000 copies an issue. Today it has increased almost a hundredfold, to 575,000 copies printed of this issue. This corrresponds with the vastly increased importance of the message that *The Watchtower* has to give, as Messiah's presence nears its climax at Armageddon.

[2] In all the field of journalism here is the magazine that is in a class by itself, not only in announcing the long-promised kingdom of Jehovah by his Messiah, but also in announcing the Messiah's presence. Not his presence somewhere on earth in the flesh, for that occurred nineteen centuries ago when he came as a perfect man. But his second presence as Jehovah's immortal Son in the glory of his heavenly kingdom and accompanied by the holy angels to execute God's will. Back there he came in lowly human form to vindicate Jehovah's sovereignty over all the universe. How? By proving that Jehovah could put on earth a perfect man who, in the midst of an enemy world, would hold true to His rightful sovereignty and never sin against it. In harmony with that he boldly proclaimed God's kingdom instead of taking part in the politics of this world. Secondary to vindicating Jehovah's sovereignty, the Messiah came to give his life as a ransom that would benefit all who wanted to become subjects of God's kingdom, relieving them of the condemnation of their sins and liberating them from the penalty of sin, which is death. Mankind needed the restoration of God's kingdom to deliver them from this oppressive world. Mankind needed to be ransomed from sin and death. Because of this the Messiah came nineteen centuries ago as a perfect, innocent man, born by the miraculous intervention of Almighty God. His first presence, therefore, was in human form. But while he was yet on earth in the flesh, he continually pointed forward to his second presence. It is to this second and more important presence that *The Watchtower* undertook to call attention, under the guidance of Jehovah God.

[3] Many *Watchtower* readers will say: "Where did Jesus of Nazareth speak of such a thing as his second *presence?* Our religious instructors have told us only about his second coming or advent, and that it is to be in the flesh, in the same body in which he was crucified, and that when he comes again the earth and all the visible universe is to be burned up. This leaves no room for such a thing as his second presence on earth to take place. Furthermore, if he is now present, where is he? None of the world's newspapers with all their news-gathering agencies have reported his presence and we ourselves have never seen him. Where then does *The Watchtower* get its facts for announcing his presence?"

[4] In answering these questions we turn to the only valid things that can be recognized, the written Word of God and the well-known facts of recent world-history. While God's prophetic Word pointed forward to the first presence of the Messiah or Christ, it devoted more attention to his second presence because of its greater importance to God and to man. Imagine the thrill it must have given Simon Peter when his brother Andrew "said to him, 'We have found the Messiah!'—that is to say, the Christ". (John 1: 41, *An Amer. Trans.*) The Messiah to which those honest-hearted Jews had looked forward with such yearning was present. 'The Messiah, the Christ,

1. What features highlight *The Watchtower* from its start to now?
2. To serve what two special purposes did Jesus first come as a man?
3. What questions on his presence will some readers raise?
4. How will we answer the questions, and with a thrill to whom?

is here!' they could say. Today the proof is that the same Messiah or Christ is again present. This should impart a grander thrill to all faithful hearts that have longed and prayed for his coming, for it constitutes the biggest news, and the most important fact of our day. It offers the only explanation for all the strange and disturbing world events that have been happening since A.D. 1914.

5 In this connection we must refer to the consecrated Christian whom God used to found *The Watchtower*. He was its first editor, Charles T. Russell, a man upon whose name the religious clergy of all Christendom continue to heap reproach even to this day, thirty-three years after he died while on a preaching tour. But let us forget the reproach. If we let reproach by men influence us we would have nothing to do with Jesus Christ, nor even with Jehovah the living and true God. Remember, Jesus said to God: "The reproaches of them that reproached thee fell on me." (Rom. 15:3) Regardless of the man involved, we are interested in the modern events which led to the unfolding of divine truth. Well, then, in the spring of 1877, or over two years before starting this magazine, the said Russell published a pamphlet entitled "The Object and Manner of the Lord's Return".* The pamphlet was meant to correct many wrong views so generally held by religionists about the Messiah's second coming. It followed after a diligent study of the Bible by a group of truth-seekers whom Russell had formed into a study class about 1870. During the years of study together they came to recognize the difference between Jesus Christ as the man who "gave himself a ransom for all" and the glorified Jesus Christ who would come again, a *spirit* person divine, immortal. They connected with this the fact that spirit persons can be present and yet be unseen to human eyes. At that time the so-called "Second Adventists" were expecting Christ to return in the flesh and were teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874; but their expectation concerning the second advent and the end of the world was disappointed.

PAROUSIA (ΠΑΡΟΥΣΙΑ)

6 Now turn to your Bible at Matthew 24:3. If you use the Catholic *Douay Version* it reads: "And when he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?" If you use the popular *King James* or *Authorized Version* it reads: "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Note that the language of both versions is similar and that both use the word *coming*. The word in the original Greek text from which the *King James Version* was translated is *parousía*. The word in the Latin *Vulgate* text from which the *Douay Version* was translated is *advéntus*. For over a thousand years the Latin *Vulgate* was the Bible version mainly used throughout Christendom, and its use of the word *advéntus*, meaning *advent* or *coming*, influenced the English translators in their understanding of what the Greek word *parousía* meant, at Matthew 24:3 and elsewhere. So they rendered it "coming". However, at 2 Corinthians 10:10 and Philippians 2:12, the Latin *Vulgate* renders that same word *parousía* as *praeséntia*, meaning *presence*.

7 Now about January, 1876, Russell's attention was called to something: this word at Matthew 24:3 means *presence* and it had been rendered so in a translation of the Christian Greek Scriptures first published in complete form in America in 1865.* This fact only confirmed the truth that Christ's return would be in spirit. According to the Bible chronology as then understood, it was calculated that his spiritual presence had already begun, in 1874. For this reason when *The Watchtower* began publication in 1879 it carried the subtitle "Herald of Christ's Presence". Better evidence concerning his presence has since been provided in Scripture and in fulfillments of prophecy.

8 Do not think this doctrine of Christ's second presence is based on the translation of an obscure Scripture version made during the past century. It is bolstered up by other Bible translators as well as by the basic teachings of the Bible. In 1862 the noted Dr. Robert Young, LL.D., better known for his "Analytical Concordance to the Bible" still widely used,

* See *The Time Is at Hand*, page 223 ¶1; also *The Watchtower* of July 15, 1906, page 230.

* This was *The Emphatic Diaglott*, published by its producer, Benjamin Wilson, a newspaper editor at Geneva, Illinois. The issuing of it part by part extended over a period of seven years, ending in 1863. When afterward bound together, the whole bore the date 1864. The second edition, which was actually the first edition issued at once in a complete form, was published by Fowler & Wells, New York, in 1865, but the editor's preface was dated 1864. In its title the word "Diaglott" was used as meaning *interlinear* and it is therefore not a mistake for the similar Greek word "diglott". What is "emphatic" about it is not the interlinear word-for-word translation of the Greek text, but Mr. Wilson's translation in a column alongside. (See *American Greek Testaments A Critical Bibliography of the Greek New Testament as published in America*, by Isaac H. Hall, A.M., LL.B., Ph.D., Philadelphia, Pa., 1883.) In 1902 the copyright and plates of *The Emphatic Diaglott* were bought from the Fowler & Wells Company by an earnest Bible student and were presented by this one to the Watch Tower Bible & Tract Society as a gift to be used in furthering the truth, reducing the price so as to permit God's poor to have this help in studying His Word.

5. What pamphlet by the same editor preceded *The Watchtower*? Why?
6. What Greek word came to be rendered "coming", and why?
7. Why was *The Watchtower* called a "Herald of Christ's Presence"?
8, 9. What other translations back up this doctrine, and how?

published in Edinburgh, Scotland, his first edition of "The Holy Bible Consisting of The Old and New Covenants, translated according to The Letter and Idioms of the Original Languages". His rendering of Matthew 24:3 also uses the word "presence", and reads: "And when he is sitting on the mount of the Olives, the disciples came near to him by himself, saying, 'Tell us, when shall these be? and what is the sign of thy presence, and of the full end of the age?'" Be it here said that in the original Greek text of the inspired Scriptures the word *parousía* occurs 24 times.* In every case Dr. Young's translation renders this Greek word "presence".

[1] Ten years later, in 1872, the noted Joseph B. Rotherham published in London, England, his translation entitled "The New Testament Newly Translated and Critically Emphasised". This, too, uses the word "presence" at Matthew 24:3, and reads: "And as he was sitting upon the Mount of Olives the disciples came unto him privately, saying—Tell us when these things shall be,—and what the sign of thy presence and the conclusion of the age."† Like Doctor Young's, the translation by Rotherham renders all 24 cases of *parousía* uniformly "presence". Thus in the third quarter of the last century we find at least two British and one American translation of the Scriptures that called attention to the doctrine of Christ's second presence before ever it was taken up by Russell, who became the first editor of *The Watchtower*. In the first year of this twentieth century the American Standard Version of the Bible was issued. At 2 Corinthians 10:10 and Philippians 1:26 and 2:12 it renders *parousía* as "presence", and in all other 21 cases as "coming", but always with this footnote: "Greek, *presence*." Reinhardt's German translation renders it "parusie", and in a footnote he says it means "present or to be there". The notes in the Lausanne French translation render it "presence"; and so do the footnotes of the Spanish Hispano-American translation. The fact that the *Revised Standard Version* of 1946 does not follow the *American Standard Version* rule as to footnotes does not alter the meaning of *presence* which the Bible loads into the word *parousía*.* This we propose to show.

* The 24 occurrences of *parousía* are at Matthew 24:3, 27, 37, 39; 1 Corinthians 15:23; 16:17; 2 Corinthians 7:6, 7; 10:10; Philippians 1:26; 2:12; 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1, 8, 9; James 5:7, 8; 2 Peter 1:16; 3:4, 12; 1 John 2:28.

† See Rotherham's *The Emphasised Bible*, now published by The Standard Publishing Company, Cincinnati, Ohio; copyrighted by him in 1897.

* This 1946 version was doubtless influenced by what Dr. Adolf Deissmann shows in his *Light from the Ancient East* regarding the time when Egypt was ruled by the Ptolemies. On pages 368, 369 he says on *parousía:*

"From the Ptolemaic period down into the 2nd century A.D. we are able to trace the word in the East as a technical expression for the arrival or the visit of the king or the emperor. The parusia of the sovereign must have been something well known even to the people, as shown by the facts that special payments in kind and taxes to defray the cost of the parusia were exacted, that in Greece a new era was reckoned from the parusia of the Emperor Hadrian, that all over the world advent-coins were struck after a parusia of the emperor, and that we are even able to quote examples of advent-sacrifices. The subject of parusia dues and taxes in Egypt has been treated in detail by Wilcken. The oldest passage he mentions is in the Flinders Petrie Papyrus II. 39 e, of the 3rd century B.C., where, according to his ingenious interpretation, contributions are noted for a crown of gold to be presented to the king at his parusia."

In the Apocrypha *parousía* occurs at 2 Maccabees 8:12 and 15:21.

The fact that the arrival or visit of a king or emperor was one of the technical meanings of *parousía* does not deny or disprove that in the Holy Scriptures it has the meaning of *presence* respecting Christ Jesus. To show the meaning of the word the Scriptural context is more powerful than any outside papyrus usage of the word in a technical sense.

WHY HIS PRESENCE MUST BE INVISIBLE

ONE of the circumstantial evidences that Christ's return must be in the spirit and hence invisible is this fact: Repeated expectations of the coming and appearance of him in the flesh visible to the naked human eye have always been disappointed. One of the most recent of these is the one of 1917-1918. World War I was reaching its climax and in the latter part of 1917, when the capture of Jerusalem by the British army under General Allenby was at hand, eight of England's most noted ministers published in the London press a Manifesto, entitled "The Significance of the Hour". It was republished by other papers throughout the then British Empire and all the world.* The first six articles of the Manifesto read:

[2] "FIRST. That the present crisis points towards the close of the times of the Gentiles.

"SECOND. That the Revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection.

"THIRD. That the completed church will be translated to be 'for ever with the Lord'.

"FOURTH. That Israel will be restored to its own

* See the magazine *Current Opinion* for February, 1918.

1. What recent circumstance shows His return must be in spirit?

2. What did the first six articles of the Manifesto say?

land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.

"FIFTH. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule.

"SIXTH. That under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh."

[3] This manifesto was accompanied by a request that all ministers of religion in London and vicinity who are in agreement with it should forward name and address with a view to a united meeting. On the signers of the Manifesto the London press commented: "These are well-known names, and are among the world's greatest preachers. That these eminent men, of different denominations [Baptist, Congregationalist, Presbyterian, Episcopalian, and Methodist], should feel called upon to issue such a statement is of itself exceedingly significant."* But how sincere those signers were in their Manifesto is disclosed in that they since preached vehemently against the proclamation made by Jehovah's witnesses concerning God's kingdom by Christ. The failure of their momentary expectation to see the Lord Jesus manifested and the religious denominations translated to heaven to be forever with him doubtless affected them to this course of action. Instead of a further greater effusion of holy spirit on all flesh they witnessed a continual worsening of human society. Their wrong expectations and sore disappointment were due to failing to recognize that Christ Jesus was already then invisibly present. Like them, all religionists who expect a visible, fleshly appearing of Christ in his second coming are doomed to disappointment until they get their eyes opened when the revelation of his unmistakable presence blazes forth at Armageddon.

[4] Be careful, now! Go slow! Do not be hasty to scoff at our announcement of Messiah's return as an already accomplished fact. By scoffing you are simply adding to the evidence in proof of it. The apostle Peter gave this warning: "Knowing this first, that in the last of the days scoffers will come with scoffing, walking after their own lusts, and saying, 'Where is the promise of his PRESENCE? for from the time the fathers fell asleep, all things continue in this way from the beginning of the creation.'" (2 Pet. 3:3, 4, *The Emphatic Diaglott; Young; Rotherham*) So, instead of being a willfully ignorant scoffer doggedly holding on to false religious traditions, it would be better to consider the evidence.

[5] Neither Jesus himself nor any of the Bible writers said he was coming back to earth in the flesh. In disputes the verses 1 John 4:1, 2 and 2 John 7 have been used to argue for that, due to the uncertainty of the old English translation; but all the modern translations upset such an argument. The *Catholic Confraternity* translation of 1941 reads: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; because many false prophets have gone forth into the world. By this is the spirit of God known: every spirit that confesses that Jesus Christ has come in the flesh, is of God." "For many deceivers have gone forth into the world who do not confess Jesus as the Christ coming in the flesh. This is the deceiver and the Antichrist." Or, as rendered by the *Revised Standard Version* of 1946: "For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist." Thus it is proved that 1 John 4:1, 2 and 2 John 7 do not refer to Jesus' return but refer to his coming in the flesh nineteen centuries ago. Already in the first century, in the apostle John's day, that historical fact was being denied.

REASON FOR FLESH AND BLOOD

[6] There was a reason for his coming in the flesh nineteen centuries ago; there is another solid reason for his return in the spirit and not in the flesh. We produce these reasons, not from religious traditions of men and from human philosophies, but from the inspired Scriptures. In the twentieth century B.C., Jehovah God called the faithful Hebrew named Abraham into the land of Palestine, saying to him: "In thee shall all families of the earth be blessed." Then promising Abraham a Seed or Offspring, he said: "In thy seed shall all the nations of the earth be blessed." (Gen. 12:3, 7; 22:18) King David of Jerusalem was a descendant of Abraham, but he died and is still dead and so did not prove to be that promised Seed. But for King David's unbreakable attachment to the true worship, Jehovah made a covenant with him for an everlasting kingdom to continue in his offspring, and said: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son."—2 Sam. 7:12-14.

[7] In order for the Messiah to be that Abrahamic Seed for blessing all nations and that Davidic Seed for having an everlasting kingdom, he must be born in the flesh and be born in the line of descent from Abraham and through King David. He must fulfill this divine requirement for the vindication of Jehovah's covenants. That is why, before telling of the

* See *The Watchtower* of July 15, 1926, pages 214, 215.

3. What showed the signers insincere? Why were they disappointed?
4. Why not scoff at our announcement? What course is better?
5. Do 1 John 4:1, 2 and 2 John 7 teach his return in flesh, or what?
6. What pertinent covenants did God make with Abraham and David?
7. What did those covenants require of Messiah?

human birth of Jesus the Son of God, the apostle Matthew opens up his gospel account, writing: "The book of the origin of Jesus Christ, the Son of David, the son of Abraham," and then proves his being such by genealogy. (Matt. 1:1, *Cath. Confrat.*) He was no mere incarnation, like that of an angel who for a time clothed himself with a visible fleshly body to appear to men. But that he was purely flesh and blood with life from God, we read: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14.

8 The promised Seed of Abraham and that of David are one. We have another witness that the Messiah was such according to the flesh, namely, the apostle Paul, who writes: "The gospel of God, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." "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." (Rom. 1:1, 3; Gal. 3:16) By thus having these flesh connections with those two men of God with whom Jehovah made covenants concerning his kingdom Jesus was able to meet the requirements as the Heir of the Kingdom. As David had to suffer much for the sake of the kingdom to which he was anointed with the holy anointing oil, so Jesus as the Son of David had to suffer for the everlasting kingdom for which he was anointed with God's spirit. Amid all these sufferings he had to prove himself faithful to Jehovah, His Superior who bestows the Kingdom according to the covenant. By faithfully enduring the sufferings without rebellion Jesus kept his integrity toward God. He repudiated Satan and vindicated Jehovah as the universal Sovereign. He proved his faithfulness to the death. In this he provided an example for his followers who are to be joint-heirs with him in the Kingdom. So Peter says: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." This, then, was the chief reason why Christ Jesus came in the flesh, namely, to prove his integrity and vindicate his Father's universal sovereignty and so establish his right to the kingdom.—1 Pet. 4:1; Rev. 2:10.

9 There was another and secondary reason why he became flesh and blood for a time. This was in order to provide the ransom sacrifice to free humankind from the effects of sin which they inherited from Adam. It was a humiliation for Jesus to become a man of flesh and blood, for this made him lower than the angels. But this humiliation proved his obedience. It is through him that his followers become the children of God, and he frees them from the power of the Devil. In testimony of the benefits of his death to his followers and to others who believe we read: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:9, 14, 15, 17) His followers are the first to receive the benefits of his death in the flesh as a sacrifice for sins; and about this it is written to them: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled [how?] in the body of his flesh [alive? no] through death, to present you holy and unblameable and unreproveable in his sight." (Col. 1:21, 22) From such Scriptural testimony we see the secondary reason why he came in the flesh at his first advent.

10 Is it not true, then, that, once having become flesh and blood, Christ Jesus is always flesh and blood? Not at all! No more than it is also true that he should always be suffering in the flesh or always be offering his body of flesh as a sacrifice on a tree. It is not God's will that this faithful Son should forever suffer humiliation in flesh, but God promised him eternal glorification for his faithfulness. This meant an eternal estate exalted far more highly than life in the flesh. For Jesus to retain his flesh evermore would mean for him never to have given it in sacrifice. Webster's *New International Dictionary* defines sacrificing as "to suffer loss of, give up, renounce, injure, or destroy, for an end (specified or implied) regarded as superior".

11 Now if Jesus never suffered loss of the flesh, never gave it up or renounced it, but has it forever since assuming it, how has he sacrificed it? Where is there a sacrifice for mankind to benefit from it? Jesus said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:51, 53-56) So we ask, How could Jesus' followers eat his flesh unless he laid it down in death?

8. For what primary reason, then, did Messiah come in the flesh?
9. What is the second reason for his first advent in the flesh?

10, 11. What would it mean for Jesus to retain his flesh evermore?

How could his followers eat his flesh and yet Jesus have it at the same time? A person cannot eat his cake and have it, too, can he? So let us be sensible and take Jesus' words for what they say and mean. Let us not be confused any longer with unreasonable traditions of religious clergymen. Jesus said he gave his flesh for the life of the world, and he gave it forever that they might have life forever.

NOW SPIRIT

[12] Ah, you say, but Jesus was raised with the flesh body in which he died on the tree, was he not? So *we* ask, Was he? Did any human eye see him rise in a fleshly body from the tomb in the garden of Gethsemane? Did the soldiers stationed there see him rise in the flesh? They saw the angel that rolled away the tombstone, but not Jesus. Well, you object, did not Jesus later appear to his disciples in a fleshly body that very day? Yes, and did not those angels that announced his resurrection also appear in bodies of flesh? How did they get them? By materializing them the way angels had done in the past. Well, then, why could not Jesus, with all power in heaven and in earth, also materialize human bodies in which to appear to his disciples and thus show himself alive?

[13] The careful scrutiny of all his resurrection appearances proves he materialized in different bodies to suit the occasion. Why was this? Because he had forever sacrificed the body in which he died and he was resurrected as a spirit person more glorious than before he came to earth to become man. Peter saw the resurrected Jesus, and you will believe him if he says so, will you not? He says: "Because Christ also died once for sins, the Just for the unjust, that he might bring us to God. Put to death indeed in the flesh, he was brought to life in the spirit, in which also he went and preached to those spirits that were in prison." Please note that he does not say Christ was brought to life in the flesh. (1 Pet. 3:18, 19, *Cath. Confrat.*) The apostle Paul confirms Peter's words by saying: "And obviously great is the mystery of godliness: Which was manifested in the flesh, was justified in the spirit, appeared to angels, was preached to Gentiles, believed in the world, taken up in glory." (1 Tim. 3:16, *Cath. Confrat.*) He was manifested in the flesh, yes, as a man, and for that reason his countrymen were able to see him. But the Devil and religious leaders condemned him and had him put to death as a malefactor and blasphemer against God. But God saw to his justification. Note, though, that when God justified him, he was "justified in the spirit". This was done by making him alive again, not in the flesh, but in the spirit, as deserving of the reward of a life higher than human. Thus he was vindicated in the spirit. When Saul of Tarsus saw Jesus years after His resurrection, he did not see Jesus in the flesh, but in blinding heavenly glory.—Acts 9:1-9.

[14] Those who argue for Christ's second advent in the flesh cannot produce a single scripture to show that Jesus has the body of his flesh in heaven. He was seen to ascend to heaven in a fleshly body, but after a cloud intervened, Jesus could dematerialize that body just as he had done with all the other bodies in which he had appeared to his disciples. How could he get into heaven with it? The kingdom of God is heavenly, and 1 Corinthians 15:50 denies Jesus' taking a body of flesh and blood to heaven, saying: "Now this I say, brethren, that flesh and blood can obtain no part in the kingdom of God, neither shall corruption have any part in incorruption." (*Cath. Confrat.*) How could Jesus appear in God's presence still being a man? For God told Moses: "Thou canst not see my face: for man shall not see me and live."—Ex. 33:20, *Douay.*

[15] In appearing in God's presence as his High Priest Jesus was foreshadowed by the Jewish high priests who entered into the Holy of Holies of the man-made tabernacle year after year. But did they go in there with the *fleshly* body of the animal victims that they sacrificed for the sins of the Jews? No, but they went in with merely the victims' blood and this they sprinkled before the golden mercy seat in the Most Holy. Jesus, because of the perfectness of his sacrifice, was required to go into God's presence only once. On this the apostle Paul says: "For Jesus has not entered into a Holies made by hands, a mere copy of the true, but into heaven itself, to appear now before the face of God on our behalf; nor yet has he entered to offer himself often, as the [Jewish] high priest enters into the Holies year after year with blood not his own." So, too, Jesus did not enter holy heaven itself with his fleshly body. But as both flesh and blood are barred from there, he entered God's presence with the value or merit of his human life represented by his blood. "The life of the flesh is in the blood." —Heb. 9:24, 25, *Cath. Confrat.;* Lev. 16:14, 15; 17:11.

[16] In speaking of Jesus as though he had his flesh up in heaven the religionists of Christendom are certainly not apostolical, for they do not imitate the inspired apostles of Jesus. All the apostles speak of Jesus as no longer being of flesh and blood, but as being now a glorious spirit higher than he ever was before. The days of his flesh are forever past. The apostle Paul speaks of days of flesh as being past for Jesus, by saying: "Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas in-

12. Did any see Jesus raised flesh? How did he appear in flesh?
13. Did he appear in the same body or different bodies? Why?
14. Why could not Jesus appear in flesh or as a man before God?
15. What does the Jewish high priest's offering in the Holy show?
16. How does Paul's language show Jesus is no more in the flesh?

deed he was the Son of God, he learned obedience by the things which he suffered." (Heb. 5:7, 8, *Douay*) If Jesus were still in the flesh up in heaven, why would Paul speak of the days of Jesus' flesh as being in the past when he cried, wept and prayed to God for salvation out of death? In thus speaking of Jesus' flesh as a thing of bygone days Paul is in agreement with himself when he tells Christians: "Christ died for all, in order that they who are alive may live no longer for themselves, but for him who died for them and rose again. So that henceforth we know no one according to the flesh. And even though we have known Christ according to the flesh, yet now we know him so no longer." (2 Cor. 5:15, 16, *Cath. Confrat.*) Even the modern Roman Catholic translation cannot hide the fact that Jesus is no longer flesh and blood but is a spirit, not a "God-man".

[17] Is more evidence required? Then listen to this, by the same apostle to members of the "bride" of Christ: "Or do you not know that he who cleaves to a harlot, becomes one body with her? 'For the two,' it says, 'shall be in one flesh.' But he who cleaves to the Lord is one spirit with him." Not, 'one flesh with him,' mark you. (1 Cor. 6:16, 17, *Cath. Confrat.*) This is not contradicted even at Ephesians 5:29, 30, for the authentic translation of this verse given by the Jesuit translation, "The Westminster Version of the Sacred Scriptures," reads: "Surely, no man ever hated his own flesh, nay, he doth nourish and cherish it, even as Christ the Church: because we are members of his body." And then this Roman Catholic version dedicated to Arthur Cardinal Hinsley, archbishop of Westminster, adds this footnote: "30. 'we are members of his body': compare 1 Corinthians 12; Romans 12:5: and here, 1:23. At the end of this verse many authorities add the words 'of his flesh and of his bones': but the evidence for omission appears on the whole the weightier, including as it does the Vatican and Sinaitic Manuscripts, etc." So Jesus no longer has flesh and bones.

[18] Saul was converted after seeing the resurrected Jesus, not in a fleshly body, but in spiritual glory. What did he then do? He tells us: "When it pleased him who from my mother's womb set me apart and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately, without taking counsel with flesh and blood, and without going up to Jerusalem to those who were appointed apostles before me, I retired into Arabia, and again returned to Damascus." Now if Paul did not take counsel with the apostles, but retired to Arabia, then he must have taken counsel with the Lord, for he says he received his gospel "by a revelation of Jesus Christ". If the Lord Jesus was still flesh and blood in heaven, then Paul could not here say that he did *not* take council "with flesh and blood". (Gal. 1:15-17, 12, *Cath. Confrat.*) He was hoping at the resurrection from the dead to be like Jesus in heaven. Yet when expressing his desire he says: "Indeed I am hard pressed from both sides—desiring to depart and to be with Christ, a lot by far the better; yet to stay on in the flesh is necessary for your sake." Now if Jesus in heaven were still flesh, why would Paul speak of 'staying on in the flesh' as something different from being with Christ? (Phil. 1:23, 24, *Cath. Confrat.*) Thoroughly considered, the language of all the inspired writers of the Christian Greek Scriptures is contrary to the religious tradition that Christ Jesus in heaven still has a fleshly body, in which he will appear at his second coming.

17. Is his bride united to a Christ of flesh and bones? Why?
18. How did Paul's consultation and desire show Jesus not flesh?

COMING AGAIN IN LIKE MANNER

[19] Now, now! someone will say, you are forgetting, aren't you? What? At the time of Jesus' ascension the angels said to his disciples: "This Jesus who has been taken up from you into heaven, will come in the same way as you have seen him going up to heaven." (Acts 1:11, *Cath. Confrat.*) Those quoting this statement to support Christ's visible return in flesh fail to note that the angels did not say those disciples would see him come again. Nor did the angels say he would come in like *form!* Their language is different from that of Mark 16:12. After telling of Jesus' resurrection appearance to Mary Magdalene this ending of Mark says at this verse: "After this he was manifested in ANOTHER FORM to two of them, as they were walking on their way into the country." (*Cath. Confrat.*) The angels did not speak about his *form* at his return, but said he would come again "in the same way" as he was seen to go to heaven. Those disciples are no longer here to see him return. So fulfillment of the angels' statement does not require Jesus to appear again in the flesh. The fulfillment must harmonize with all the other statements of Scripture that he is no longer flesh and blood and will not humiliate himself again by assuming flesh at his return. The way he went away was quiet, with no great demonstration from heaven, and without being observed by the unbelieving world. That agrees with the way other Scriptures say he would come again and be present. He told his faithful apostles before dying: "Yet a little while, and the world seeth me no more." (John 14:19) This was because he would be resurrected spirit.

[20] Contradiction in the Scriptures! someone may here cry. Revelation 1:7 says: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." But we recall that the Revelation or Apocalypse is a symbolic book and the

19. At his ascent what did angels say about his coming again?
20, 21. Why does not this contradict every eye's seeing him return?

language in this verse is partly symbolic, so that it does not contradict Jesus' words at John 14:19. All through the Revelation "clouds" are used symbolically and hence represent something else than literal clouds in our skies, as we shall see.

[21] Moreover, the religionists who pierced him or caused him to be pierced are dead and unable to see Jesus 'coming with clouds'. The piercing refers to a piercing done by others than those who hanged him on a tree. It refers to a piercing of his faithful followers, his "body" members, at the time of his second coming. Hence the symbolic piercing is as if done to him personally. Jesus said to Saul when persecuting Jesus' followers: "Saul, Saul, why persecutest thou me?" In the parable of the sheep and goats Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Acts 9:4; Matt. 25:40) Those here concerned never saw Jesus personally in the flesh to do such things to him. Now, as the piercing of him at his second coming is not done directly to him, so it is with the matter of seeing him. When it says, "every eye shall see him," it means that in a symbolic way. It does not mean they see him with their naked human eye in a fleshly body. They see him with the eyes of their understanding (Eph. 1:18) by finally reading aright the signs marking his coming. Then Jesus will not have to ask: "Having eyes, see ye not?" (Mark 8:18) They will clearly perceive his presence.

PARAMOUNT PURPOSE

[22] The purpose of his coming determines the manner of it. He plainly stated the object of his first coming in these words: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) The many who were to be ransomed were human creatures. Consequently the life he must give to be a ransom must be a human life. This obliged him to come in the flesh, mortal flesh. His human life was not to be forever, and our earth is the only place to live human life. Heaven is the place for spirit life. To return to heaven he must lay down his human life, not as a penalty for personal sin, but in perfect innocence for the vindication of his Father and as a ransom sacrifice for mankind. Death *once* was all that was necessary for him, for by it he laid aside his perfect humanity. If he still had his flesh he would always be mortal, because flesh is subject to death. He could die again. But that he no longer has mortal flesh is proved in that he now has immortality and lives for evermore. Paul says so, with these words: "For we know that Christ, having risen from the dead, dies now no more, death shall no longer have dominion over him. For the death that he died, he died to sin once for all, but the life that he lives, he lives unto God." (Rom. 6:9, 10, *Cath. Confrat.*) By dying at his first advent as Jehovah's Vindicator and as a ransom sacrifice, he laid the foundation for a new world, for both a new heaven and a new earth. This forms the reason why he is spoken of as the "Lamb slain from the foundation of the world". There is no need for that foundation to be laid again, or for another to be laid to take its place. So he submitted to being slain only once.—Rev. 13:8.

[23] The sacrificial feature of his High Priesthood having been accomplished at his first advent, his second coming must be for a different purpose. The changed purpose does not call for his coming again in the same form as at the first time, in human form. This difference of purpose in his second coming is plainly stated by the apostle at Hebrews 9:27, 28, where we read: "And just as it is appointed unto men to die once but after this comes the judgment, so also was Christ offered once to take away the sins of many; the second time he will appear with no part in sin to those who wait for him, unto salvation." (*Cath. Confrat.*) This time he arrives with no sin offering necessary. The one he provided nineteen centuries ago still stands good and effective.

[24] When he ascended to heaven and appeared in God's presence with the merit of his human life, he applied it. Immediately the benefits of it began going to his consecrated followers. He bought them with his precious blood and washed them from their sins in that pure life-fluid. They were given a justified or righteous standing with God and were adopted as his spiritual children. They were thus ushered into peace with God and anointed with his holy spirit. They were made heirs of God and joint-heirs with Christ. But one thing we note that did not take place. What? Christ Jesus did not then begin his kingdom, though he did sit down at God's right hand. His first advent, remember, was not primarily to ransom mankind by his sacrifice and provide the aforesaid blessings for his followers; it was primarily to establish his heirship to the Kingdom, the Theocratic Government which will vindicate Jehovah's universal sovereignty and bring in a new world. Since his first advent was not marked by the establishment of the Kingdom but was marked by merely proving his right to it, his second coming must serve the purpose of establishing that kingdom. When he came and died as a man he laid the foundation of a new world. But when he returns as King, he comes to introduce that new world, a righteous world which will be without end. That is why he comes in glory as a reigning King, in his kingdom.

[25] So he comes as one mightier than a mere man who is lower than the angels. He comes as a mighty

22. What purpose determined the manner of his coming and dying?

23. Does he appear again with a sin offering? What does this show?
24. What, not done at his first, must he do at his second coming?
25. How, therefore, must he come again, and how in like manner?

spirit exalted far above heavenly angels, authorities and powers. Let us observe that when the angels said he would return in like manner as he went away, this meant he would return as a spirit. How so? Because it was as a spirit that he went away to heaven. That human body with which it was made possible for his disciples to see the beginning of his ascent to heaven was dissolved or dematerialized after the cloud received him out of their sight. He continued his ascent to heaven as the Son of God who had been made alive from the dead as a divine, immortal spirit. (1 Pet. 3:18; Rev. 1:18) Hence, in returning as a spirit, he so comes in like manner as he went away.

[26] What, then, is the force and effect of all the foregoing layout of the Scriptures? This: that the second coming of Jesus Christ must and will be invisible to mankind; that thus he could be present for a period of time and yet the peoples and nations of earth not know about it; and, therefore, that the second presence or *parousía* of Christ deserves to be investigated by all men and women interested in a perfect World Government to determine whether his second presence has already begun. Realizing as we do the purpose of his second presence, this is a subject for study which is of the utmost importance to every intelligent creature on earth. If it can be proved that his second *parousía* is now on and progressing to its grand climax, then this is a fact that should influence our course of action more than anything else that is taking place in this doomed world.

[27] But if his *parousía* is to be invisible, in the spirit, how can we know whether it is in our day, in our generation? How are we to know without a visible sign, and what is that sign? That was the very question his disciples asked him. The sign and other events distinguishing his second presence we purpose to take up in our next article of this series, to appear in the July 15 issue of *The Watchtower*. Be with us then as we do so, bearing in mind the fundamental points that have been cleared up already in this "herald of Christ's presence".

26. What is the force and effect of the foregoing Scripture layout?

27. So what questions arise, to be answered when and where?

PROGRESS IN THE RIVER PLATE COUNTRIES

WHEN we left you, in our last preceding issue, we were flying northward over the fertile lands surrounding the city of Santiago, Chile. We were in the big Panagra plane and still climbing for our Transandean flight. Nathan H. Knorr, the Watch Tower Society's president, occupied a seat near the front of the cabin, while M. G. Henschel, his secretary, was in the rear compartment. As we approached the pass which is followed by most of the traffic between Chile and Argentina we were told to fasten our seat belts because the weather is usually rough there. Far below we saw the winding trail, zigzagging through the mountains, and in it the fine black line that we knew to be the railroad. At times it disappeared, but it would show up later on the other side of a mountain. The sun was quite low in the west, which brought out a multitude of colors to display themselves on the sides of the jagged peaks.

Soon there were mountain peaks all around us. Because we were at the close of the summer season there was not so much snow on the mountains. To the left we could see many high mountains, but one was outstanding. None is more majestic than Mt. Aconcagua, the highest mountain in the Western Hemisphere (23,097 feet). Truly it was a sight to behold, for this great mountain had much more snow upon it than other peaks, indicating its height. It towered higher than we were flying and we were at 17,000 feet. And glancing downward we could see the small black-and-white spot in the Uspallatta Pass that is the Chilean-Argentine "Christ of the Andes" statue.

In this large, fast-flying plane it was not long until we saw the mountains were diminishing, melting into the tablelands of the western part of Argentina. And then we saw the important city of Mendoza. Four years ago Brother Knorr was held up a day at Mendoza awaiting the weather to clear that he might fly through the pass to Chile. So he thought of the brethren he visited while there and wondered if he would meet them again in Buenos Aires. (He did a week later at the assembly.) We began to descend for the landing at the Morón Aerodrome.

We arrived at 8 o'clock, March 21. There were about eighty of the Argentine brethren assembled at the airport to greet us, as well as some of the Gilead graduates stationed in Argentina and two en route to Asunción, Paraguay. After patiently waiting to complete customs inspection, we were able to say hello to most of them and then we were on the way by car to the city. As we traveled toward Buenos Aires we realized what a great distance all those brethren had to travel to come to the airfield and what a great effort they had put forth. It took us about an hour and a half to get to the hotel.

At 5 a.m. we were out of bed and readying ourselves for the onward trip to Montevideo, Uruguay. We had to report to Pan American Airways at 5:45 and there we met Gwaenydd Hughes, a graduate of Gilead and district servant for Argentina, who had been scheduled to travel with us in Uruguay, Argentina and Paraguay to act as interpreter for Brother Knorr.

URUGUAY

At 7:30 we boarded a DC-3 and soon we were flying high above the flat country of Buenos Aires province and out over the muddy waters of el Rio de la Plata or River Plate. The plane flew above the water a few miles to the south of the Uruguayan coastline and as time passed we could see the water was becoming bluer. When we approached Montevideo we saw the famous Cerro that rises to the west of the harbor and then the magnificent white beaches bordering the sea, flanked by the modern hotels and homes, the resorts for which Montevideo is famous. We passed by the city and descended at the Aerodromo Nacional de Carrasco, to the east of the city. We were greeted by a great crowd of Witnesses, many of them graduates from the Watchtower Bible School of Gilead. Forty of the brethren had hired a bus to make the trip from the city and to ride back with us. It was a very pleasant journey, being with so many brethren and hearing them singing their songs in Spanish, as we rode through the woods of Roosevelt Park and down to the edge of the sea. For miles along the coast there are wonderful beaches. We drove along the wide boulevard called *La Rambla* which separates the fine residences from the beaches. Along the way we saw a school of porpoises close in to shore. The trip, with the flood of sunlight and the soft breeze, was highly enjoyable for all of us.

We found a ready welcome for us at Joaquín de Salteraín 1264, the location of the missionary home and Branch office of the Society and felt right at home immediately. The big sunlit patio that served as Kingdom Hall and the hustling brethren gave all the evidences of the fact that there was to be an assembly in the city on the coming week-end. The morning went fast and pretty soon the call came for dinner. This sounded good to our ears because the last real meal we had had was in Santiago, Chile, about 24 hours before. Meals had not been served on the plane, nor was there time to eat a meal in Buenos Aires the night before. We got up too early for breakfast.

There were many things to do in connection with the Branch organization and the problems of the missionary home. We also had to complete arrangements for the trip to Rivera on the following day.

Wednesday, March 23, came warm and clear and everything was suited for the flight to Rivera by Pluna Airline. J. D. Powers, the Branch servant, accompanied the three of us to Rivera, which is the important city in Uruguay across from Santa Anna do Livramento, a Brazilian twin city. We left the missionary home at noon and went to the airlines office. After a wait of almost an hour we were taken by bus to the airfield, where we waited a while longer. Finally we were permitted to board the plane and were on our way to the north. On the way Brother Powers told us of his first visit to Rivera and how he had advertised the meeting to be held in the public park and notified the police of the meeting. On that occasion there was only one stranger who came to hear the lecture and Brother Powers was wondering how he would give the public lecture, but just a few minutes before the time of the public meeting fifty policemen came marching up, led by a captain, and they wanted to know where the meeting would be. Brother Powers told them that there was to be a public meeting but no one came except this one stranger. The police were detailed to be there for an hour, so Brother Powers gave his public lecture to the fifty policemen and one civilian. This story, of course, aroused our interest in what was going to happen this time in Rivera after the five Gilead graduate sisters had been working for nine months and in the past few days had been advertising a public meeting.

It did not take long to reach Rivera once the plane got started, and we became aware of the fact that the plane was losing altitude as it circled above the farmlands, but we did not see any airfield. As the plane dropped lower and lower we knew there must be a field near by, and when we finally landed we were surprised at the place because the field was rough and rolling, instead of smooth and flat. Passengers for Rivera were directed to taxis that were waiting and their baggage was taken out of the plane and put in the taxis. Then for about a half hour we four travelers had a really rough ride into town. The roads were unpaved, suitable for horseback riders or carts; but the creeks were forded and the sandy places passed. We saw a number of *gauchos* as we went along, passing first on one side and then on the other side of the concrete pillars that marked the borderline between Uruguay and Brazil. When the road began to improve we noticed the houses that indicated we were nearing the city's outskirts. In the heart of the city we found there were paved streets and modern stores; we were quite surprised to find such a large city. It was a delight to see the smiling faces of the five Gilead graduates and some other brethren from the local company as we drove up to the Pluna office. With only a brief greeting we left them, following their directions to the Hotel Casino, which is just across the street from Brazil. The border between the two cities is marked there by a narrow grassed section in the middle of the broad road, with neither fence nor guards. We found the hotel to be very modern and probably it is kept up well through the gambling concessions that are run there. There had never been a company of Jehovah's witnesses in Rivera until just recently, but there was a company of Jehovah's witnesses in the Brazilian city and these brethren were expected to come over to Rivera for a 6 o'clock meeting with the brethren.

After getting our rooms at the Hotel Casino we walked through the city to the missionary home at Avenida Brasil 800, arriving there at 4:30, in time for a meal before the assembly began. The home was very new and the Kingdom Hall connected to it was quite nice. The sisters had crowded 100 seats into the hall for the occasion. They were hoping that all of the seats would be filled during the public meeting, because they had gone to a lot of work in arranging for the public meeting. They had distributed handbills and had used the "sandwich signs" for advertising the meeting, something that had never been seen before in the city. They had also engaged a sound-truck to tour the city advertising the meeting.

Twenty brethren gathered at 6 p.m. and Brother Henschel spoke to them extemporaneously, using Brother Powers as interpreter. It was noticed on the Kingdom Hall chart that now there were 14 publishers working in Rivera. What would the public meeting bring?

The public meeting had been advertised for 8 p.m. A few minutes before 8 the Kingdom Hall was filled and many were standing. It was fortunate that the Gilead graduates had arranged to have the sound-car equipment available, and a little while before the meeting the loud-speakers were hung in two trees outside on the street. When the meeting started many people were found outside of the hall peering in through the doorway and window, but they heard through the loud-speakers. The sidewalks around the hall were filled and people were standing in the street and across the street as the crowd continued to grow. Passing buses and cars would stop a few minutes to see what was going on. Brother Knorr spoke on "It Is Later than You Think!" and Brother Hughes interpreted. It was heard by 380 people. Much literature was taken after the meeting and much interest was shown by questions asked. The police had been notified of this meeting and this time three were sent to keep order, which was very easy to do because the group attending the lecture were very attentive and orderly; they had come to hear a talk on the Bible.

It is easy to appreciate how much joy the five Gilead graduates had over this big meeting after all their advertising, and this was a crowning event to all their efforts for the past nine months' service in Rivera. It also brought great joy to us, for it showed the Lord's rich blessing on this missionary activity.

The brethren from the company in Santa Anna do Livramento were very happy for the opportunity of attending the meetings because they said they would not be able to attend the April assembly at São Paulo, Brazil, seven days' journey away. It was a blessing for their company to hear from the brethren from other lands.

The next morning was set aside for baptism services. Twenty-seven came to hear the Branch servant give a discourse on the subject, and then 9 expressed the desire to be immersed. From the Kingdom Hall we walked southward and found our way out of the city to a little farm of a person of good-will where a stream flowed lazily through a pasture. It was there that the brethren were immersed in water. On the way and during the rest of the day there were many things to talk about in connection with the work in the city and the missionary home. There was packing to be done, too, because all of the missionaries were going to attend the assembly in Montevideo during the coming week-end. Tickets were purchased for a party of nine, to leave at 5:15 that afternoon. Strange as it may seem, the tickets could not be purchased before 3 o'clock. Because there are no customs barriers at the border, all of the luggage had to be checked by customs officers before anyone from the city was allowed to board the train. At 5:15 we were on our way, the start of a journey that took us about 15 hours to reach Montevideo. Police inspectors came through the train to see if we had proper travel or identification papers. We had come to Rivera from Montevideo by air in an hour and a half, but by train

the trip required 15 hours. Before the sun went down we had opportunity to see some of the fertile, green range country and hills of northern Uruguay, where it is said almost any crop will grow.

When we arrived at the Central Station in Montevideo on Friday morning, March 25, our train was a little late. The convention was under way, but some of the brethren had come to meet the train. We learned that we were not the only ones who had come from out of the city. There was a sister from Argentina who was present. Two trucks had been driven from Paysandú to Montevideo and they had brought brethren from Salta, Paysandú and other places west and north of Montevideo. There were many Russian brethren among these and they had come prepared with much food, including whole animals and many loaves of bread. Their trucks had signs on them to advertise the public meeting that was scheduled to be held in the well-known El Ateneo de Montevideo, Plaza Cagancha 1157, on Sunday evening. There was much for the brethren to do in advertising and witnessing from door to door that morning. All sessions prior to the public meeting were being held in El Conservatorio Música "La Lira", an old building in the heart of the downtown section. The building was undergoing some alterations, and so there were some inconveniences, but the brethren demonstrated much joy and seemed not to notice those small things at all.

By Saturday the attendance had grown to 280. Since there were to be discourses all day on Sunday, the advertising work had to be all finished on Saturday. So the brethren put out all of their handbills and walked through the city with their "sandwich signs" advertising the meeting. They were having a very good time.

Sunday afternoon Brother Knorr spoke through two interpreters to 25 of the Russian brethren at the Kingdom Hall, while other brethren were assembled at the Lira. At 4:30 a baptism talk was given at the Lira, and when it was asked how many expected to be immersed it seemed that half of the audience so indicated. A bus had been hired for the occasion, but the bus was not nearly large enough, since there were 73 persons to be baptized. One of the trucks that had been driven in from Paysandú was pressed into service. The two vehicles transported the brethren to Playa Ramírez, one of the popular beaches near the amusement park, where the brethren were baptized. It was certainly good to see so many taking their open stand for the Kingdom and resolving to carry on the ministerial work along with the many others that had begun preaching in Uruguay.

The time set for the public meeting in the evening was 7 o'clock. Four years before Brother Knorr spoke in one of the small halls of the Ateneo; but this time the brethren had arranged to get the largest auditorium, which seated 400. This proved to be much too small, as there were 592 in attendance, filling both the large hall and a small one. On the part of all present real interest was shown in the signs of the times, which prove we are living in the last days of this old world and that the final day of destruction of this wicked world is not too far distant. Many of the public and people of good-will remained for a second discourse to follow in a half hour, which was the concluding talk of the convention by Brother Knorr.

All of the brethren were delighted with the success of the assembly and they believed that this would mark another forward step in the increase of the work in this small country of two million people. Excellent progress had been made since the president's last visit, in 1945, when there were 33 publishers. Since then a number of missionaries had been sent and more companies organized and recently there was a new peak of 310 publishers for the country. It is believed that continual advances will be made in the years to come.

A number of Uruguayans have entered into the pioneer service and some are qualified to come to Gilead. They are looking forward to being called, perhaps in 1950.

Monday and Tuesday were spent handling problems in connection with the missionary homes. A visit was paid to the missionary home at Espinillo 1423, at the north unit in Montevideo. After spending a week in Uruguay we had become quite used to seeing people standing or sitting about taking their *maté*. The gourds and *bombillas* and *yerba* were part of the life of the people, but we did not have time to acquire the habit.

Tuesday evening at 8:30 we were on our way again. A man of good-will took us in his car to the *aduana* and the pier where the steamer "Ciudad de Montevideo" was preparing for the trip to Buenos Aires. A stateroom had been reserved for Brothers Knorr, Hughes and Henschel. Here we got the biggest farewell of our trip, when more than 75 brethren from the Montevideo units and from Paysandú came to the docks. We had this further token of the great love that binds the Lord's servants together, and we waved good-bye until we could see them no more.

There was a good wind that night, and so we rolled some in our berths as we crossed the wide La Plata to Buenos Aires. We pulled into the narrow harbor and then two tugboats towed the steamer backwards to the quay, where we arrived at 8 a.m. on March 30 to find some of the brethren awaiting us, the 15 welcoming us again to the land of Argentina.

The day was devoted to the Branch work and making arrangements for the advancement of the interests of the Kingdom in Argentina. There were convention details to work out. And the evening we spent at the missionary home with the six brethren from the United States and some Argentine brethren, as well as the Branch servant. Everyone was looking forward to the big week-end convention at Les Ambassadeurs.

OF WHAT IS ARGENTINA AFRAID?

On Thursday, March 31, the Branch servant, Brother J. Muñiz, received notice from the police that the permission to hold the assembly and public meeting at Les Ambassadeurs was revoked. Several weeks before permission had been obtained from the police to use the hall, but now one day before the assembly was to begin the brethren were notified it was withdrawn. Permission had been obtained from the police for the distribution of handbills and copy for all advertising material had been approved by the police, but suddenly and without any good reason we could not use that hall. The matter was taken up with a prominent lawyer and he went to see the police. He was told to go to the Ministry of Foreign Relations and Cults. The brethren were told by the police that they could have the assembly in their own hall where regular meetings were held throughout the week and on Sundays. At no time in the past had there been any disturbance at the Kingdom Hall at Calle Honduras 5648 and meetings had been held there for eight years running. There were no other halls that could be rented; so the only thing that could be done was to use the Kingdom Hall, which would be much overcrowded. It also was an inconvenience for many of the brethren because on Friday morning many of them went to the Les Ambassadeurs and then had to travel to the Kingdom Hall. The assembly began on time and on Friday evening there were 672 in attendance. During Saturday and Sunday the crowd continued to increase; they had come from all parts of Argentina.

During the first day of the assembly, Friday, Brothers Knorr and Henschel spent most of their time running around the city of Buenos Aires trying to comply with a new decree of the Perón government that came into effect April 1 for the control of the movements of all aliens in Argentina. We had to register with the immigration officials and also get permission to leave the country on Monday, April 4. This meant that we had to do everything on Friday in regard to this new registration. We had learned of the decree before and had tried to do something about it the first day in Argentina, but the immigration officials and police said they knew nothing about it and we must come back at 8 a.m. on Friday.

We did as we were told and when we reported to the immigration offices at 8 a.m. on April 1 to get a mere card, which we thought would be all we needed to leave the country, we had to wait more than an hour before anyone could figure out what to do. Then when they finally handed us the cards they told us we must report to the police in our section of the city. We left the immigration office at 9:30 that morning and started to the police station. When we got there the police were rather irritated that we had come, because they had not been informed as to the details of the law and they did not know what to do. So they told us to come back at one o'clock. We tried to leave the police station, but when we got to the exit a policeman on guard there would not let us out. When you are once inside a police station in Buenos Aires you cannot get out without special permission. So we had to return to the office and ask the man at the desk to let us out and notify the man on guard that we were going.

There were still things to do in connection with the possibility of using the Les Ambassadeurs for the public meeting, and so we went to see the lawyers. It was explained to us that recent decrees of the government provided for the close control of religions and sects. We would have to get permission from the Department of Cults if we were to have the use of Les Ambassadeurs. The application was filed, but that was as far as the matter ever got; there was no signing of it.

When we got back to the police station it was 2:30 p.m., and this time we found a number of persons had come to see about registering and everyone was being told to come back *mañana*. That would be too late for us, because we had an assembly to care for, so we told them we would wait until they got ready to fill out the forms; and the police in charge were gracious in the matter and told us that as soon as they had read the instructions they would fill out the forms. So about a half hour later they completed the first card, that of Brother Knorr. Without this police certificate which permits one to leave the country we could not get our airplane tickets for Paraguay.

We had been to the ALFA office before and now we returned with a feeling that they would surely sell us tickets. But even though we had all the required documents and a visa for Paraguay, this was not enough. We were told we had to have the visas confirmed by the local consul general of Paraguay; so this took us on another trip through the city to the Paraguayan Consulate. Then we went back to the airlines office, and finally we got our tickets for traveling the following Monday.

The two days that remained of our time in Argentina we spent at the Branch office and attending the assembly. Saturday evening Brother Knorr spoke on "Love" to 772 brethren. The hall was packed out and the patio was filled. About half of the brethren had to stand through the entire evening program. It was only by arranging for plenty of standing room that the brethren could get into the hall. After that evening meeting the invitation was extended to the brethren who were pioneers to fill out preliminary application forms if they wanted to go to Gilead, and when the matter was explained to them 16 filled out forms expressing the desire to attend.

The brethren were informed that word had been received from the Society's lawyer that the Department of Cults would not allow the use of Les Ambassadeurs hall for Sunday. There was no indication as to what was behind the cancellation of the use of the hall after permission was granted to rent it and use it. But it was brought to light how people are often treated by the police. It seems to be their policy to cancel things on the last minute so that no other arrangements can be made nor protests rendered. They had done it to others too. We made all the protests we could possibly make and tried to get to the bottom of the matter, but it just seemed that no one knows anything about it. The brethren were told that the public meeting would be held in the Kingdom Hall and that we would use the roof to accommodate the crowd, if necessary. So the brethren had to scurry around and tell the people of good-will that the public meeting would not be held at Les Ambassadeurs. No handbills had been distributed although they had been printed at great expense to the Society. Placards were not used. The full rent for the hall had been paid, and whether this is returnable is very doubtful.

But the information had been given by the police that 'it is all right to have meetings in your own hall', and so the assembly proceeded at the Kingdom Hall. The first thing in the morning of Sunday was the baptism. There was a good crowd present. Seventy-six symbolized their consecration to serve God. The immersion took place in the La Plata river.

The public meeting was scheduled for 4 p.m., and there were 1200 persons in attendance. The hall was more than packed out. The patio was filled to the gate and there were hundreds on the terrace roof. The weather was warm and the skies clear. All of the audience were served by loud-speakers. The crowd was most orderly and intensely interested in what was being said by the speaker through the interpretation by Brother Hughes.

At 4:40 in the afternoon a policeman and a man in civilian clothes pushed through the crowd up to the platform and said that the lecture must cease immediately. The speaker stopped talking and asked the reason why the action was being taken. We were told we were not allowed to go ahead with the public meeting. A brief explanation was given to the inspector and we asked him if we could not call up the police station where permission was granted to have the meetings in our own hall. The inspector said we could, and he went with one of the brethren to the Society's office in another part of the building to do the telephoning.

In the meantime the audience was asked to remain quiet and not to leave their seats or place of standing, and then they began to sing Kingdom songs while waiting for the word from the inspector as to whether or not the meeting could continue. Brother Knorr and Brother Hughes remained on the platform during this interruption, and finally Brother Knorr was called to the office by the police for information as to why he was talking and also for credentials and rights for being in the country. The police would have it no other way than to bring everyone down to the police station, and, no matter whom we telephoned to get assurance that our meetings were approved because it was our regular meeting place, we could get no one that would say we were in the right. By this time there were a dozen policemen outside the building, and shortly 30 more arrived in an open police wagon. They drew their guns and carried tear-gas bombs. No one was allowed to leave.

Then they started to load the men and women into the wagon and take away about 30 at a time to the police station. What was happening to them we did not know. The inspector told us they would probably take them to the police station and get their names and let them go free. But we soon learned that we could not believe anything that the police said. Every person that was put into the police wagon was searched and "frisked" by four different policemen who were evidently trying to find arms.

The brethren and all of the people of good-will that attended the public meeting were very orderly and there was no commotion or disturbance in the hall at all. They just waited their turn to be taken to the police station. It soon dawned upon the police that this was going to take them probably all night to haul everyone to the police station in one wagon, for by this time they learned the roof too was filled; so they got busy and began to let the women with children go, and finally they let all the women go and took only the men. Finally even this proved to be too great a task. The police wagon finally ran out of gas and then they locked all of the rest in the hall and kept a guard around the hall for some hours.

In the meantime the Branch servant and the directors of the local organization, La Torre del Vigia, along with Sister O. Estrada, the stenographer of the office, and Brother Knorr, the

speaker, seven in all, were taken in a special car to the police station. When we arrived we found hundreds of brethren and people of good-will lined up in the courtyard of the police station. They were being booked by the police and taken off somewhere else. While truckload after truckload of men were being brought in, we were questioned. The bringing of people finally stopped when, we were told, the gas supply ran out.

The five directors of the local Society, Sister Estrada and Brother Knorr were booked by the police and put through the same routine that all the others had gone through. Finally they wound up in the courtyard where hundreds of brethren were standing waiting to have their *cedulas* and identification papers checked. Here Brother Knorr was fingerprinted and a full record taken of his status and then he was returned to the investigation room where a written statement had to be given as to why the meeting was held and why we were present. The police were rather insistent on writing the statement themselves and having people sign it, but the brethren would not allow this. Finally the police gave in and let us write our own statements. Brother Knorr had to talk through an interpreter but he was not allowed to use any of the brethren; so a stranger was called in who happened to be there from Puerto Rico. We wanted to speak to the chief of police about the matter, but we were just told to wait.

The group of 7 were taken to the police station around 7 p.m., but it was not until after midnight, having gone through all the routine that was required, that the Branch servant, Brother Muñiz, together with Brother Knorr, got to speak to one of the principal inspectors and the chief of police on the matter. Things were explained, but what impression that had upon the police is indeterminable.

Later on in the evening more brothers and sisters were brought in, until approximately 500 of those attending the meeting, whether brethren or strangers, went through a routine of being booked and interviewed. The rush was so great that a call had to be made to other police sections from Section 31 to bring in police stenographers and typewriters and help to take care of the matter. Before the evening was over Brother Knorr had to be fingerprinted two more times, bringing the total to four. It seemed as though every police officer in the station made a record of his name, age and place of birth, and all the other data. Why the police should be so fearful of a Bible lecture in Buenos Aires is hard to understand; however, the Perón government does not want such public meetings and Bible discussions, and neither does the Roman Catholic Hierarchy. It is interesting that the chief of police that took Brother Muñiz to the police station stopped at the Catholic church on the way to the police station and told the driver to wait for a few minutes, he wanted to go and see the *padre*. He was gone ten minutes and then took Brother Muñiz to the police station to book him.

It was not until two o'clock in the morning that all of the people that were brought to the police station had been booked and put through the routine, and by that time evidently the police had made up their minds what they were going to do with us. They decided to let us go after we signed another paper.

All of the ones taken to the police station were held in a large open courtyard. There was no place to sit down; they had to stand. It was very cold and damp. No one had eaten anything since noon, and many of the brethren had missed their noon meal so that they could get their people of good-will and bring them to the right place for the assembly. So it can be said that the majority of them were cold and hungry and very tired at four o'clock in the morning, when Brother Knorr and the special group confined with him were allowed to leave.

The New York *Times* of April 14 and 15 published a very brief and very garbled report, being in error as to the size of the audience and by reporting that the permission required for the meeting had not been obtained. This *Times* report is photographically reproduced below, along with one from the April 12 issue of the New York *Times* informing that Perón has instituted "Voice of Argentina" short-wave broadcasts to the United States to "report honestly the results of our hard battle for a better country". Doubtless honest reports on curtailed freedom of speech and assembly and worship will not be beamed to other lands. The two *Times* reports follow; also the *Times'* reply to the Society's vice-president, who wrote submitting them an eyewitness report from Buenos Aires to publish, besides the Society's own news release on the matter:

(From Late Editions of Yesterday's Times)

JEHOVAH WITNESS FREED

Argentine Police Release Head of U. S. Tract Company

Special to THE NEW YORK TIMES.

BUENOS AIRES, April 13—Nathan Homer Knorr, president of the Watchtower Bible and Tract Society of Brooklyn, the publishing branch of Jehovah's Witnesses, was arrested along with an audience of more than 200 persons when he tried to give an address here recently. The police say that a permit required for the meeting had not been obtained.

Mr. Knorr, who is now in Rio de Janeiro, and all the others were released shortly after their arrest.

Neither the police nor members of Jehovah's Witnesses here are eager to talk of the event, which took place a week ago Sunday, and no mention of it has been made in the press.

PERON INSTITUTES SHORTWAVE TALKS

In Program Beamed to U.S., He Says 'Voice's' Aim Is to Give Honest Data on Argentina

By VIRGINIA LEE WARREN

Special to THE NEW YORK TIMES.

BUENOS AIRES, April 11—Juan Perón, President of a country where the economy is largely under Government control, sang the praises tonight of private enterprise in a broadcast to the United States. He also said the purpose of the new daily shortwave program is "to report honestly the results of our hard battle for a better country and for a humanity closer to its essential duties."

The broadcasts, to be known as the "Voice of Argentina," had been planned to begin May 1, but they got an unexpectedly impressive send-off tonight when both Señor and Señora Perón spoke.

The New York Times

TIMES SQUARE, NEW YORK 18, N. Y.
LACKAWANNA 4-1000

April 28, 1949

Dear Mr. Franz:

We appreciate the courtesy and interest that prompted you to send us the enclosed contribution, but regret our inability to make use of it.

Sincerely yours,

THE NEW YORK TIMES

L. P. Hedges

Letters Editor

It was learned later that when the inspector first came and told Brother Muñiz that the meeting was suspended Brother Henschel

had gone across the street from the hall to try to take some pictures of the police action and at the time the police came and closed the gates he was still across the street. Several of the brethren who had cars had been bringing people from the Les Ambassadeurs to the Kingdom Hall and it was thus possible for several of the brethren to be on the outside. One man who arrived late, an American citizen, was talking to Brother Henschel, asking for information about the meeting. He was told it was a Bible meeting and sponsored by Jehovah's witnesses. After he stood for a few minutes across the street his curiosity got the better of him and he crossed over to see what was going on. The police guards permitted him to join the crowd in the patio and, after about half a minute, when his curiosity was satisfied he asked to get out, but the police refused him and made him remain inside. He was among those in the first wagonload taken to the police station.

Another man who had been brought over to the meeting from Les Ambassadeurs was an Austrian. He had been through many things in Europe during the regime of Hitler and he was very much interested that such a Bible meeting should be interfered with. He said that he was interested to hear the lecture and to learn more about the work of the Watch Tower Society, that he knew very little of it. He had come to settle in Argentina with his mother to escape the troubles of Europe, but now that he saw this action he was not so sure he wanted to live in Argentina. He said that it was the same thing as he had seen in Europe under fascistic and Nazi domination and now that he had seen this he would have to consider more closely whether the freedoms of all the people in Argentina would soon disappear.

As more police arrived they were ordered by their superiors to clear the block of the hundreds of people who had gathered in the streets, and so we were dispersed to the next block. But there were many more people who gathered on the corners half a block away and cars would stop to see what was going on. It seemed as if there was an army in front of the Kingdom Hall. Those brethren who were outside stood together and watched, waiting to see the turn of events and what they could do.

Brother Henschel got in touch with Brother Knorr by telephone conversation and talked over the situation before Brother Knorr was taken to the police station. Brother Knorr told him to continue on with the journey to Paraguay if Brother Knorr did not show up before morning.

However, by five o'clock in the morning Brother Knorr returned to the hotel, and just had time to pack and eat some breakfast. He had received assurance from the police that he would not be interfered with on leaving the country. Then it was almost time to leave and so the baggage was taken to the hotel lobby and the brethren who were to meet us came with taxis. We traveled in two taxis to Puerto Nuevo where the big ALFA flying boats take off. There were a few brethren there who gave us a cheery good-bye for the trip to Asunción. Brother Hughes was with us.

On our flight northward in the large seaplane we had time to reflect on what had happened and to appreciate the conditions under which the people are living in Argentina. What a beautiful city Buenos Aires really is! but would it soon become a prison without walls? Our tourist guide published by the Buenos Aires Branch of The First National Bank of Boston said, "Freedom of speech, press and religion are provided for in the constitution." Evidently 'provided for' does not mean they exist in reality, considering our experiences. We wondered what course would be taken by General Juan D. Perón in the days to come, in view of his speech reported on in the Buenos Aires *Herald* of Sunday, April 3, 1949, as follows:

"CIVIL STRIFE WILL PRECEDE
INTERNATIONAL CONFLICT"
Pres. Perón on How the Next War Will Begin

The next war won't begin with military operations but in 90 percent of the countries which will eventually become involved it will start with strife among the people themselves which may easily lead to civil war. H. E. President Perón said yesterday when addressing senior officers at the inaugural session of their staff college course. . . .

He went on to say:

"It will be the responsibility of a government to see that civil strife does not precede a war. This can be done by avoiding splits among the masses so that chaos does not overcome a country.

"The time to do this is in peace, and it can be achieved by harmony between the armed forces and the Government." For that reason, said the President, he supported the idea of joint study by the armed forces and ministerial representatives.

He also emphasized the necessity for co-ordination with the armed forces of the interior. [End of quotation]

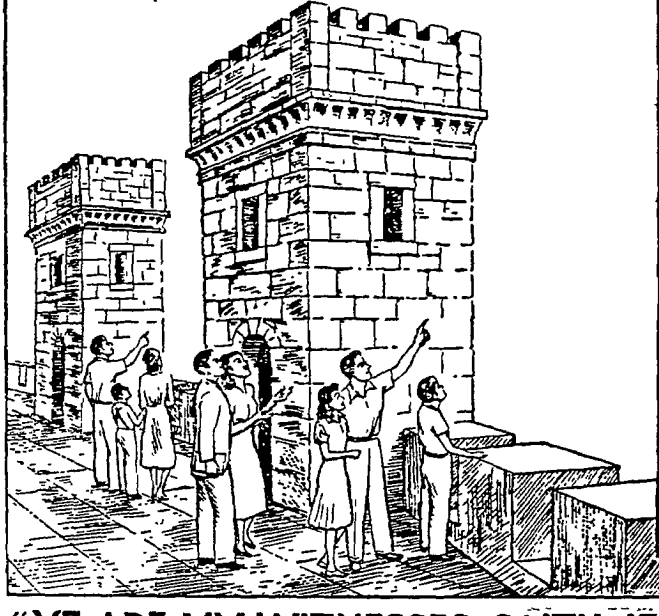
Why is a nation afraid to have the gospel of Christ preached? That can only do good. But we can understand why when we appreciate that the Bible says the Devil is the god of this world and that he is trying to turn all people away from Jehovah, using every means to subject the people to his rule. (2 Cor. 4:4) Through the words of John we see it is a time of "woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time". (Rev. 12:12) What a blessed privilege it is to be standing for righteousness! To see the brethren suffering for righteousness is another sign of the end of the old world.—Matt. 24:9.

While conditions are made hard for Jehovah's witnesses in many countries of the earth, even as they are in Argentina, the true servants of God will not slack their hand in the privileges of preaching the gospel. It was good to hear the brethren in the police station courtyard express their determination to go forward with the work. They were not dismayed at all, but rejoicing in the witness that had been given. In 1945 when Brother Knorr was in Argentina there were 363 publishers for the Kingdom in the field, and since then the organization has been blessed of the Lord and has grown to 1,149 publishers, which is the latest peak. This disturbance in Buenos Aires by the police will not hinder nor stop people from doing their own thinking, and people of good-will will search more diligently in the Lord's Word to find out what the signs of the times mean. Many will come to the conclusion that it is later than they thought and will take their stand now, regardless of the consequences; for if they desire to live in the new world they will have to be ministers for the Kingdom of God in the old world that still exists. It is sincerely believed that the work will progress in Argentina and that the present publishers will not slack their hand. While many people of good-will have been shocked and amazed at what happened at the first meeting of Jehovah's witnesses they ever attended, still they are not going to stop thinking nor talking.

The morning papers on Monday, both English and Spanish, in Buenos Aires, according to reports, had nothing to say about the police action. We were told that things like this are not reported; but it will certainly not stop the 1200 people that attended the lecture from talking. And when 1200 people start talking all over Argentina news will get around. It will be interesting to watch Argentina to see if it will follow the same pattern as Hitler did. If the rulers of Argentina were wise they would also consider the results to those who take away the freedom of the people. Free speech never hurt a country with good rulers. It is throttling of free speech and freedom of worship that has brought about the downfall of nations and peoples for centuries. Jesus said: "The truth shall make you free." (John 8:32) The truth will live. The truth cannot be destroyed. Jehovah's witnesses in Argentina, by the Lord's grace, will move ahead in the good work of bringing comfort to the people by preaching the message of God's kingdom, the only hope for the world.

The WATCHTOWER

Announcing Jehovah's Kingdom



"They shall know that I am Jehovah."
—Ezek. 38:16.

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JULY 15, 1949

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

The WATCHTOWER

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OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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Translations of this journal appear in many languages.

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

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"PATIENCE MEANT FOR SALVATION" TESTIMONY PERIOD

HERE is a special opportunity for all our *Watchtower* readers, a time to join with hundreds of thousands of others throughout all nations in telling to others the good news of God's kingdom that you have learned through the Scripture publications of the WATCHTOWER SOCIETY. This opportunity is the "Patience Meant for Salvation" Testimony Period during the entire month of August. Think how much patience God had to exercise until his gospel of salvation was accepted by you, and then know that your taking part in the telling of it out to others means not only making your salvation sure but also salvation to others who hear you and accept. This Testimony Period schedules as an offer to the people any bound book and any four booklets, on their contribution of 50c. That is a very inviting offer. Will you be presenting it? Many *Watchtower* readers will be taking up this salvation publicity work for the first time during August. Our services are available to help all such. Apply to us for what help you need, be it territory, references, supplies, or instructions. As this month closes the 1949 service year, we want a report from all taking part in this special Testimony, either directly or indirectly. We count on you.

"WATCHTOWER" STUDIES

Week of August 28: "The Sign that Messiah Is Present," ¶ 1-19 inclusive, *The Watchtower* July 15, 1949.

Week of September 4: "The Sign that Messiah Is Present," ¶ 20-32 inclusive, also "Like Lightning and Noah's Days," ¶ 1-11 inclusive, *The Watchtower* July 15, 1949.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is $1, American money; individual copy, 5c; mailed anywhere.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXX JULY 15, 1949 No. 14

THE SIGN THAT MESSIAH IS PRESENT

"For just as the days of Noah, so will be the presence of the Son of Man."
—Matt. 24: 37, Rotherham; Young.

JEHOVAH'S time has come for the creation of a new and righteous world. With this end in view he has taken his power to reign over the earth and has set up his Theocratic Government with his promised Messiah as King. For thousands of years the earth has been ruled by a succession of devilish, beastly political governments, Jehovah's name has been blasphemed, his supremacy challenged and denied, and mankind greatly oppressed and debased. Now His own appointed time has come to make a change for the sake of his own glory and the blessing of all men of good-will. After millenniums of misrule the crisis that was certain to come has come. This crisis exposes the weaknesses, imperfections and corruption of the world-organization and puts it on judgment before all creation. The almighty God of righteousness has already doomed it to destruction. Shortly he will destroy it. His power to do so is not limited, and the global flood that he brought in Noah's day to wipe out the then "world of the ungodly" is a historical illustration of what he will do to the present ungodly world. *It* can not escape its foretold destruction, but the situation is not entirely hopeless for the people. A new world of righteousness stands at the door for all people of good-will. The establishment of God's kingdom of absolute power guarantees the early entry of that glorious new world. Since these things are so and can be proved, it denotes that the second presence of the Messiah is here!

[2] The Messiah is the Chief Son of God, but he is also called "the Son of man". In ancient prophecy he was called such, and this pointed forward to the time this heavenly Son of God would become a man. No, he would not just appear to be a man by incarnating his spiritual body, by materializing a human body and making himself visible to men for a while as holy angels had done prior to then. But he would really become a man, yes, a Son of man, by being born to a woman as a member of the human race, thus becoming a son of mankind. But though born of a virgin woman, he would derive his life from Jehovah God and would be a Son of God, the same Son of God that he had been in heaven but with a different body and form for the time being. This required first his laying aside his spiritual body and all the heavenly glory and power connected with it, that he might be truly a perfect man, the equal of Adam who in his Edenic perfection was called "Adam, the son of God". —Luke 1: 35; 3: 38, *Rev. Stan. Ver.*

[3] If we compare the heavenly and the earthly, this was a great humiliation for him, for even perfect man is made a "little lower than the angels". Just the same, in order to serve God's righteous purposes, this Chief Son of His was willing to humble himself to this extent, even though he well knew in advance that it meant his going down into a seemingly disgraceful death as a man. "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross." —Phil. 2: 6-8, *Rev. Stan. Ver.*

[4] In the leading articles of the last preceding issue of *The Watchtower* we learned that the purpose of this humiliation even to a terrible death as a man was twofold. First of all, it was to vindicate the supremacy of Jehovah God who sent him to earth, because this Son of man would exalt Jehovah and would keep faithful to His universal sovereignty in the face of death and would thus prove his right to the kingship in the coming kingdom of God. This kingdom for the vindication of Jehovah God was the thing of greatest importance. Secondly, the coming of the Son of God and his dying was that he might furnish a ransom sacrifice for mankind, to relieve them of the condemnation of sin and to open up to them the opportunity for eternal life in the righteous new world.

[5] By thus dying sacrificially he ceased forever to live as a man, for he never took back the humanity he had sacrificed as a ransom. But God did not leave his most faithful Son forever in the embrace of death.

1 Why is not the situation entirely hopeless for people today?
2, 3. What did being called "the Son of man" mean for Messiah?
4. What was the twofold purpose of Messiah's first coming?
5, 6. (a) In resurrection was he restored to manhood or spirithood, and how was he rewarded? (b) Why is he entitled "the Son of man"?

No, only for three days. He was too precious to lose to God's universe. Also, why should he prove his right to the heavenly kingdom and then never have life to enjoy the Kingdom power? Such a faithful course as his properly called for the grandest reward that Almighty God could give him and that God had promised him. He had emptied himself of all things heavenly so as to come down and be born a perfect man. The reward called for, no, not just the heavenly life rights and position he had had before humbling himself to be made flesh and blood. A reinstatement in what he had before would not be a reward, but would be simple justice. A reward would be to exalt him higher than he ever was before and to enlarge his life-rights by conferring a deathless nature, immortality, incorruptibility. So the Most High God exalted the faithful Son by raising him from death a glorious spirit creature, with the power of an endless life in heaven, and to a loftier heavenly station, next to that of the Supreme God himself.

6 Before then mankind had not prayed to God in the name of his Son Jesus Christ or bowed their knees in prayer to Him in His Son's name or confessed this Son as their Lord or Master. But now, due to the Son's exaltation above his previous heavenly position, all of humankind that want eternal life must do so. Testifying to such an exaltation as his reward, the Scripture goes on to say: "That is why God has so greatly exalted him, and given him the name above all others, so that in the name of Jesus everyone should kneel, in heaven and on earth and in the underworld, and everyone should acknowledge Jesus Christ as Lord, and thus glorify God the Father." (Phil. 2:9-11, *An Amer. Trans.*) Despite this exaltation he still bears the title "the Son of man". Not that he still has his humanity in heaven (an impossibility!), but that he earned this title by his faithful, loving course. It serves to identify him as the One and only One that took such a course. Divine prophecy gave him such a title long before his human birth, and in the fulfilling of all such prophecy the title applies to him. Rather than a humiliation, the title calls to mind how he won his exaltation.

DEMANDED

7 Before ascending to heaven to enter in upon his exalted state the Son of man comforted his loyal disciples with the assurance that he would come again. The foregoing paragraphs, and all the argument in the preceding articles of this series, make it plain that, when he comes again, he does so in the spirit and hence his second presence must be unseen to men. This time he comes in glory, and not to humiliate himself again in human form. Human eyes could not therefore expect to see directly what Daniel's prophecy foretold concerning his coming. No more than our eyes could expect to see Jehovah God himself on his heavenly throne. The prophetic dream that Daniel had showed first the times of Gentile rule of the earth by beastly political governments, particularly domineering world powers or empires. When the time of permission for them to govern the earth without divine interruption runs out, the hour arrives for the Eternal God to judge them as to how they have ruled mankind and to execute the judgment he hands down. Opening up the eyes of our understanding to see things we could never behold with the naked human eye, Daniel's prophecy describes this critical moment in the history of these beastly world powers, saying:

8 "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn [of the fourth beast] spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:9-14.

9 Mark that coming of the Son of man into his kingdom. That denotes the time of his second coming and therefore the beginning of his second presence or *parousía*. About seventy years before Daniel had this dream in Babylon the city of Jerusalem had been destroyed by the Babylonian emperor Nebuchadnezzar. Jerusalem had been the location of Jehovah's typical temple and where the kings of David's line had sat "on the throne of Jehovah" as His representatives. But before the destruction of Jerusalem and the overthrow of the active powers of the king of David's line, Jehovah God inspired his prophet Ezekiel to say to the doomed king: "Thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no

7, 8. How did Daniel see him coming, and how do we see it now?

9. What does that coming of the Son of man mark in our time?

more, until he come whose right it is; and I will give it him."—Ezek. 21:26, 27, *Am. Stan. Ver.*

[10] At the first coming of Christ Jesus, the Son of David, he came to prove his right to the kingdom that had been overturned back there at Jerusalem's first destruction. So when God bestows upon him the Kingdom power to which he has a right and he thus enters upon the Kingdom, this means his second coming and the start of his second presence. The conferment of the Kingdom upon him must be when the "seven times" of uninterrupted Gentile domination of the earth expire, such symbolical "seven times" beginning with the overturning of the active kingdom power in 607 B.C. at Jerusalem's destruction. Elsewhere we have abundantly proved that those Gentile times ended A.D. 1914.* That date therefore marks the time of his second coming and the beginning of his second *parousía* or presence. If so, then, you will say, there ought to be a sign. There is, and divine prophecy described it for us long in advance.

[11] Jesus foretold a second destruction of Jerusalem, this time by Rome's armies in the year 70. After foretelling it, this took place: "And when he is sitting on the mount of the Olives, the disciples came near to him by himself, saying, 'Tell us, When shall these be? and what is the sign of thy presence, and of the full end of the age?'" (Matt. 24:3, *Young*) That question was raised respecting his second presence. Please, note that the disciples linked it with the end of this world. Their asking a sign of him was because they accepted him as Messiah the King. Hence it was not for the same reason that the Jewish religionists who did not accept him as such asked for a sign. Repeatedly in public, in their hearing, Jesus had referred to himself as "the Son of man". To the Jewish religious leaders this was the same as saying he was the Messiah, because this title stirred up in their minds Daniel's prophecy about the delivery of the Kingdom to the Son of man. With this in mind they asked a certain sign, as we read at Matthew 16:1-4: "Now the Pharisees and Sadducees came up and, in order to tempt him, asked him to show them a Sign from heaven. He replied, 'It is an evil and disloyal generation that craves a Sign, and no Sign shall be given to it except the Sign of Jonah.' Then he left them and went away."—*Moffatt;* Mark 8:11-13.

[12] What was this "sign from heaven" that they asked of him? It was not the marvelous miracles he had been performing among them. It was the appearing of the Son of man coming "with the clouds of heaven", as described by Daniel. According to the Jewish Talmud, the tradition of the religious elders had declared such an appearance to be the only certain sign of the coming of the promised Heir to King David's throne and the Deliverer of the Jewish nation. The selfishness of those religious leaders blinded them from seeing a first coming and presence of the Messiah and the necessary purpose of it. They confused the sign of his second coming with that of his first. So, because they did not then observe him coming with the clouds of heaven, they overlooked all the miracles he did and they rejected him as the Son of man, the Messiah. Jesus was anointed with God's spirit and was the lone Representative among them of God's kingdom, and so he said to them: "The kingdom of God is not coming in a way to attract attention, nor will they say, 'Look, it is here!' or, 'there!' for behold, the Kingdom of God is in the midst of you." (Luke 17:20, 21, *Spencer,* Catholic) The One anointed to the Kingdom had already come, he was present, his first *parousía* was already in progress. But the blinded religionists did not discern or recognize the *parousía* or presence of the Kingdom Representative. In willful ignorance they asked for a sign from heaven, a sign which was not then due.

[13] But did not Jesus give them an outstanding sign predicted in prophecy which should have been sufficient proof that the Son of man had come and had been present among them? Yes, he did. What the convincing sign was we read about in this account: "And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Luke 11:29, 30, 32, *Am. Stan. Ver.*) What was that sign of Jonah to be given in the case of Jesus as the Son of man? It was his death as a man and his resurrection to life as a divine spirit. "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40, *Am. Stan. Ver.*)* After that the resurrection of Jesus, the antitypical Jonah, must be preached by his disciples, and his resurrection on the third day from the heart of the earth must be accepted as proof of his being the Son of man, the Messiah or Christ.

[14] The loyal apostles of Jesus recognized the first *parousía* or presence of the Son of man, the Messiah or Anointed One. It began with his being anointed

* See *"The Truth Shall Make You Free"*, chapter 18. Also *"The Kingdom Is at Hand,"* chapters 12 and 19.

10. What date marks the time of that coming, and why?
11, 12. (a) What sign did his disciples ask of him, and why? (b) What sign did religionists ask of him, and why improperly so?

* See the article "The Firstfruits of Resurrection", in *The Watchtower* of March 15, 1944.

13. What sign was given to that generation, and how?
14, 15. When did Messiah's first presence begin, and get recognized?

with God's spirit right after his baptism in Jordan river A.D. 29. Daniel, who was used to foretell his coming with clouds and entering upon his active Kingdom power, was also used to foretell, yes, date, his first coming. Daniel 9:24-26 tells us: "Seventy weeks [of years] are determined upon thy people and upon thy holy city, . . . to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: . . . And after threescore and two weeks shall Messiah be cut off, but not for himself."*

15 John the Baptist witnessed the anointing of Jesus that made him "Messiah the Prince". So he knew that the presence of the Christ had begun now. He knew it at least forty days ahead of other Jews, for first after Jesus returned from his temptation in the wilderness did John call the attention of his disciples to the Messiah with the words: "Behold the Lamb of God, which taketh away the sin of the world." The following day Andrew heard John call Jesus the Lamb of God and followed him and had a talk with him. Convinced of his discovery, "he first found his brother Simon, and said to him, 'We have found the Messiah' (which means Christ)." Simon Peter became Jesus' disciple and about three years later we hear his famous confession to Jesus: "Thou art the Christ, the Son of the living God." (John 1:26-42, *Rev. Stan. Ver.;* Matt. 16:16) Later, because Jesus told them that this first *parousía* of his would soon end by his going away to heaven to receive a kingdom for himself and then return, these apostles asked him in advance for the sign of his second presence.

THE KINGDOM

16 It is evident that his second coming coincides with his receiving the Kingdom and entering into its powers and duties. It is then that his second *parousía* starts. The apostle Peter links his second presence with his Kingdom power. In a second letter to Christians Peter refers to Jesus' transfiguration upon a lofty mountain and says: "For not as having followed cleverly devised stories made we known unto you the power and presence† of our Lord Jesus Christ, but as having been made spectators of his majesty. For when he received from God the Father honour and glory, a voice being borne to him such as this by the magnificent glory—My Son the beloved is this, in whom I delight, even this voice we heard when out of heaven it was borne, we being with him in the holy mount. And we have more firm the prophetic word."—2 Pet. 1:16-19, *Rotherham; Young.*

17 That such transfiguration scene represented his presence in Kingdom power is evidenced by Jesus' own reference to it. After Peter's confession of him as the Messiah the Son of God, Jesus said to his disciples: "Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom." How do facts show this took place? The account goes on to say: "And after six days Jesus taketh with him [some of them; whom?] Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only." Jesus then told them it was a vision, saying: "Tell the vision to no man, until the Son of man be risen from the dead." (Matt. 16:28 to 17:9, *Am. Stan. Ver.*) It was a prophetic vision, and Peter himself explains it was a foreview of the Kingdom "power and presence" of the Lord Jesus. This showed not only that he would then be glorious but that he would carry on works like those of Moses and Elijah.

18 When before the Jewish Supreme Court on trial for his human life Jesus referred to his second com-

* See the articles "Seventy Weeks" and "The Seventieth Week" in *The Watchtower* of December 1, 1946.

† Telling why he here translated the Greek word *parousía* this way, Rotherham says in the Appendix of his translation, under the heading "Presence": "In this edition the word *parousia* is uniformly rendered 'presence' ('coming,' as a representative of *this* word, being set aside). The original term occurs twenty-four times in the New Testament, . . . there is in 2 Peter 1:16 also a peculiar fitness in our English word 'presence.' This passage, it will be remembered, relates to our Lord's transformation upon the Mount. The wonderful manifestation there made was a display and sample of 'presence' rather than of 'coming.' The Lord was already there; and, being there, he was transformed (compare Matthew 17:2, n.) and the 'majesty' of his glorified person was then disclosed. His bodily 'presence' was one which implied and exerted 'power'; so that 'power and presence' go excellently well together—the 'power' befitting such a 'presence'; and the three favoured disciples were at one and the same moment witnesses of both. . . . The *parousia,* in any case, is still in the future, and may therefore be enshrouded in a measure of obscurity which only fulfilment can clear away; it may, in fine, be both a *period,*—more or less extended, during which certain things shall happen,—and an *event,* coming on and passing away as one of a series of divine interpositions."—*The Emphasised Bible,* published in 1897, by Joseph B. Rotherham.

16. How does Peter link Messiah's Kingdom power and *parousia?*

17. How did some apostles see Messiah come in his kingdom?

18. How did he tell the Jewish court his coming would take place?

ing as the Messiah, the Son of man. He said it would take place as described by Daniel (7:13, 14). This shows that his second coming finds its fulfillment in his coming into the Kingdom power. We read: "And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:63, 64; Luke 22:66-70) Jesus' application of Daniel's prophecy to himself was the same as saying he was the Messiah, the Son of man that should in due time receive the universal kingdom from Jehovah God and come with its power. The malefactor that died on a tree alongside of Jesus may have had Daniel's prophecy in mind when he said to Jesus: "Lord, remember me when thou comest into thy kingdom."—Luke 23:42.

[19] The generation of Jesus' earthly days did not thus see him arriving in Kingdom power. But that generation was a prophetic illustration. It has its modern counterpart in our generation from A.D. 1914 forward. This generation is the one that sees the Son of man coming with the clouds of heaven as foretold by Daniel, because in 1914, the year marking the end of the Gentile times, Jehovah God gave the Kingdom to him whose right it is.

THE NEW WORLD NEAR

[20] The setting up of God's kingdom in the hands of his Messiah imports that a new world is at hand. The establishment of a new universal government, God's kingdom by Christ Jesus, is the prime requirement for the bringing in of a new world. That is why at the time it is established the cry rings out: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." That is why, when the apostles asked Jesus for the sign of his coming and of the end of this world, they were really asking for the evidence of the establishment of the Kingdom as having taken place in the heavens.

[21] By all the pious utterances of the Vatican and the other religious organizations of Christendom people are deceived into thinking that at the time God's kingdom by Christ takes power the nations, especially the nations of Christendom, would rejoice and thank God and at once yield over their earthly sovereignty to his Christ. But the hypocrisy of the religious systems of Christendom and of the so-called "Christian nations" is shown in that just the opposite takes place. Jesus forewarned that it would be so. In the Revelation, or Apocalypse, he said that those who really worshiped Jehovah God and looked for his Government would say: "We give thanks to thee, Lord God almighty, who art and who wast, that thou hast taken thy great power and begun to reign." But as for the nations of earth at this assuming of divine power Jesus the Revelator went on to say: "The nations raged, but thy wrath came, and the time for the dead to be judged, for rewarding thy servants, the prophets and saints, and those who fear thy name, both small and great, and for destroying the destroyers of the earth."—Rev. 11:15-18, *Rev. Stan. Ver.*

[22] The very fact that this rage of the nations breaks loose at the setting up of divine government for the earth constitutes part of the sign asked for. It occurred right at the end of the Gentile domination of all the earth, uninterrupted for the preceding 2,520 years. This fact shows that such rage is evidence that the end of the world has come and the presence of the Son of man in Kingdom power has begun. Who were the nations that broke into a rage over world domination at the end of those Gentile times A.D. 1914? First of all, the nations of Christendom; and most of them joined in before World War I ended. All the religious systems lined up with their sides and prayed blessings upon their respective nations, the actions of the Vatican being so notoriously in favor of Germany and Austria that by the treaty of London of 1915 between Italy, Russia, France and Britain the pope was barred from any part in the peace negotiations. That this outburst of the nations at the predicted time was the opening part of the sign, Jesus plainly declared. After casually passing over the wars and rumors of wars prior to the world's end and his presence in Kingdom power, he then said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." (Matt. 24:7, 8) This war was stirred up, not by God, but by Satan the Devil as an act of opposition to the Kingdom's establishment. The fulfillment of this prophecy exactly on time is proof that Messiah, the Son of man, came into Kingdom power A.D. 1914 and that this constitutes his second coming and the beginning of his second *parousía* or presence.

"THE SIGN OF THE SON OF MAN IN HEAVEN"

[23] Then the features of the "sign" began to increase. In this prophecy on the world's end and his own presence Jesus shows the sign means his receiving his rightful Kingdom power, by quoting Daniel's prophecy. He does so in these words: "And then shall appear the sign [of whom?] of the Son of man [where?] in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man

19. How was the generation of Jesus' earthly days prophetic?
20. What does the Kingdom's establishment mean as to the world?
21. How does Christendom act at its establishment, as foretold?
22. What does this rage of the nations right on time prove?
23. With whose prophecy did Jesus link the sign of him in heaven?

coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:30, 31) What is that sign of the Son of man that appears in heaven?

24 We do not resort to guessing here, but turn to the explanatory Scriptures. That sign is the birth of the Kingdom in the heavens, when Jehovah God brought forth the Son of man from his Theocratic organization (his "woman") and enthroned him as the rightful King to rule for Jehovah God his Father. The birth of the Kingdom took place A.D. 1914, followed by the rage of the nations. Yet it was not until 1925, or about eleven years after the beginning of sorrows had started and the days of tribulation had begun upon Satan's world-organization, that God revealed this sign to his faithful people, his witnesses on earth. He did so by making clear to their eyes of understanding the fulfillment of Revelation, chapter twelve, which speaks of the sign in heaven.*

25 The description reads: "And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child; and she crieth out, travailing in birth, and in pain to be delivered. And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.... the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. And there was war in heaven."

26 That meant that God's kingdom by the Son of man had been born and that the end of Satan the Dragon's world was not far off. No question about it, for the result of that war in heaven was that Satan and all his demon organization were forced out of heaven and down to the earth. At this the announcement pealed forth in 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, who accuseth them before our God day and night.... Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." (Rev. 12:1-5, 7-12, *Am. Stan. Ver.*) No sane person will deny that that means the full end of Satan's world-organization with all its nations is but a short time off. However, the birth of the new Government and its victory offsets the woe that the defeated Satan brings upon earth and sea, for it means that a righteous new world of life, joy and peace is also not far off.

27 If we rejoice at the birth of God's kingdom by Christ, we cannot also mourn for the nations and the disastrous end that is coming upon them. At the right time, as Jesus foretold, all the nations and tribes of the earth are mourning. They are not rejoicing with us now. Why is it? Do they see the Son of man coming in the clouds of heaven with power and great glory? Certainly they are having their attention called to it. How? By God's elect. The main purpose of the long interval between Christ's first *parousía* and his second is to take out the full number of His elect or those chosen for the heavenly kingdom with Christ. At the end of the world there is, of course, only a remnant still on earth of the entire number of elect ones. Jesus prophesied that for the sake of preserving this remnant yet in the flesh the days of tribulation on the Devil's world-organization would be shortened. During the interruption by which the tribulation is shortened, from A.D. 1918 till the battle of Armageddon where the great tribulation is renewed and finished, this remnant in all parts of the earth must be gathered together into a unified organization.

28 This gathering of the remnant of the elect has been going on since 1918 "from the four winds, from one end of heaven to the other". It has been going on, so Jesus assures us, under the direction of his angels. (Matt. 13:39-43) You have not seen any angels? Of course, you have not, because those angels are spirits, and you can no more see them than you can see Christ Jesus during his second presence. But this does not disprove that they are doing the gathering work under the direction of the present Son of man. And just as you do not see the angels with your naked eyes, so you do not hear a literal trumpet sounding a loud blast. But you do hear what that "trumpet" symbolizes, namely, the Bible message about the end of the world, the setting up of the Kingdom, the *parousía* of the Son of man, and the approach of the battle of Armageddon for the vindication of Jehovah's universal sovereignty. (Ps. 47:2-5) It is the message by which the remnant of the elect, and all their associates of good-will, are gathered to the great Signal, the Kingdom. As it was prophesied: "When a signal is raised on the mountains, look! When a trumpet is blown, hark!" (Isa. 18:3, *An Amer. Trans.*) The going forth of such an assembly message, and the resulting gathering and unifying of the remnant of God's elect from all quarters of the globe, is a prominent part of the sign betokening the invisible presence of the Son of man with all his angels.

* See the article "Birth of The Nation", in *The Watchtower* of March 1, 1925.

24, 25. What is that sign? When and how was it revealed?
26 What did the man child's birth mean for us and Satan's world?
27. How are nations having the sign in heaven called to notice?
28. How is the gathering of the elect and companions carried on?

THE WITNESSING TO THE NATIONS

[29] The sounding of this message like a trumpet and the assembling of Christ's anointed followers could not take place without their knowing he is here, though unseen. His disciples knew of his presence at his first advent, and this fact must hold true regarding his second presence. Ever since *The Watchtower* was published in 1879 its readers were instructed that the second *parousía* of our Lord would be unseen, in the spirit. Hearing such a message, they could not be expected to keep quiet about it. In fact, they are under divine command to tell it out to others. The very purpose of gathering them into an organized unity world-wide is that they may combine their forces in giving a testimony concerning God's kingdom by Christ, the Government established in 1914. That this witness to the Kingdom in operation must take place during his *parousía* Jesus prophesied, and his prophecy is in effect a command: "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 witness to all nations has been given and continues to be given by an increasing number of Jehovah's witnesses particularly since 1920*, and all the fury of Nazism, Fascism, Communism and World War II has been unable to halt it or even decrease it. Why? Because Jesus' prophetic command must be obeyed. This increasing witness internationally to God's established kingdom forms a telling part of the "sign" of his presence, and it is so mighty a part that it cannot be hid.

[30] This furnishes eloquent proof that the enthroned Son of man is now ruling in the midst of his enemies. Since A.D. 1914 the nations have raged over the issue of world domination. They have vainly imagined they could block the triumph of the Kingdom that was born that year. God's wrath is upon them, and rightly so, for they do not heed the witness to the Kingdom but persecute His witnesses. To his resurrected Son Christ Jesus, the apostles Peter and Paul apply Psalm 110, which declares: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." He did sit there until A.D. 1914. Then the next verse of the Psalm goes into fulfillment: "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (Ps. 110:1, 2, *Am. Stan. Ver.*) The very fact that he must rule in the midst of his enemies proves that he must be present, that his *parousía* must be in effect among such enemies from the time he began ruling in 1914 until he destroys them at the battle of Armageddon, as Psalm 110:5, 6 foretells.

[31] Psalm Two also showed that, once enthroned on the governmental seat of Zion, Jehovah's King must be present, reigning among raging nations, among peoples of vain imaginations, and among kings, rulers, and judges all combined in a world-wide conspiracy. But how is the presence of Zion's King made manifest if he is a glorious divine spirit? Why, by his defending and maintaining the cause of his loyal subjects upon earth; yes, by his having them preach this gospel of his established kingdom to all nations for a witness; and by his promoting on earth the true and pure worship of Jehovah. The King is Jehovah's High Priest, to whom he says: "Thou art a priest for ever after the order of Melchizedek." And the glorified Jesus is like Melchizedek in being both a King and Priest upon his throne.—Ps. 110:4; Acts 2:34; Heb. 5:5, 6; 10:12, 13.

[32] The evidence is overwhelming, therefore, that Christ Jesus the King-Priest is present, ruling among his enemies before he dashes them to pieces with the "iron rod" of his power at the battle of Armageddon. There they will mourn as never before! All this is proof, too, that the time of his coming corresponds with the time of his entering into the Kingdom and directing his attention to his enemies at the earth. Let all his friends rejoice!

* See the article "Gospel of the Kingdom", in *The Watchtower* of July 1, 1920, page 199, paragraph 7.

29. To fulfill what part of the sign are they gathered?
30 Where does this prove he is present and ruling with a rod?

31. His ruling now among his enemies is how shown?
32 With what, therefore, does his coming coincide?

LIKE LIGHTNING AND NOAH'S DAYS

SOME Bible students may still have trouble and say: 'But a lightning flash takes place in the fraction of a second, and so how can a presence of Christ be likened to a lightning flash? Does this not prove that *parousía* should correctly be translated here *coming*?' These questions refer to Jesus' prophecy on the sign of the world's end and of his *parousía* at Matthew 24:27. And so we answer by quoting Rotherham's translation of the verse: "For just as the lightning goeth forth from the east and shineth unto the west, so shall be the presence of the Son of Man." With this the translations by Young and in *The Emphatic Diaglott* and in the margin of the *American Standard Version* agree. The likeness between the lightning and the *parousía* is not with respect to the instantaneousness with which the lightning flashes. It is with respect to how it shines and is seen.

[2] Jesus' words leading up to this comparison show this. In those words he warns his disciples against

1 What did Jesus liken to lightning, and in what respect?

2. In leading up to this likeness, what warning did he give?

men who would pretend to be *visible* Christs or to produce *visible* Christs. After telling that the days of tribulation upon Satan's world-organization would be cut short for the sake of God's elect remnant, he adds: "Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not." Why not? "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the presence of the Son of man."—Matt. 24: 23-27, *Am. Stan. Ver.*, marginal reading.

[3] That is to say, the actuality of the *parousía* of the returned Son of man is not to be kept secret and will not be hid from general public knowledge. So, should any men since 1918 say to us that Christ is *visibly* present and they know where he is; and, if we will come with them into the deserted wilderness or into some inner chambers, they will show him to us, they are deceivers. We should not believe them. The reason why is that Jesus does not confine the knowledge and spiritual vision of his presence to a lonely wilderness or to the inner chambers of some conspirators or some spiritistic seance. That would not be like lightning flashing with a roar from heaven. No man can confine the flashing light of lightning from heaven to a wilderness or to inner chambers or laboratories. No; people from east to west, from horizon to horizon, see the lightning flash. Likewise Jesus would not let the light of his second presence be kept secret to a few in a wilderness or in inner chambers. The evidences of his *parousía* as above described become dazzling bright to all mankind. True, the remnant of God's elect at the world's end read the Sign aright and first discern that the Son of man is here in Kingdom glory and power. But they are not allowed to keep that knowledge and spiritual vision to themselves in their homes or Kingdom Halls. "Fear them [the ridiculers] not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops."—Matt. 10: 26, 27.

[4] Jehovah's witnesses have fearlessly obeyed this command during this time of the royal *parousía* of His Son Jesus Christ. In harmony with the full title that this magazine bore down till its issue of December 15, 1938, "The Watchtower and Herald of Christ's Presence," Jehovah's witnesses have advertised with all the powers and means at their command that the Gentile times ended in 1914 and that then the Son of man became present in the Kingdom as royal Representative of the Supreme Sovereign, Jehovah God. Since 1919 they have distributed this message by means of booklets and books in the enormous quantity of more than half a billion copies, in upward of eighty-eight languages, in practically all the nations. This distribution has been supplemented by hundreds of millions of free tracts, advertising handbills and magazines, by hundreds of thousands of free public lectures, by other lectures over hundreds of radio stations on paid-for time, and by house-to-house proclamation and free home-Bible-study courses carried on by hundreds of thousands of Jehovah's witnesses acting as Kingdom publishers. From east to west people have been reached by this publicity work in many languages, and by this they have been enlightened about Jehovah's Theocratic Government by Christ Jesus. They have had their eyes opened to his invisible presence in regal power. The reigning King is responsible for it. So the prophecy will continue to undergo fulfillment down to the battle of Armageddon that "as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day".—Luke 17: 24.

3. How, then, must his presence be like the lightning?
4. How has the flashing like that of lightning been accomplished?

"AS IN THE DAYS THAT WERE BEFORE THE FLOOD"

[5] That the event designated as his *parousía* would last over a period longer than the moment of a lightning flash or than a 24-hour day, Jesus himself explained. Mark these words of his: "For just as the days of Noah, so will be the presence of the Son of Man; for as they were in those days that were before the flood feeding and drinking, marrying and being given in marriage, until the day Noah entered into the ark; and they observed not until the flood came and took away all together, so will be the presence of the Son of Man."—Matt. 24: 37-39, *Rotherham; Young; Diaglott.*

[6] Now compare this with Jesus' words on the same subject, recorded at Luke 17: 26, 27 (*Am. Stan. Ver.*): "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." Jesus certified that his presence would be like Noah's days. The "days of Noah" would mean the time of his presence, more particularly when he was given the advance notice of the end of the "world that then was". His days of possessing the knowledge of the coming end of the world extended into many years, likely forty or fifty years. For when Noah was

5. How did Jesus show his *parousía* would be for many days?
6. What were the "days of Noah" to which his *parousía* is like?

first notified of God's purpose to destroy that ungodly world and was commanded to build the ark of safety, he had three married sons. Noah became father to all three sons during the last hundred years before the flood. By the time all three grew up and married according to customs of those days, about fifty or sixty years could well have elapsed. Then, when Noah was told to build the ark and take them all inside, they joined him in building it. (Gen. 5:32; 6:18; 7:6; 11:10) So they built that ark in the time of the end of that old world. This indicates that "the days of the Son of man" would run over a period of years at the end of this world. Not strange, then, that today we find ourselves thirty-five years from when he came into his kingdom at the end of the Gentile times in 1914.

[7] Those days of Noah's presence at building the ark lasted for some years at least. Then there came one particular day, a D-day. That day the predicted flood came and it swept away all the people outside the ark. When Noah started bringing in all the animals a week before the flood, the people in general did not know the day or the hour that the flood would break. But God was guiltless in the matter. He did not leave them without advance notice of the coming of the flood, but raised up Noah, "a preacher of righteousness." (2 Pet. 2:5) They knew Noah was present building an ark. They heard his preaching of the end of their world. But they went on eating, drinking, indulging in marriage, building and planting for an uninterrupted future during a continuing old world. Their not knowing at the time that the deluge poured in upon them was due to their own willful ignorance. Their blood was on their own pates.

[8] Now Jesus said that the "days of the Son of man" in his second presence would be like Noah's in those same respects. His presence has already extended over 12,706 days, but sometime there will come a day. We do not know the day nor do we know the hour of that day when the event corresponding to the flood will break forth and it will destroy the "heavens and the earth which are now". Jesus said we would not know the exact time of that world catastrophe. He stated: "Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Back there not even Jesus himself knew. Evidently he knows now.—Matt. 24:35, 36; Mark 13:31, 32.

[9] Peter compares this end of the world with that of the antediluvian world and declares that the worldly people will perish in their willful ignorance at the battle of Armageddon. "There will come in the last of the days with scoffing scoffers, after their own covetings going on and saying—Where is the promise of his presence? For since the fathers fell asleep all things thus remain from the beginning of creation. For this they wilfully forget—that there were heavens from of old and an earth on account of water and by means of water compacted by God's word,—by which means the world that then was with water being flooded perished; while the heavens and the earth that now are by the same word have been stored with fire, being kept unto the day of judgment and destruction of the ungodly men."—2 Pet. 3:3-7, *Rotherham.*

[10] Their ignorance in which they perish will be willful, because Christ Jesus, the Greater Noah, has raised up preachers of righteousness, and during all these years of his presence these have called attention to his *parousía* and the end of the world. But like the antediluvians, the mass of mankind go on with their eating, drinking, marrying, building and planting, not taking Jehovah's witnesses and their message seriously. They attach no significance to all features of the sign that the Messiah is here.

[11] But further features of the *parousía* of the Son of man and also his appearing and revelation we must leave for the next succeeding issue of *The Watchtower* to take up.

7. Who was responsible for the people's not knowing, and why?
8. Who now knows the day and hour of the world catastrophe?
9. How did Peter foretell that men would scoff, and why so?
10, 11. Why is the ignorance in which they will perish willful?

NEBUCHADNEZZAR, DEMON-WORSHIPER MANEUVERED BY JEHOVAH

NEBUCHADNEZZAR was a demon-worshiper. The meaning of his name includes the name of a Babylonian god, "Nebo is protector against misfortune." He named his son and successor to the Babylonian throne after another pagan god, calling his offspring "Evil-Merodach". His court was attended by heathen priests, his utterances glorify demon-worship, his building works include many sanctuaries to pagan gods, and his personality was of a decidedly religious turn. Yet of him Jehovah God says, using a variation of his name: "Nebuchadrezzar the king of Babylon, my servant." How could this be?

Jehovah God used Nebuchadnezzar as an instrument to execute judgment against backsliding Judah. Nebuchadnezzar's father, Nabopolassar, founded the Babylonian empire as the third world power when he rebelled from Assyria, and years later the son Nebuchadnezzar overthrew the Assyrian capital Nineveh and smashed the Egyptian armies at Carchemish under Pharaoh-necho. Upon news of his father's death, Nebuchadnezzar hastened back to Babylon to ascend the throne. This was in the year 625 B.C. In 618 B.C. he subdued Jerusalem and carried many captives to Babylon, after putting to death the revolting vassal-king,

Jehoiakim. He also removed King Jehoiachin, and set Zedekiah upon the throne. The latter's rebellion in his ninth year as king once again brought on a siege of the city by the Babylonians, and, in 607 B.C., the city's fall and desolation, looting of the temple, and captivity of its inhabitants. In wreaking this work of destruction and desolation Nebuchadnezzar is used as Jehovah's executioner, to punish Judah for its backsliding into demonism.—See 2 Ki. 24:1-25:21; 2 Chron. 36:5-13; Jer. 21:1-10; 22:18, 19, 24-28; 25:1-11; 39:1-9; 46:1-12; 52:1-15.

In other military operations Nebuchadnezzar laid siege to Tyre and invaded Egypt to defeat Pharaoh-hophra. (Jer. 43:8-13; 44:1, 11-14, 24-30; Ezek. 26:7; 29:18-20; 30:10) After conquests he pursued the policy of shifting populations and using slave labor; and it is with such labor forces that much of his construction work was effected. He built the massive wall of Babylon, a magnificent palace, hanging gardens to please his Median wife Amytis, or Amuhia, temples and sanctuaries, a huge reservoir near Sippara for irrigation, canals across the land, quays and breakwaters on the Persian gulf, and the huge image on the plains of Dura to which the three faithful Hebrew captives refused to bow down.—Dan. 3:1-30.

But Nebuchadnezzar never turned from his worship of demon gods, not even when Jehovah the true God delivered the three Hebrews that he caused to be cast into the fiery furnace. Through him Jehovah made known prophetic dreams that were interpreted by Daniel, dreams that indicated the earth-wide rulership that was to come to Christ's kingdom and that marked the length of the Times of the Gentiles. In the latter one, Nebuchadnezzar is shown to be the victim of a madness due to his pride, and fancied himself an inferior animal. In the wildness that followed in fulfillment he ate grass with the oxen.—Dan. 2:1-49; 4:1-37.

The demon-worshiping Nebuchadnezzar was maneuvered by God to act as His servant at times, but he did not become one of Jehovah's witnesses, nor did the Babylon he so extensively built escape Jehovah's wrath.—Isa. 13:1-22; Jer. 25:12-14; 50:1-51:64.

FROM PARAGUAY TO SURINAM

THE giant hydro-airplane roared northward from Buenos Aires. Among the passengers aboard were the president of the Watch Tower Bible and Tract Society, N. H. Knorr, his secretary, M. G. Henschel, and the district servant serving with the brethren in Argentina, G. Hughes. It was an interesting flight; we were always within view of the mighty Paraná river and its tributaries. The land below was well populated and very green. Many small bodies of water dotted the countryside. Apparently this part of Argentina was receiving much rainfall, and considerable land was swampy. We landed on the river near Rosario, one of the principal cities of Argentina. It appeared to be a modern city, for there were large white office buildings rising in the center of the city and the riverfront was equipped with modern port facilities. Many freighters of foreign flags were loading cargo. The plane was moored in the middle of the river for about ten minutes. A motorboat taxi served to bring passengers and luggage, together with a little air freight and mail, and a few passengers disembarked at Rosario. Similar stops were made at Corrientes and Formosa. After we left Formosa the ride became a bit rough and many of the passengers became ill.

Just after noon on April 4 we arrived at our destination, Asunción, the capital of Paraguay. The site chosen for the city's location was a small bluff overlooking the Paraguay river, one of the main transportation lifelines of the inland republic of Paraguay. We landed on the river, and while the crew were mooring the plane securely near the opposite side of the river a motor launch speeded across the water from the municipal docks to fetch us. As we climbed through the small doorway on the side of the plane and into the launch we were greeted by a warm breeze that told us we would not be cold in Paraguay. As we neared the fireproof docks we could see some of the graduates of the Watchtower School of Gilead were waiting for us. The five missionaries were pleased that the plane was on time and they were very glad to see us. Since there was to be an assembly in Asunción the next day, many of the brethren from other communities in the country were in the capital and they too greeted us. Entry formalities did not take long and we were soon seated in a taxi for the trip to the missionary home and Branch office of the Society located at the corner of Rio de Janeiro and Mary Lyons, a good section of the city.

Asunción was quite a contrast to Buenos Aires. Of course, it is a much smaller city. The roads are not nearly as good. There is no city water supply; each person has to arrange for his own well or else buy water from one who has a supply. Transportation facilities need to be improved. As we traveled through the city we observed the evidences of the recent revolutions. The façades of the buildings in downtown Asunción were scarred with the pock marks of bullets. The steel poles supporting electric wires had been pierced by gunfire. The police barracks, of course, had been the hardest hit. The country has been made poor through such unsettled political conditions and the people continue to suffer. So there is a real need for the comfort that the Kingdom message brings to the distressed people.

Our three and a half days in Asunción passed along rapidly. We found the missionary home to be a very comfortable place to live, in pleasant surroundings. Four of the five missionaries were recent arrivals and they were beginning to work on their problems of gaining a good knowledge of the Spanish language and learning something of the customs of the people. (Many of the people use the Indian language, Guaraní, and that makes the work a little more complicated.) But it was good to see how energetically they tackled their problems and how interested they were in helping the people of good-will they had already met. They recognized that although the number of Kingdom publishers in Paraguay had increased from 21 in 1945 to 67 now, much more is still to be done in that small country.

On April 6 and 7 the assembly was held in the Salón de la Sociedad España. The assembly opened with 50 brethren present from various parts of the country. It was with much

joy and in high spirits that these publishers joined in the field service and in advertising the public lecture. Many new publishers got their start in the house-to-house work during this assembly. The people of Asunción knew there was a big convention on.

Thursday evening was the time for the public meeting. In Asunción the people have become accustomed to staying home at nights, and therefore the local brethren were wondering how many people would be coming out to hear the lecture. They were well pleased to see 185 people crowded into the hall that night to hear the lecture "It Is Later than You Think!" Brother Hughes was at his best in interpreting for Brother Knorr. That was the conclusion of the assembly.

As we made our way home to the Branch office we noticed that about the only people on the streets were those who had come to the meeting. A few cafés were open for business, but otherwise the city was quiet.

The next morning, April 8, we were up at 4 a.m. We had breakfast with the family at the missionary home and then our taxi came to take us to the airport. The brethren went to the airport in another taxi. It was quite a long ride of several miles into the country. The sun was just beginning to make the east light when we left the home, but by the time we reached the airport it was daylight. We thought over the prospects for the expansion of the work in Paraguay and agreed that they were good. The missionaries and the local brethren had a fine spirit about them and much good progress had been made in establishing new companies of Jehovah's witnesses during recent months. Now arrangements had been made for Brother G. Hughes to spend several weeks in the country visiting the new companies and the old ones and also calling upon the isolated publishers and persons of good-will scattered throughout the land. The good counsel and help he would give the brethren in Paraguay would surely equip them for more good works as the work expands. We had enjoyed our travels with Brother Hughes in Uruguay, Argentina and Paraguay, and now the time had come to take leave of him. We must go on to Brazil and he must remain in Paraguay. So at 6:15 a.m. we said goodbye to the six brethren at the airport and boarded the twin-engine plane of Panair do Brasil.

BRAZIL

The plane flew eastward over the rolling hills. Much of the fertile land was under cultivation. There is good grazing land and plenty of forest. We found that as we approached the junction of the rivers Paraná and Iguazú, where Argentina, Brazil and Paraguay meet, we could see the evidences of lumber industries. Great quantities of logs were floating down the smaller tributaries and much of the rolling land had been cleared of trees. We were flying quite low then because we were near to our first landing at Iguazú, Brazil. As the plane circled for the landing we could see a cloud of mist rising at one spot in the forest to the east, evidence of the presence of the famous Iguazú Falls. Brazil has established a vacation place and national park there at Iguazú, in addition to maintaining a fort for defense of the country. The woods surrounding the airfield stood forth as ample witness to the fact that this would be a fine place to spend a holiday. But after we had checked with the police for immigration purposes and had ascended again into the skies we caught sight of the magnificent falls. The captain purposely flew over the falls so that all of the passengers could see them. They were truly a sight to behold. We had seen the Niagara Falls on the Canada-United States border, and Iguazú seemed much larger than those. No wonder there was a big resort on the Argentine side of the river, for here were falls among the finest in the world.

Shortly after we passed the falls we reached an altitude high above the clouds and there was little to see until we approached the city of Curitiba. There we dropped down to the earth for breakfast at the airport. There were some mountains between Curitiba and São Paulo, and that made the last hop of the flight an interesting one. The pilot followed the shoreline of the Atlantic ocean for a time and then headed inland toward the high plateau upon which São Paulo rests.

At São Paulo we were given a very hearty welcome. There were about 150 brethren gathered at the airport which is under construction. It certainly was a pleasure to see the joy on the faces of the brethren. They were filled with the spirit of the convention, anticipating their best assembly ever in São Paulo, which is called 'the Chicago of Brazil'. The city and suburbs spread out over many square miles and the entire area is a thriving metropolis. Scores of new buildings are being erected, many of them of more than ten stories in height. People find great difficulty in locating living accommodations in São Paulo because of the influx of people, and so it is expected that São Paulo will soon be among the biggest cities in the world. We had accommodations at a large hotel and after we checked in there we decided to go out to the missionary home at Santo Amaro, a suburb of São Paulo, to spend the evening with the Gilead graduates. The group had been assigned to São Paulo, but on account of the housing problem all they could find in the way of living quarters were homes in the suburbs. But it seemed that their going to Santo Amaro was just the right thing. They had done excellent work there and the company had grown to the point where the territory was insufficient for the company publishers and the missionaries. The work of the missionaries there was finished, so arrangements were made during the visit for the group's going to another section of the city nearer to the center of town and they will now begin working a district that has had very little witnessing done in it.

It was not an easy matter to find a suitable hall for the assembly, but finally the brethren in São Paulo located and arranged for the use of Ginastico Paulista on Rua Couto Magalhaes. The people in the athletic society were very friendly and were pleased to have the assembly in their hall. Attending the assembly certainly proved to be considerably different from the visit of four years ago, because at the first session at 9 a.m. on April 9 there were 484 present ready for field service. This was more persons in attendance than there were publishers in the truth in all of Brazil on the president's visit four years before. As the program progressed during the day the attendance continually increased until 843 conventioners had gathered in the hall

Everyone was interested in the public meeting and much advertising was done for this public meeting, especially on Saturday afternoon. Some did magazine work and others

distributed handbills. It was found to be advisable to have a Brazilian brother give the public lecture; and he certainly made a good job of it that Sunday afternoon. The audience of 1500 paid very close attention and often applauded as he made his points.

A baptismal service was held during the assembly. The discourse was given at the assembly hall, but the actual baptizing was done in a swimming pool of an athletic association not far from Santo Amaro. The pool was offered free of charge. As a real proof of expansion 74 newly consecrated publishers were immersed that April 10.

At the closing session of this assembly, which Brother Knorr addressed, there were 990 in attendance. Most of them had come from the southern part of the country and those living to the north were looking forward to the assembly at Rio de Janeiro. A few from the northern half of the country did manage to attend the São Paulo assembly, including Brothers O. Claus and C. Anderson, who are assigned to São Salvador. These two missionaries, graduates of Gilead, together with a Brazilian pioneer brother, traveled approximately a thousand miles by boat, train, bus, car, and truck. They started for the assembly three weeks in advance and took with them 600 bound books and a thousand booklets. They planned their trip so as to visit villages along the route, places that had never been served with the Kingdom message. The experiences these brethren had to tell were truly thrilling and showed the Lord's guidance upon their energetic efforts and their true missionary spirit. On the trip, in each town they planned to work they would always have to find a home where their literature could be stored and then find rooming accommodations. One of the many experiences they had was this:

Upon arriving in the town they went to the fourth house on the street and there they received permission to store their literature. One of the three remained with the books while the other two went off to a *pensión* to arrange for sleeping accommodations for the night. The one who stayed with the literature explained matters to the people as to what the pioneers were doing and wanted to express appreciation for being allowed to keep the literature there over night. But the people were more than merely friendly; they were interested in the truth. They were so interested that they said all three must come back to their house that night and talk about the Scriptures. They did not realize that the brethren had been traveling for ten days and had been sleeping on trucks or almost anywhere they could get a rest, as well as doing witnessing, and they were tired; the brethren felt they absolutely must get a good night's rest that night. But here these hungry souls wanted to be talked to; so the pioneers washed up and got some refreshment and all three went to the home of the interested people where 14 persons had been gathered together to hear their message. More than two hours were spent on this back-call and the people insisted that the brethren must come back the next day to explain more. But the brethren pointed out how they had to move on toward the south in order to get to the assembly. Nevertheless the interested people would have it no other way . . . the brethren must come back in the afternoon to preach to them. Finally the brethren, seeing the genuine interest shown, agreed. On Sunday morning the pioneers witnessed in the town and placed 55 bound books, along with many booklets, and then in the afternoon went back to the home of the people of good-will where they had been the night before. There more than 20 persons had gathered together because they knew the message was so good. After this meeting the interested persons insisted that they would not let the brethren go until they promised to return on their way home from the assembly and organize them into a company.

Experiences like this are life to a missionary; and to hear the brethren relate the story, along with all their other experiences of the trip, made one appreciate their love for the "other sheep", no matter where they live or how they live. On their trip the hardships were great, but the three brethren came through safely and having the joy of placing nearly all of their 600 bound books and thousand booklets. They visited numerous villages and found good-will interest at all of them. So Brother Knorr arranged for them to make a much slower trip going back to their missionary home over the same route. They will undoubtedly organize several companies, and then these will be served regularly by a circuit servant.

This three-week trip made by the three brethren will never be forgotten by them and, as one of them put it, they "could see the Lord's leading all the way, because when we wanted to leave a town the Lord made us stay on account of the fact that there were 'sheep' there to feed. Some towns that we tried to by-pass in order to save time we were forced to visit by changing of busses or riding on other trucks and we had to stay over night or perhaps a whole day. These things did not fit in with our plans, but they certainly fitted in with the arrangements the Lord had for feeding the 'other sheep', for in every instance where our plans were thwarted we got a rich blessing because we preached wherever we had to stay".

Many similar experiences could be related concerning the wonderful work in Brazil, but now we must hurry on with our story and get to the assembly at Rio de Janeiro.

On Tuesday morning we planned to leave São Paulo by Panair do Brasil, but when we reached the airport we learned, much to our surprise, that there was a strike and no PAB planes were flying. However, through the courtesy of the PAB representatives we were transferred to other airlines and then we had to go to Rio via Santos. We were assigned to the VASP airline, and this proved to be a thrilling ride. After take-off the usual procedure is to gain altitude and after reaching several thousand feet head for your destination. But the pilot did the unusual this trip. We looked out of the windows and saw that we were just a few hundred feet above the ground. It seemed we were brushing the treetops and causing ripples on the lakes. We were flying below the clouds and the ceiling was not very high that day. The plane zoomed close to the roof of a house here and there and we could distinguish the features of the children who were at play near by. The concrete highway wound its way through the hills and suddenly it seemed to disappear along with the ground as we passed out over the coastal lowlands where the mountains abruptly drop down to the level of the sea. We could not understand the reason why the pilot did this, but we asked him later at Santos and learned that he had received special permission from the aeronautics board to fly low all the way to Santos because of the heavy

clouds above us that day. We made the flight from São Paulo to Santos, about 60 miles, in less than fifteen minutes.

RIO DE JANEIRO

The Santos airfield is located on an island across the way from the city, but in the distance we could see ships docked in considerable numbers and the city looked as if it were built on an island with a hill in the middle. Here was one of the coffee shipping centers of the world. We did not stay more than ten minutes.

From Santos the plane headed out over the ocean and up into the clouds. Occasionally we saw an island or a beach along the coast. After a little more than an hour the clouds disappeared and there to the west we could see the curving beach of Copacabana and the tall modern apartment houses. And there was the famous *Pão de Açucar* or Sugarloaf mountain known the world around as the symbol of one of the finest harbors in the world, Rio de Janeiro. We flew past the Sugarloaf as we gained view of the harbor, and there at the foot of the mountains lay the sprawling city of Rio de Janeiro with its many modern office buildings and apartment houses. All of this was beautiful to see and very interesting, but what interested us most as we landed was whether there would be anyone at the airport to meet us. We were glad that we had Brother C. D. Leatheo, the Branch servant for Brazil, with us, because we knew he could speak the Portuguese language.

Much to our delight we spotted Harry Black, a Gilead graduate and circuit servant in Brazil, and then we saw a multitude of others. There were familiar faces among the brethren who were present, the faces of missionaries who had been serving well in the interest of the Kingdom in Rio de Janeiro. We had to walk a good distance from the plane to the airport buildings. We could stop only for a moment, and then departed for the Branch office, which is in another section of the city. But since it was April 12, the time for the Memorial celebration of Christ's death, we told everyone we would see them later in the day.

On the last trip made by Brother Knorr to Rio he served at a meeting in the Kingdom Hall with a small group of 23 publishers. Now, four years later, there were more than that at the airport and they told of how their three units would be meeting together for the celebration of the Memorial. The company had arranged for the use of the Liceu Literario Portugues on Largo da Carioca, all to have their celebration together. Brother Knorr spoke through an interpreter. The hall was packed out. People were standing on the balconies built around the sides of the building and many had to stand in the aisles or the lobby entrance to the hall. All were served by loud-speakers. When the total count was taken there were 520 attending the Memorial service and 26 partook. What an increase from the 23 of four years ago! Expansion is on in Brazil!

The days that followed were busy days, because here at Rio there are a number of missionaries and also the Branch office for Brazil. A day was spent in the Olaria section of Rio with the missionaries at the home there. They had found much interest in that section and the company formed there had grown to a size where it could adequately handle the work; so plans were made to have the missionaries move to another part of the city. It was good to hear the brethren speaking Portuguese with persons they encountered; they were trying hard to master the language for use in God's service.

Saturday morning would begin the second district assembly for the country. A number of the brethren in São Paulo wanted to attend two assemblies, and so they, 150 of them, arranged to come to Rio. They had special cars attached to one of the trains, due in Friday night. They were having a very happy time on their trip, when they learned that they were going to be delayed considerably because of a train derailment ahead of them. This would mean that they would be many hours late getting into Rio. But these brethren were not going to waste their time. If they were going to be sitting around for about five hours at a railroad station they were going to put those hours to good use. So, when their train pulled into the next station to wait until the cars were put back on the tracks and all cleared ahead, the brethren began advertising verbally that there would be a lecture held at the station platform shortly. A brother was selected who had recently given a public talk, and all of the passengers on the train were invited to attend. It was not long until many of the passengers were on the platform listening to the brother's lecture, and many of the townsfolk that had stopped in at the station also heard. More than a hundred heard the talk, and following the talk it was announced that the people could obtain literature if they were interested. One pioneer placed ten bound books and many booklets, and other brethren placed large quantities of literature. Some of the townsfolk said they never had heard of this before and they wanted to know how they could learn more. Their names and addresses were taken, and this will give opportunity to the circuit servant to stop in that town and see what he can do to organize a new company, or perhaps when there are more pioneers enrolled in Brazil they can go into this town and help the "other sheep". The brethren did not realize the time was passing so quickly and they were a happy lot as they arrived at midnight at Rio.

The assembly was started at the Banda Portugal on the broad Av. Pres. Vargas. Saturday morning the hall was already filled by 520 persons, all prepared to go out into the field service. Large halls are difficult to find in Rio, so the brethren did the best they could with what they had. By Saturday night they somehow packed 863 into the hall.

Sunday morning was the time set aside for the baptism service, and 155 symbolized their consecration by being immersed at a beach on the bay right near the heart of the city. Thousands of people were walking along one of the main streets, and so a considerable crowd assembled with the brethren to witness the immersion.

A brother who is pioneering in Brazil was selected to deliver the public lecture, "It Is Later than You Think!" The hall to be used was in one of the finest buildings in Rio, the Associação Brasileira de Imprensa. Everything was of the finest in that place. It was comfortably air-conditioned. Advertising had been well done, and so the hall proved to be too small; many had to stay in the lobby. But a total of 1,064 attended. This was followed by lectures to the brethren, but most of the others remained to hear.

That evening after the final discourse by the president of the Society the graduates of Gilead who were in the country were gathered together, 19 in the group. One told

of the fact that publishers from up in the Amazon country around Manáos had come to the meeting; so most of the companies in the country had been represented at one of the two assemblies. It was good to hear of their experiences and their joy of serving the Lord in that foreign assignment.

Reflecting on the wonderful work done brings joy to anyone's heart; for in 1945 there was an average of 344 publishers and in the month of March 1949 there was a new peak reached, namely, 1,820 for all of Brazil. The missionaries from Gilead have done much to advance the work in Brazil, and the local brethren have co-operated admirably. The spirit of expansion which the missionaries have in their hearts has been picked up by the local publishers and the pioneers so that, united, they march forward, pointing the people to the Signal, Christ Jesus. All are working shoulder to shoulder as one group promoting true worship. It was a joy to be with these brethren in Brazil, for their zeal is truly great. Their aim is for 2,000 publishers before the year ends.

We got up early on Monday morning to say good-bye to the brethren at the Branch office. They had been very kind to us during our stay, and we appreciated it very much. A brother took us by car to the Pan American Airways station in the heart of the city, and before we left there some of the missionaries came to say good-bye. Then a bus took us out to Galeão Airfield, which is closely guarded by the military and restricted to civilians. At 9:15 a.m. it was announced we were to leave, and we were preparing to board the plane, when, much to our surprise, three of the Brazilian brethren that missed us downtown and had come all the way out to the airport just to say good-bye rushed up and told us we would surely see them in New York city for the 1950 international convention. There was hardly time to say more.

In a few moments we were up in the air again, flying once more over the beautiful city of Rio de Janeiro. We had time to take one more good look and then we headed off to the north over the rugged green mountains that surround the harbor at Rio. There were only 7 passengers in the plane, so we had it almost to ourselves. Our flight was a long one, because the first stop was to be at Belém, on the Amazon river. We spent an hour at the airport at Belém that afternoon, a wet, hot spot if there ever was one. The city, over which we had flown, was nothing like Rio; it was for the most part made up of little tin-roofed houses on wooden pilings. Before we left it began to rain, which is quite common there.

NETHERLANDS GUIANA

The rain continued all the way from there on. We landed in the dark at the airport of Cayenne, French Guiana. We could smell the odor of insect spray when we entered the waiting room, so we were not bothered by mosquitoes at all. It was getting late then and we were glad to take off for our destination, Zandery Field, Surinam. In about an hour we were there. There were many people standing outside of the airport building, but we could not see who they were. When they spied Brother Knorr, many of them burst into song and we immediately recognized a Kingdom song and knew some of the brethren were on hand. After we passed through the customs and immigration routine we found that 40 brethren had come in a bus the many miles out to the airfield. There was room in the bus for us too, and so we had a good time riding to the city. The brethren were singing, sometimes in English and sometimes in Hollandish. They had brought along food, and that together with the singing made the trip of about one hour's ride seem short. The brethren showed great enthusiasm and joy.

We were going to be in the Netherlands' colony of Surinam for only three days, and two of them were to be taken up with the convention. There is a Branch office and missionary home in Paramaribo, the capital of the colony, and we were invited to stay with the brethren there. Paramaribo is only a few feet above sea level, or river level, and when it rains the water does not drain away quickly. It just happened that we were there during the rainy season of the year. But it did not rain all day long, and so the brethren were able to go along in the advertising work, telling of the public meeting to be held on the 20th at Theater Bellevue at 5:30 p.m.

Paramaribo is a very interesting city. There are peoples of many nations and races living there. In addition to the Dutch, there are Negroes, Javanese, Indians and Chinese. It was good to see some among the publishers whose parents had come from British India, one of whom was immersed during the assembly. We enjoyed being with these brethren and seeing how they, though of various nations and races, seemed to fit right together in the unity of the spirit. They joined in field service and advertising with placards and bicycles; and so everyone in the city was aware of the fact that the convention was in session.

The program for their assembly was an interesting one. It was all in the Hollandish language except one talk which was given in the talkee-talkee. All of the graduates of Gilead gave experiences or talks, and it was gratifying to hear them talk in the Hollandish language, showing they had put forth much effort to learn the tongue so that they might be in position to minister to the people in that country. There were 85 in attendance during the assembly. Several were immersed.

This being the rainy season, there were heavy downpours of rain throughout the day. That did interfere somewhat with the attendance at the public meeting, which was held at 5:30 p.m. in the Theater Bellevue, next to which was the voting place for the election that was being held that day. But 200 persons were present. It was noticed how much they appreciated the message, because they gave rapt attention. Brother Knorr released the new booklet in the Hollandish language, *"The Kingdom of God Is Nigh"*. The brethren appreciated this very much, for they have few publications in that language. One of the Gilead graduates acted as interpreter, and did very well.

Following the public meeting the brethren returned to the Kingdom Hall and there 92 heard the final sessions of the assembly. They expressed appreciation for the visit by the president of the Society, for it had helped them with many of their company problems. The publishers in Surinam had increased from 21 to 90 in the past three years, and arrangements were made to help improve the work in that country. There is still much to be done, and the missionaries that are there are doing the best they can under the circumstances. All of them feel sure that greater progress will be made during the coming year.

The WATCHTOWER

Announcing Jehovah's Kingdom

They shall know that I am Jehovah.
- Ezekiel 38:23

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AUGUST 1, 1949

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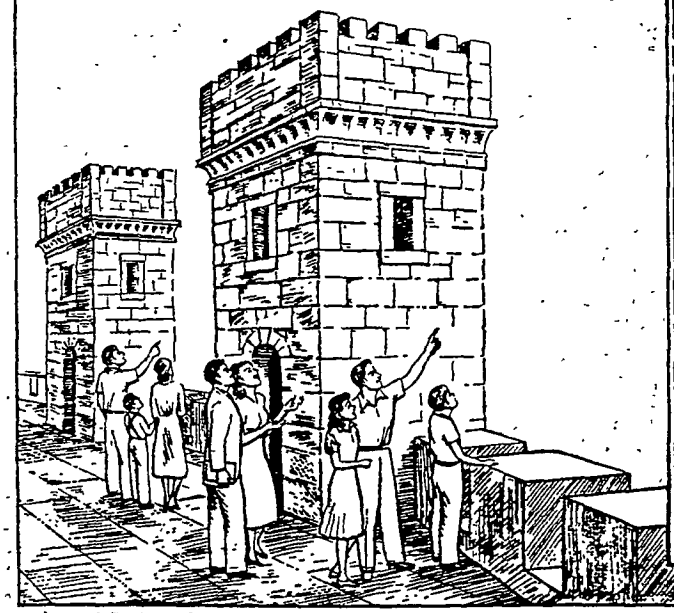

"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD."—Isa. 43:12.

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"PATIENCE MEANT FOR SALVATION" TESTIMONY PERIOD

HERE is a special opportunity for all our *Watchtower* readers, a time to join with hundreds of thousands of others throughout all nations in telling to others the good news of God's kingdom that you have learned through the Scripture publications of the WATCHTOWER SOCIETY. This opportunity is the "Patience Meant for Salvation" Testimony Period during the entire month of August. Think how much patience God had to exercise until his gospel of salvation was accepted by you, and then know that your taking part in the telling of it out to others means not only making your salvation sure but also salvation to others who hear you and accept. This Testimony Period schedules as an offer to the people any bound book and any four booklets, on their contribution of 50c. That is a very inviting offer. Will you be presenting it? Many *Watchtower* readers will be taking up this salvation publicity work for the first time during August. Our services are available to help all such. Apply to us for what help you need, be it territory, references, supplies, or instructions. As this month closes the 1949 service year, we want a report from all taking part in this special Testimony, either directly or indirectly. We count on you.

"WATCHTOWER" STUDIES

Week of September 11: "The Manifestation of Messiah's Presence," ¶ 1-25 inclusive, *The Watchtower* August 1, 1949.

Week of September 18: "The Manifestation of Messiah's Presence," ¶ 26-32 inclusive, also "His Appearing and Revelation," ¶ 1-12 inclusive, *The Watchtower* August 1, 1949.

"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth. It is conceded this rank by all that have been faithful readers thereof during its more than seventy 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 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. Subscription rates are shown above.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXX AUGUST 1, 1949 No. 15

THE MANIFESTATION OF MESSIAH'S PRESENCE

"And then shall be revealed the Lawless One, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the manifestation of his presence."—2 Thess. 2:8, Young.

JEHOVAH God has a time for the revelation of his anger against the gross injustices of this world. That time is during the presence of his Messiah, the great King anointed with God's spirit and whom the Greek-speaking Jews of ancient time called "Christ". One of such Greek-speaking Jews warned of the coming of that time of settling accounts. He remarked that God's merciful patience with mankind till now has been in their interest, affording them an opportunity to repent and turn from their unjust course in this world and engage in well-doing, in works that God pronounces good. During these past nineteen centuries such well-doers have had the opportunity to win heavenly glory, honor and incorruptibleness, with eternal life in God's righteous new world. To those who do not repent, but continue on in the lawlessness of this world, God's righteous judgment expresses itself in wrath. Today we begin to see world conditions hastening toward the revelation of his displeasure. Why? Because the presence of his Messiah is a fact in our day. We do well, then, to heed what the aforesaid Jewish writer said:

[2] "Do you not know that God's kindness is meant to lead you to repentance? But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. For he will render to every man according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality."—Rom. 2:4-11, *Revised Standard Version.*

[3] In the last two preceding issues of *The Watchtower* we have supplied abundant proof from the prophecies of Scripture and from their fulfillment that the Messiah, Christ in his royal office, is present. His presence, or *parousía,* is in heavenly glory and must be unseen to the naked human eye, because, even aided with the most penetrating X-ray machines of this twentieth century, mankind cannot peer into the invisible spirit realm. We have knowledge of the invisible things only by God's Word, and these things appear to our eyes of understanding only as He makes his Word plain to us. So now our eyes perceive that Christ's second presence began A.D. 1914 when God ushered him into Kingdom power to rule in the midst of his enemies, including Christendom and all the nations of this world. As it is over this earth that Christ is anointed to rule, he has, since coming into royal power, directed his attention to our earth and has thus been present. The nations have refused to recognize his presence and to drop their claims to world domination and to yield their sovereignty over to him. In all these years since he began reigning in the midst of his political, commercial and religious enemies he has been manifesting his presence or *parousía* in a way that has led many people to repentance and drawn them to the side and support of God's kingdom by Christ Jesus.

[4] But now his presence with mercy and patience is reaching its climax. Shortly, at the universal war of Armageddon, he will reveal his presence in a way that all those hostile nations will understand and feel. That will be by their utter destruction in a time of trouble such as this world has not yet known, and which we can use only the global flood of Noah's day to illustrate. When giving his prophecy on the sign of this world's end and of his own *parousía* Jesus used the flood to illustrate the suddenness with which the climax of his presence would come at the battle of Armageddon. We repeat his words, at Matthew 24:36-39:

[5] "And concerning that day and the hour no one hath known—not even the messengers of the heavens—except my Father only; and as the days of Noah—so shall be also the presence of the Son of man; for as they were, in the days before the flood, eating, and drinking, marrying, and giving in marriage, till

1, 2. Why do we do well to heed what Paul says at Romans 2:4-11?
3. Why do we not see and yet do perceive his presence? The result?
4-6. What does the near revelation of his presence stir us to do?

the day Noah entered into the ark, and they did not know till the flood came and took all away; so shall be also the presence of the Son of Man."—*Young; Rotherham; The Emphatic Diaglott; Am. Stan. Ver.*, margin.

6 It behooves us, therefore, to study the evidences of his presence and then to take advantage of the merciful patience of the reigning King by seeking the refuge of safety on his side, in the same way as Noah's family sought refuge in the ark.

THE ONE TAKEN, THE OTHER LEFT

7 Many will be left to their self-chosen destiny of destruction at the battle of Armageddon. Jesus showed this in his prophecy. Besides comparing the days of his second presence with those of Noah's presence, he gave another illustration of the suddenness and destructiveness with which his presence will be revealed and how some will be preserved through it into the righteous new world while others will be destroyed. We quote his words as recorded by Luke: "And, as it came to pass in the days of Noah, so shall it be also in the days of the Son of Man; they were eating, they were drinking, they were marrying, they were given in marriage, till the day that Noah entered into the ark, and the deluge came, and destroyed all; in like manner also, as it came to pass in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; and on the day Lot went forth from Sodom, He rained fire and brimstone from heaven, and destroyed all. According to these things it shall be, in the day the Son of Man is revealed; in that day, he who shall be on the house top, and his vessels in the house, let him not come down to take them away; and he in the field, in like manner, let him not turn backward; remember the wife of Lot. Whoever may seek to save his life, shall lose it; and whoever may lose it, shall preserve it."—Luke 17: 26-33, *Young.*

8 After Lot separated from his uncle Abraham for economic reasons, he took up residence with his family in the city of Sodom, near Gomorrah. There proved to be not even ten righteously disposed men in Sodom alone, not to speak of Gomorrah and neighboring cities of the plain. Therefore God destroyed all those corrupt cities. Warned in advance, Lot and his two daughters escaped by fleeing to the mountain beyond the little town of Zoar.

9 By the presence of Lot in Sodom those cities came into a time of judgment. That man had the respect of Jehovah God, and the apostle Peter says Lot was a "righteous man" and that he was sore distressed by the conduct of those cities and "vexed his righteous soul from day to day with their lawless deeds". (2 Pet. 2: 6-8, *Am. Stan. Ver.*) Lot was a witness of Jehovah, and before His angels led Lot and his family out of the doomed place Lot gave Jehovah's warning. As the people of Noah's day laughed at his warning of a global flood by rain from heaven, so the inhabitants of Sodom scoffed at destruction by a rain of fire from heaven. When the day of destruction dawned, Lot and his family were taken out of the danger zone shortly before the hour the fiery rain began; but the lawless and lustful scoffers were left to their doom. The rescuing angels said to Lot: "Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed." While in flight, Lot's wife, showing a disposition to save the old Sodomic way of life by looking back, was stopped in her tracks by destruction, but Lot, after a short stay in Zoar, went to where the angels directed. "And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him." (Gen. 19: 1-30, *Am. Stan. Ver.*) There is safety in obedience to the Lord God. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." That is Peter's comment upon this merciful deliverance of Lot. The experience of Lot furnishes an example for all people of good-will of today to follow at once.—2 Pet. 2: 9.

10 Noah's presence in the "world that then was" culminated in the flood. His family were received into the ark of preservation: "and Jehovah shut him in." But the "world of the ungodly" that had ridiculed Noah's witness to Jehovah's execution of judgment were left outside to destruction. (Gen. 7: 16, *Am. Stan. Ver.*) Now when Jesus commented on the days of Noah he called attention to the two opposite destinies at the time he comes for this world's destruction. He said: "So shall be also the presence of the Son of Man. Then two men shall be in the field, the one is received, and the one is left; two women shall be grinding in the mill, one is received, and one is left. Watch ye therefore, because ye have not known in what hour your Lord doth come."—Matt. 24: 39-42, *Young.*

11 After illlustrating the developments at the end of this world by Lot's experience, Jesus made this similar comment to his disciples: "I say to you, In that night, there shall be two men on one couch, the one shall be taken, and the other shall be left; two women shall be grinding at the same place together, the one shall be taken, and the other shall be left; two men shall be in the field, the one shall be taken, and the other left." "And they answering say to him, 'Where, sir?' and he said to them, 'Where the body is, there will the eagles be gathered together.'" —Luke 17: 34-37, *Young.*

7. Besides the flood, what other illustration did Jesus use?
8, 9. Of what does Lot's experience as to Sodom give us an example?
10, 11. How did Jesus illustrate two opposite destinies at the end?

12 This still leaves the questions to be answered, Who specifically is taken, and where? And what is the basis upon which such one is taken? According to the usage of the same Greek word in other connections the word for "received" or "taken" has the thought of being taken along with one, just the opposite of when Jesus said the flood took all the worldly people *away*. It is as when Joseph was said to take the virgin Mary to be his wife, and as when Jesus is said to have taken Peter, James and John along with him into the mount of transfiguration. It is the word used by Jesus when he said to his disciples in his farewell meeting with them: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and RECEIVE you unto myself; that where I am, there ye may be also."—Matt. 1:20, 24; 17:1; John 14:2, 3.

13 Being taken along or received corresponds, therefore, with Noah's entering with his family into the ark and the angels' taking Lot and his family out of Sodom to go to the mountain. It means salvation from the world and its fate and being received into the favor of Christ Jesus, for whose coming his followers are warned to be on watch. On learning of his second coming and of its purpose, they cultivate a love for it and watch for it with longing. Today they rejoice to know his second presence, his *parousía* as King, is in progress and that shortly he will come to the universal war of Armageddon and fight for the vindication of Jehovah's universal sovereignty and holy name. He will win the fight, making a carcass out of the beastly organization of Satan's world.

14 Because these exercise faith in his presence and in his coming to victory and therefore forsake this doomed world, Christ takes them into the safe place under his protection, pictured by the ark Noah built or the mountain to which the angels directed Lot. Only those whom he thus takes into his favor have any hope of being rescued from this world's destruction and being preserved through it into the new world. Because of faith and heavenly wisdom they are sharp-sighted, swift-moving ones, like the eagles. Instead of executing them at the battle of Armageddon, he destroys their enemy, this world, and reduces it to a dead body, a carcass. So they feast upon this carcass by rejoicing in his victory over it at Armageddon, because it means his vindication of Jehovah God. Even now he takes them into his work of vindicating Jehovah. He associates them with him in proclaiming the Kingdom and the coming destruction of all of Satan's organization, visible and invisible. By keeping their integrity through a faithful part in this witness work, they are given the satisfying privilege of seeing Christ the King gain victory at Armageddon and render the mighty enemy organization like a carcass unburied and left to be devoured by carrion birds. This is the victory feast symbolically referred to at Revelation 19:16-18 in the following words:

15 "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." The next verses describe the destruction of all these visible forces on the Devil's side.—Revelation 19:16-21; Ezek. 39:17-20.

16 However, as to those who Jesus foretold would be "left". This word regularly has the thought of being left behind, abandoned, forsaken, rejected, yielded up, or laid aside, and is so translated in other verses in the English Bible. Just prior to his prophecy on the world's end Jesus said to the Jewish nation: "Your house is left unto you desolate." He seems to have meant here their temple at Jerusalem; and concerning this he said to his disciples: "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 23:37 to 24:2) It was because Jerusalem and her religious rulers refused to receive him. He indeed came to his own, but his own did not receive him as Messiah. Nowadays Christendom is the most prominent and powerful part of this wicked world. Absolutely belying her professions of Christianity, she has refused to accept the evidence, the sign of Christ's presence, and to rejoice that Jehovah's King is here. To her own rejection, she has led this world in rejecting earth's rightful King during all these years of his royal presence. She rages against his taking over the domination of this earth. For this, her religious organization which she claims to be God's house has been left to her desolate of God's presence and favor and at Armageddon it will be made a desolate ruin. All those who stick to Christendom and her ally, this world, will be rejected by Christ the reigning King and be left abandoned to destruction with her at Armageddon.

17 Now is therefore the time of division over the issue of Jehovah's universal sovereignty by His kingdom. You may be members of the same family or human relationship, sleeping together in the same bed or grinding together at the household mill, but a division can take place over this most important issue, whether among men or among women. You

12, 13. To what does being taken correspond, and what does it mean?
14, 15. Why are they taken, and whither?
16. Why are the others left, and to what?
17. What is illustrated by separation of those in such closeness?

may be fellow workmen, toiling in the same field as family members or as employer and employee, able to get along peaceably otherwise, but when it comes to this paramount issue there is a division and each one may choose a different destiny. In this time when the King's presence or *parousía* is being manifested like the brilliance of a lightning flash which shines upon all from east to west, some rejoice in this light and are gathered to the King's side, to preservation through Armageddon and to a feast of joy over his victory there. Others ignore and reject the light showing that Messiah is here. They carry on in willful ignorance and are abandoned to their doom with the world. When the day and hour comes for Armageddon to burst forth in fury their carcasses will fall along with that of their friend and ally, Christendom. —Matt. 24:27, 28; Luke 12:51-53.

RESURRECTION OF THOSE BELONGING TO HIM

[18] Of course, those first to be gathered during his *parousía* or royal presence would be his faithful followers, who are anointed with the spirit of God and who are "waiting for the revelation of our Lord Jesus Christ". (1 Cor. 1:7, *Young*) They belong to Jesus Christ, because they have been bought by his precious blood and are members of his body, the anointed congregation. He prayed to God that these might be with him where he is, that they might behold his heavenly glory, and he told them that if he went away to his Father's house he would come again and receive them to himself. But before he would thus return to receive them into heavenly realms the majority of his anointed body members would fall asleep in death, as Stephen did, and would make their bed in the grave. Even at the time that the apostle Paul wrote he said that some of those who saw the resurrected Jesus "have fallen asleep". Since these are sown a "natural body" in death but are raised from the dead a "spiritual body", and since a spiritual body is impossible for human eyes to see, Jesus' reception of these to himself would be invisible to all alive on earth during his *parousía*.

[19] Since we now discern the King's presence, we may also believe the closely related event has taken place, the resurrection of those sleeping members of Christ's body to immortal life in the spirit realm to be where he is and to behold his glory. This is not religious imagination. In his marvelous discussion of the resurrection of the Christian congregation the apostle Paul assures us of this hope with these words: "But now hath Christ been raised from among the dead, a firstfruit of them who have fallen asleep; for since indeed through a man came death, through a man also cometh the raising of the dead; for just as in the Adam all die, so also in the Christ shall all be made alive. But each in his own rank: —a firstfruit Christ, after that they who are the Christ's [when?] in his presence."—1 Cor. 15:6, 20-23, *Rotherham; Young*.

[20] Did this reception of his sleeping body members take place immediately after he came into the Kingdom A.D. 1914 and his *parousía* began at that date? The Scriptures would indicate otherwise. Revelation 12:1-13 reveals that right after the Kingdom's birth in 1914 the King made war against the Devil's invisible organization in the heavens and abased it in defeat down to our earth. While engaged in this war the new King would hardly engage in marriage, for God's regulation was that, after an Israelite of military age married, he could not at once be called up for war duty: "he shall be free at home one year, and shall cheer up his wife which he hath taken." —Deut. 20:7; 24:5.

[21] Consistently, then, the King would not begin receiving his congregation, his bride, to him in heaven until after that "war in heaven" was finished and he had halted further operations until Armageddon, in this way cutting short the days of tribulation upon the Devil's organization. (Matt. 24:21, 22) The facts, Scripturally examined, indicate this occurred in the spring of 1918, or three and a half years after he assumed Kingdom power and his royal presence began. We have a parallel to this in the case of Jesus nineteen centuries ago.

[22] In the fall of 29 Jesus the perfect man fulfilled the prophecy, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." (Ps. 40:7, 8; Heb. 10:5-9) In symbol of this Jesus submitted to baptism in water. Immediately afterward he was anointed with God's spirit to be the King. This authorized him to preach, "The kingdom of heaven is at hand." The question now before the nation of Israel was, Did they want that kingdom? Jesus as the anointed Heir of the Kingdom was before them, like a stone, the stone necessary for the builders to complete the royal edifice. For three and a half years Jesus was present as the anointed royal Stone. When he rode into Jerusalem in the style of ancient Israel's kings on the way to their crowning, the religious rulers induced the people to reject him. He went to the temple, but the Jewish authorities did not crown him as Israel's Messiah. Expressing his authority as a priest-king like Melchizedek, he cleansed the temple of those who polluted it with commercial trafficking. Later at the temple he told a parable to notify the religious leaders that they would continue rejecting him as the Kingdom Heir, even to killing him. Then Jesus said to them: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the

18 Who are first to be gathered during his *parousía*? Visibly?
19. So what event may we Scripturally believe to have taken place?
20, 21. Why did he not begin taking his bride right at 1914?
22. How were Jewish kingdom builders forced to a decision?

corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:1-43; Ps. 118:22, 23.

[23] So in the spring of 33 Jesus was killed. But God raised him from the dead and elevated him to his own right hand in heaven as the Kingdom Heir. Thus the Messianic Stone, rejected by the Israelite builders, was made the headstone of the corner by Jehovah's doing. That was three and a half years after his anointing to be King. Correspondingly, at the birth of God's kingdom in the fall of 1914, Christ Jesus was appointed King, and his *parousía* began. For three and a half years Jehovah's witnesses on earth were proclaiming his kingdom and the end of the Gentile times. Then, in the spring of 1918, the warring nations of Christendom showed their rejection of Christ Jesus as newly installed King. How? By using their greatest efforts to suppress Jehovah's witnesses and by proposing a League of Nations for world rule. Then was the due time for Jehovah to reverse the action of the earthly builders for world domination and make his rejected Stone the Chief Cornerstone in Zion, his capital organization. He did so, giving Christ victory over Satan's organization in the "war in heaven". (Rev. 12:1-13) To parallel Jesus' own resurrection and exaltation to God's right hand, then would be the due time for Christ's joint-heirs who were sleeping in death to be raised and exalted to heaven with him. Hence the spring of 1918 would be the time for this.

[24] In further harmony with the exaltation of the rejected Christ Jesus to be the Chief Cornerstone in Zion, Jehovah God revived the work of his witnesses on earth in 1919. That year began the greatest campaign of publicity to Jehovah's kingdom ever in human history, announcing Christ Jesus as His reigning King. This revival of the work of Jehovah's witnesses which had been practically killed by the political and religious enemies in 1918 was likened to a resurrection in the prophecy of Revelation, chapter eleven. After describing the killing of the witnesses as far as their witnessing publicly is concerned, Revelation 11:11, 12 (*Am. Stan. Ver.*) says: "And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them." So the enemies now do!

[25] After that the climax of messages, the seventh, is heard: "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord [Jehovah], and of his Christ: and he shall reign for ever and ever." Then, to show that the resurrection of the sleeping joint-heirs of Christ was due, the Revelation says: "And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints." (Rev. 11:3-18, *Am. Stan. Ver.*) From then on, whenever any of the remnant of Christ's joint-heirs on earth die faithful, it is not necessary for them to sleep on in death. No, but they are changed from mortal human to immortal spirit, as the apostle Paul says, "in a moment, in the twinkling of an eye, at the last trump." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:51-53; Rev. 14:13.

23. How do parallel experiences show resurrection began in 1918?
24. To correspond, how did the remnant have a symbolic resurrection?
25. What trumpet then sounded? With what should it be accompanied?

THOSE ALIVE AND REMAINING

[26] During Christ's first *parousía* he raised dead people. He can do the same during his second *parousía*. There is a remnant of Christ's joint-heirs yet alive on the earth. Jesus declared that for the sake of these elect ones the days of tribulation upon Satan's organization would be shortened, in order that they might deliver the Kingdom witness to all nations before the full end of the tribulation comes at Armageddon. Because this remnant remain on earth, does that deny that the invisible, spiritual resurrection of Christ's joint-heirs that were sleeping has taken place? No. The apostle Paul plainly states that the resurrection of those sleeping joint-heirs must *precede* the death and resurrection of the remnant that lives up to and into the royal presence or *parousía* of Christ Jesus. To show the time-order of events he speaks as if he himself were one of the remnant and says: "For if we believe that Jesus died and rose again, so also will God bring forth with him them who have fallen asleep through Jesus; for this unto you do we say by a word of the Lord,—that we the living who are left unto the presence of the Lord shall in nowise get before them who have fallen asleep; because the Lord himself with a word of command, with a chief-messenger's voice, and with a trumpet of God shall descend from heaven,—and the dead in Christ shall rise first." Then what? "After that we, the living who are left, together with them shall be caught away in clouds to meet the Lord in the air; and thus evermore with the Lord shall we be!"—1 Thess. 4:14-17, *Rotherham*.

[27] To accomplish these marvels it is not necessary for the Lord Jesus Christ to descend literally in

26. Does a remnant's survival deny sleeping saints were raised? Why?
27. Does the Lord literally have to descend in person? Illustrate.

person from heaven to earth. Not when he has all the necessary power in heaven and in earth which he can send forth for the carrying out of the divine purpose. By merely directing his attention downward to this earth and sending forth his power, or also sending down the angels that attend him, he can be present at the earth. Let us here remember that in the Hebrew part of the Bible the expression "at the presence of the Lord" literally means "before the face of the Lord". For example, Zephaniah 1:7 says: "Hold thy peace at the presence of the Lord Jehovah; for the day of Jehovah is at hand." (*Am. Stan. Ver.*) (Also Jeremiah 4:26; etc.) The apostle Peter literally used the expression when he said to the Jews at the temple: "Repent ye therefore, and turn,—unto the blotting out of your sins; to the end that in that case there may come seasons of refreshing from the face of the Lord, and he may send forth him who had been fore-appointed for you—Christ Jesus." (Acts 3:19, 20, *Rotherham*) When Peter, at God's command, called at the home of the Italian centurion Cornelius and preached the gospel to the non-Jews or Gentiles in that home and God's holy spirit descended upon them, then, so James said, "God visited the Gentiles, to take out of them a people for his name." (Acts 15:13, 14, *Am. Stan. Ver.*) But God personally did not visit the Gentiles; his apostolic representative did so and God beamed down his active force or spirit upon such Gentiles for believing. So with Christ's descent from heaven.

[28] As newly installed King in 1914, Christ Jesus on the heavenly throne asks his Father for the nations as his inheritance and the uttermost parts of the earth as his possession. Hence he turns his attention down to them and in this sense he descends. He issues a "word of command" for all nations on earth to yield their sovereignty over to him and for all peoples to swear allegiance to him as earth's rightful King. As he is Jehovah's royal Messenger and has angels under his charge, he speaks with the voice of the Chief Messenger or "archangel". At the crowning of a new king the trumpet was sounded; as it is said of Solomon's coronation: "And they blew the trumpet; and all the people said, Long live king Solomon." (1 Ki. 1:39, *Am. Stan. Ver.*) The trumpet therefore symbolizes a loud public proclamation concerning the Kingdom. The royal proclamation is called the "trump of God" because He orders and causes it to be sounded and he also uses his witnesses on earth to sound the proclamation boldly to all nations. It is the "last trump", because it is the proclamation respecting the Kingdom which puts an end to Satan's world organization and vindicates Jehovah's sovereignty universally.—Rev. 11:15; 12:10.

[29] It is under such circumstances that the "dead in Christ shall rise first". Their resurrection to heavenly union with him does not wait until the living remnant on earth finish their Kingdom proclamation to all the nations for a witness before the end of Satan's world comes. However, "together with them," or during the same period of Christ's *parousia*, this living remnant are "caught away in clouds to meet the Lord in the air". Daniel's prophecy and Jesus' own words declared he as the "Son of man" would come with clouds. (Dan. 7:13, 14; Matt. 24:30; 26:64; Rev. 1:7) The clouds denote his presence, invisibly, with a storm of trouble and destruction for the nations and with showers of blessing for his devoted remnant and all their companions of good-will.

[30] It is from this doomed world that they are "caught away" by being completely separated from it. While they are still in this world, they are no part of it. Their destiny is heavenly glory; that of the world is destruction at Armageddon. Because the days of tribulation on Satan's organization were shortened for the sake of this remnant of the elect, they are snatched from destruction with it. For this reason they were suddenly snatched from the enemy's power and delivered from a deathlike captive condition in Babylon, Satan's organization, in the spring of 1919. They were set free for the great Kingdom proclamation, the greatest of all time. Quite fittingly Jehovah speaks of this delivered remnant as a "brand plucked out of the fire". (Zech. 3:2) Thus, as Jesus predicted, these are the ones who are taken into his favor and under his protection, in close unity with him, whereas the opposers of the Kingdom are left abandoned to their doom. The revival of their witness work in 1919 was likened to their resurrection from the dead, after which they were invited higher to the lofty privilege of proclaiming God's established kingdom. So they were pictured as ascending to heaven in a cloud, showing they rise up to that exalted privilege. Thus they now enjoy active unity with their King.

[31] Christ Jesus does not personally come into immediate contact with our earth as he did at his first advent in human form. Descending by merely turning his attention downward to the earth, he can still be "in the air". In his day Paul called Satan the Devil the "prince of the power of the air, the spirit that now worketh in the children of disobedience". (Eph. 2:2) But since the "war in heaven" has forced the Devil and his demon hosts down from up there to this earth, Christ Jesus is now "in the air" and has its power as an immortal spirit. It is into a unity with him in that exalted position that the remnant are caught away or taken along now. By being faithful

28. So how and with what accompaniments does the Lord descend?
29. In what way is it "together with them" and in "clouds" that the remnant have their experience now?
30. In what way, then, have the remnant been "caught away"?
31. How is it "in the air" that they meet the Lord to be ever with him?

until death, they will have a spiritual resurrection instantaneously at death in the flesh and they will be personally united with him "in the air". There they will reign with him for a thousand years, and not literally upon the earth in human form. Thus by a course of integrity and faithfulness to the end of their earthly work they are to be "evermore with the Lord".

[32] They are the blessed ones who do not need to sleep in death awaiting the *parousía* of the King, but to them the words written apply: "Blessed are the dead who die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; for their works follow with them." (Rev. 14:13, *Am. Stan. Ver.*) Thus we discern how everything agrees with the indication that Christ's sleeping joint-heirs were raised in the spring of 1918 after he was confirmed in Zion as the Chief Cornerstone, and that the living remnant do not precede the faithful sleeping ones in the matter of resurrection.

32. To whom, therefore, does Revelation 14:13 apply, and why?

HIS APPEARING AND REVELATION

THIS period of Messiah's presence or *parousía* is what Paul spoke of as "that day". It is the time of the appearing or manifestation of the present King, particularly so from A.D. 1918 onward when Christ Jesus, though rejected by Christendom, was shown to be the Chief Cornerstone chosen by the great Builder of the Kingdom, Jehovah God. Ever since then his witnesses have testified to that glorious fact seen in the light of Scripture and of fulfilled prophecy. In view of the coming Kingdom and manifestation of the King's presence, Paul was spurred on to preach and do the work of an evangelist, and he used those same two things as a reason to urge Timothy to follow his example. He says to him: "I do fully testify, then, before God, and the Lord Jesus Christ, who is about to judge living and dead at his manifestation and his reign—preach the word; . . . for I am already being poured out, and the time of my release hath arrived; the good strife I have striven, the course I have finished, the faith I have kept, henceforth there is laid up for me the crown of the righteousness that the Lord—the Righteous Judge—shall give to me in that day, and not only to me, but also to all those loving his manifestation." —2 Tim. 4:1, 2, 6-8, *Young*.

[2] True Christians do not consider the manifestation of the Lord Jesus Christ with dread, putting it afar off from their day. No, but they love it. They do not fear the judgment which the Lord begins at this time of his manifestation, from 1918 onward. They know it is a time of reward for them because they have tried to be faithful to the interests of his kingdom. They expect to receive the crown of righteousness from the righteous Judge, and that crown means the prize of being vindicated in the spirit as Christ Jesus was vindicated at his resurrection. It means they have been judged worthy of immortal life in the spirit, to live and reign with Christ for the thousand years of his rule over mankind in the new world. The apostle Paul expected to be one of the dead toward whom the Lord Jesus Christ would render a favorable judgment, raising him from the grave to heavenly life. By what Paul says he shows that, prior to the Lord's manifestation in 1918, faithful Christians were not rewarded as soon as they died by being taken to heaven, the Lord Jesus personally descending from heaven at the death of each such Christian to receive him to himself. On the contrary, all those dying before the manifestation of the Lord have had to wait in death with the apostle Paul until "that day". They looked forward to that day lovingly, hopeful of reward.

[3] At his kingdom and manifestation the righteous Judge judges not only the dead but also the living. Even a remnant of his anointed joint-heirs are left alive on earth until his *parousía* and its manifestation. So these come under judgment from and after 1918, because, says Peter, "the time has come for judgment to begin with the household of God." (1 Pet. 4:17, *Rev. Stan. Ver.*) Those judged with approval are taken or received into his favor and into his Theocratic organization; but the disapproved are left abandoned to coming destruction. In the final parable given in his prophecy on the sign of the world's end and of his *parousía* Jesus showed that others besides the living remnant were to be judged at the time of his kingdom and manifestation. These would be the people of the earthly nations. The Judge on his royal throne would separate them to opposite destinies, just as a shepherd separates his sheep from the goats with which they have been mingled. They would be judged by the way they treated the remnant, the King's spiritual brothers. The "sheep", separated to his right hand of approval, would enter into eternal life on earth in the new world. The "goats", separated to the King's left hand of condemnation, would be sent into the fiery destruction at the battle of Armageddon. The separation of the sheep and the goats is now under way among the peoples of all nations by reason of the Kingdom proclamation made by the King's remnant of brothers. Hence in this we have another indis-

1. What two things spurred Paul on and moved him to urge Timothy?
2. How have true Christians considered Christ's manifestation? Why?
3. Who are the living that are judged at his manifestation?

putable sign of the invisible presence of the Messiah. A full discussion of this sign of his *parousía* was published in *The Watchtower* in its issue of May 15, 1949; which, please, see.

4 Another class that comes in prominently for judgment at his manifestation or appearing is that religious organization whom the apostle Paul calls "the lawless one", "the son of destruction." Our consideration of the judgment of this organization of religious sin and lawlessness calls for a separate article at some later date. Here suffice it to say that such organization had not shown up in Paul's day. For that reason he assured the Christians at Thessalonica that Christ's *parousía* had not yet arrived nor the time for faithful Christians to be gathered to him in the Kingdom.

5 Paul said: "And we ask you, brethren, in regard to the presence of our Lord Jesus Christ, and of our gathering together unto him, that ye be not quickly shaken in mind, nor be troubled, neither through spirit, neither through word, neither through letters as through us, as that the day of the Christ hath arrived; let not any one deceive you in any manner, because—if the falling away may not come first, and the man of the sin be revealed—the son of the destruction, who is opposing and is raising himself up above all called God or worshipped, so that he in the sanctuary of God as God hath sat down, shewing himself off that he is God—the day doth not come."—2 Thess. 2:1-4, *Young; Rotherham.*

WHEN CHRIST IS REVEALED

6 In these columns* it has previously been proved that this so-called "man of sin" and "son of destruction" has been revealed. This only adds to the evidence that the royal *parousía* of our Lord is upon us and that the "day of the Christ hath arrived". The fact that we are in the time of the manifestation of his *parousía* betokens an early destruction for that abominable system of religious iniquity. We may be confident of this, for Paul says: "Then shall be revealed the Lawless One, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the manifestation of his presence." (2 Thess. 2:8, *Young; Rotherham; Diaglott*) The religious system of lawlessness was not destroyed at the beginning of Christ's manifestation in 1918 but has been permitted to stay until the battle of Armageddon. This is in order to test the integrity and faithfulness of the remnant and his "other sheep". At the beginning of Armageddon his manifestation will turn into a revelation of violent power against the "man of sin" system and it will be destroyed together with all others who refuse to line up with the glorious gospel of God's established kingdom.

7 So, for the consolation and strengthening of faithful Christians who endure trouble due to persecutions by the "man of sin" and his political and other worldly allies, Paul writes: "It is a righteous thing with God to give back to those troubling you—trouble, and to you who are troubled—rest with us [when?] in the revelation of the Lord Jesus from heaven, with messengers of his power, in flaming fire, giving vengeance to those not knowing God, and to those not obeying the good news of our Lord Jesus Christ; who shall suffer justice—destruction age-during—from the face of the Lord, and from the glory of his strength, when He may come to be glorified in his saints, and to be wondered at in all those believing." (2 Thess. 1:6-10, *Young*) In the battle of Armageddon, when the presence of the Son of man is revealed in that way, it will be as when fire and sulphur rained down from heaven upon Sodom and Gomorrah after Lot had gotten out.—Luke 17:28-30.

8 The Lord's "other sheep" will rejoice at this revelation of Christ's *parousía* against the wicked and will afterward enter into the real rest from trouble that the righteous new world brings. As for the remnant of Christ's anointed joint-heirs, his revelation means their entry into heavenly glory is near. Now their faith is being proved, but Peter reminds us of the purpose of it, saying: "That the proof of your faith—much more precious than of gold that is perishing, and through fire being approved—may be found to praise, and honour, and glory, in the revelation of Jesus Christ."—1 Pet. 1:7, *Young.*

MANIFESTATION OF BLESSED AND ONLY POTENTATE

9 Since we are living in the time of the manifestation of the presence of Jesus Christ as reigning King, what a spur we ought to get from this! It ought to spur us to flee from the love of money and the desire to be materially rich, and, instead, to pursue enduring righteousness, and to fight the good fight of faith and lay hold on the eternal life in the new world which is so near. Paul gave command to Timothy to follow that course, and said: "I charge thee, before God, who is making all things alive, and of Christ Jesus, who did testify before Pontius Pilate the right profession, that thou keep the command unspotted, unblameable, till the manifestation of our Lord Jesus Christ, which in His own times He shall shew—the blessed and only potentate, the King of the kings and Lord of the lords, who only is having immortality, dwelling in light unapproachable, whom

* See the articles "The Man of Sin" and "Stand Firm" in *The Watchtower* as of the dates September 15 and October 1, 1930, respectively.

4, 5. How did Paul assure Thessalonians Christ was not then present?
6. Why is destruction of the "man of sin" due soon? How?
7. What does Paul say to console us who suffer trouble by foes?
8. What will this revelation mean to the remnant and "other sheep"?
9. In what time do we live, and to what should this spur us?

no one of men did see, nor is able to see, to whom is honour and might age-during! Amen."—1 Tim. 6:13-16, *Young; Rotherham.**

[10] When testifying as Jehovah's witness before Pontius Pilate, Jesus confessed that his kingdom is no part of this world and does not originate with it. He did not then manifest himself as a potentate or mighty one with great authority, because the time for his kingdom had not yet come. So he bowed to God's will and let himself be impaled on a torture stake to die as in a powerless, helpless condition. The only thing testifying to his kingship was the charge posted over his head: "Jesus of Nazareth The King of the Jews." (John 18:36, 37; 19:11, 19) But Jehovah God raised him from the dead as an immortal spirit, "the brightness of his glory, and the express image of his person." From Paul's day till the time of Christ's manifestation in 1918 and the resurrection of his sleeping joint-heirs he was the only creature having the gift of immortality from Jehovah God. Because he dwells in unapproachable light for man, no man has seen him in his heavenly glory and no man can see him now in his royal presence or *parousía*. Happily for mankind it is invisible. But now, in his own due time, he manifests it.

[11] Down till A.D. 1914 men on earth have been potentates, or mighty ones of great authority, in this world. (Luke 1:52; Acts 8:27) But at the close of the Gentile times that year, the Almighty God Jehovah made Christ Jesus the only rightful potentate for rulership of our earth. He enthroned him as King on the heavenly Mount Zion, giving him glory and dominion that will not pass away and a kingdom that will not be destroyed. (Dan. 7:13, 14; Ps. 45:3) How happy is his position now in royal power! He is the best king and the best lord the earth will ever have in its existence, or, as the ancient way of saying it goes, "the King of the kings and Lord of the lords." As he now rides to the revelation of his presence in this capacity at the battle of Armageddon, he is pictured as having "upon the garment and upon his thigh the name written, 'King of kings, and Lord of lords' ". In this capacity he is bound to win the battle, vindicate Jehovah's sovereignty and destroy all his enemies among whom he has been ruling during his *parousía*. As Revelation 17:14 says: "These with the Lamb shall make war, and the Lamb shall overcome them, because Lord of lords he is, and King of kings, and those with him are called, and choice, and stedfast." (Rev. 19:16 and 17:14, *Young*) Then it will be manifest beyond dispute by any persons left surviving on earth that He is the "happy and only Potentate". All Armageddon survivors will hail him as such! His *parousía* will continue toward mankind during the thousand years of his reign over them. But that *parousía* will be in the new world, for at Armageddon this old world with all his enemies will have been wiped out for all time.

[12] Seeing that, by privilege, we are living in the time of his presence and that the full manifestation of it will take place shortly at Armageddon to the eternal glory of Jehovah God, let us watch that we conduct ourselves in this present evil world as those who have this blessed hope before us. May we faithfully keep what He has taught us about holding fast our integrity to Him. May we always remember that we are helped to do so by "awaiting the blessed hope of the appearance of the Glory of the great God and of our Saviour Christ Jesus".—Titus 2:13, *Moffatt; Rotherham.*

* The Syriac is closely related to the language Jesus spoke on earth. In the Syriac Peshitto Version of the Scriptures, made in the first half of the fifth century, the word *Aloha* meaning *God* was added to the text at 1 Timothy 6:14-16, but to whom *Aloha* is to be applied, whether to Jehovah God or to Jesus Christ, is disputed by translators.

The translation by J. W. Etheridge, M.A., of 1849, reads: "That thou keep (this) commandment without spot and without blemish, until the manifestation of our Lord Jeshu Meshiha, whom in his time will show Aloha the blessed and only Strong One, the King of kings, and Lord of lords; he who only is incorruptible, and (who) dwelleth in light which no man can approach; whom no man of men hath seen, nor is able to see: to him be honour and power for ever and ever. Amen."—*The Apostolical Acts and Epistles, from the Peschito, or Ancient Syriac,* by Etheridge, London, Eng., 1849.

The translation by James Murdock, D.D., of 1846, reads: "That thou keep the injunction, without stain, and without blemish, until the manifestation of our Lord Jesus the Messiah; which [or, whom, *margin*] God will, in due time make visible; [God] the blessed and only Potentate, the King of kings, and the Lord of lords; who only is incorruptible, and dwelleth in light to which no one can approach; and whom no man hath seen, or even can see: to him be glory and dominion for ever and ever. Amen." —*The Syriac New Testament—Murdock's Translation,* Boston, Mass., 1893.

However, the translation by George M. Lamsa, of 1940, reads: " . . . until the appearing of Our Lord Jesus Christ: who is to be revealed in his due time, blessed and all mighty God, the King of kings, and Lord of lords, who alone has immortality, dwelling in the light which no man can approach, and whom no man has seen, nor can see: to whom be honor and dominion for ever. . . . " —*The New Testament* According to the Eastern Text Translated from Original Aramaic Sources, by Lamsa, Philadelphia, Pa., 1940.

10. Whose manifestation is to be shown, and in what capacity?

11. How will he prove himself in that capacity?

12. How should we now conduct ourselves here, and helped by what?

FROM THE GUIANAS TO PUERTO RICO

LATE on the night of April 21 our Brothers Knorr and Henschel made the trip out to the Zandery airport in company with the Watchtower Society's Branch servant at Paramaribo, Surinam. The plane was about a half hour late in arriving from the south, but the time passed quickly. It is a short flight to Georgetown's airport, Atkinson Field, currently a United States Army base. So we reached British Guiana before midnight. Special permission

had to be obtained for entry into the airbase, but three of the brethren got such permission and they were on hand to greet us as we entered the airport buildings. We were delayed momentarily at the airport on account of inspections. The field is 26 miles from the city, and that meant we would have a long ride. We could see as we motored into the city that we had come to a sugar-producing country. We passed several sugar factory locations and many cane fields. At 1:30 a.m. we arrived at the missionary home and Branch office of the Society at Georgetown. This aroused the brethren, and all got up to greet us.

The convention began that morning with field service. Because of the changing tides it was necessary to have the discourse on baptism given at 12:30 p.m. and then at 1:00 p.m. the brethren left for the Sea Wall. There were 29 immersed in the Atlantic that day; another sign of progress.

All were looking forward to the public lecture on "It Is Later than You Think!" and they had gone forward with great advertising campaigns to let the people of Georgetown and other parts of the colony know that the Society's president, N. H. Knorr, would speak. In the railway stations through the country signs had been posted. Handbills, placards, signs and the radio were used to inform the people. Three different newspapers sent reporters to interview Brother Knorr, and consequently write-ups appeared thereafter. Saturday night Radio Station ZFY gave fifteen minutes for an interview. Brother Phillips propounded the questions and Brother Knorr answered. The questions dealt with points of special interest in British Guiana, such as the purpose of the assembly, the organization of the Society, the size of the organization, whether it had any political aspects, etc. One point was whether the work was favored by Communism. To this latter question the reply was given to show the unfavorable treatment accorded to Jehovah's witnesses in the Communistic countries and how no office of the Society could be opened in Russia. Offices in Yugoslavia, Rumania and Czechoslovakia had been closed. Many of Jehovah's witnesses have been sent to Siberia. Communism does not agree that God's kingdom is the only hope of the world. Many questions were asked relative to the expansion of the organization and there was good mention made of the public meeting, to which all were invited. It was later learned that this program had been heard by many people in Barbados and Trinidad, as well as British Guiana.

The Town Hall of Georgetown was engaged for the principal meetings of the assembly, and the largest audience there was 287 brethren. Knowing the Town Hall would be much too small to handle the public meeting, arrangements were made to get a theater; and the owner of the Astor Cinema gave that theater free of charge to the Society so that the public meeting might be held there in the afternoon of Sunday. At the public meeting there were 1,277 persons in attendance. They showed unusual interest in the discussion of the subject, "It Is Later than You Think!" In fact, that night 500 persons came to Town Hall to hear Brother Knorr again.

Of course, the local Catholic organization was not at all pleased with all the publicity and the fact that Jehovah's witnesses were having assemblies in Georgetown over the week-end, and much less did they like the announcement that there would be a public meeting. So Sunday morning the bishop of the Catholic Church told the congregation they must not attend this meeting at the Astor Cinema. But it appears that he merely helped to swell the attendance. On Monday following the meeting one of the brethren in business in the city was visited by a Catholic and he was told by this man that the public meeting was enjoyed very much. The brother asked if the bishop had not told him not to come to the public meeting, and the answer was that there was an announcement but it did not 'mean me, it only meant those who were not intelligent enough to determine between right and wrong'. It seems that today a lot of the Catholic people are doing their own thinking and are coming to the conclusion that the priests do not mean them. Many are starting to read the Bible, and when they do they will learn the truth.

While we were in Georgetown we were told that the Pan American Airways had changed their schedules. Brother Henschel and Brother Knorr were to be in Barbados on Tuesday, but now there would be no flights by Pan American until Wednesday. What to do? It was thought well for Brother Henschel to leave on Sunday morning by British West Indies Airways for Trinidad so he would be able to make sure of his being in Barbados to take care of the assembly and give the public talk, for it seemed certain that Brother Knorr would not be able to reach there on time. Brother Knorr had to remain for the Georgetown public meeting. And so Brother Henschel took leave of the brethren in British Guiana and traveled on to Trinidad, where he remained until Tuesday morning's flight on to Barbados with Peter Brown, one of the Gilead graduates stationed at Port of Spain. The two of them were prepared to take care of the entire assembly program allotted to Brother Knorr.

Brother Knorr remained in Georgetown, finishing the convention and taking care of one of Brother Henschel's talks, as well as his own. Monday and Tuesday were devoted to Branch work and missionary home problems in Georgetown. On Monday Brother Knorr received a cablegram from Brother Henschel telling him that reservations had been made for him on the flight from Trinidad to Barbados for Wednesday at 3 p.m. and if the Pan American plane would be on time it would be possible for Brother Knorr to get to Barbados after all.

Early Wednesday morning, April 27, he rose and prepared to leave Georgetown, hoping that the Pan American Airways plane would be on time. A taxi was provided by the airline for the long 26-mile ride to Atkinson Field. On the way over the bumpy road one of the tires went flat. The only thing to do was to transfer to another car. Fortunately there was another taxi following behind and the transfer was made. The question was, Would the plane be on time? When he reached the airport Brother Knorr inquired of the agent on duty and was glad to learn that the flight was according to schedule, so he would surely be able to arrive at Trinidad in time to make connections. Everything was going to work out fine. The longer stay in British Guiana had been profitable for the work there. Things were improving nicely in the colony, because when he had been there previously, three years before, there was a peak of 91 Kingdom publishers and now the numbers had grown to 188. New companies had been organized; the truth was spreading out into

the interior. Much remains to be done there, and the brethren are getting after it quickly.

Piarco Airport is situated 16 miles southeast of Port of Spain, Trinidad's principal city. There are a number of graduates of Gilead stationed at Port of Spain and San Juan and they had organized a group to fill a chartered bus. They were determined to spend the three hours between landing and departure with Brother Knorr. When Brother Knorr alighted from the plane he was greeted with songs. The time was spent quickly, talking to the missionaries and listening to their experiences, as well as eating an unusual picnic lunch that had been prepared and brought along.

BARBADOS

Then at 3:45 p.m. Brother Knorr boarded the BWIA plane and was soon on the way to Barbados. At that time he was supposed to be speaking to the convention assembled in the Steel Shed in Queen's Park, Bridgetown, but Brother Henschel was filling in. The plane landed at Seawell Airfield at five o'clock. The airfield is 11 miles from Bridgetown; so only two of the brethren met Brother Knorr. They had a car waiting, and so it was possible for him to reach Bridgetown by 6, in plenty of time for the public lecture scheduled for 8 p.m. That was good, for the brethren had been disappointed when they did not see Brother Knorr in their midst the first day of the assembly. They had long anticipated a visit from the Society's president and they were doing such a fine work of advertising for the public meeting. The public lecture was advertised throughout the island, for it is an area of only 166 square miles. The population is about 200,000, and there are nine companies of Jehovah's witnesses active among the people, some 300 publishers now. Handbills had been put out all over the island. Large banners were hung across the streets. Everyone knew about the visit of the president of the Society and his lecture.

By 7:30 p.m. on the 27th of April all of the seats in the Steel Shed were occupied. Already almost a thousand people were there. Fortunately, the sides of the Steel Shed are made of steel mesh or grillwork, and so it was just as easy for people outside of the Shed to see and hear as for those inside. The crowd continued to swell in numbers and while the lecture was given the ushers took the count. The people paid such close attention to the speaker that it was possible to get an accurate attendance figure. There were 3,000 present. This was the largest meeting of the entire trip. The brethren rejoiced in the good success as a result of their diligent efforts in advertising.

The assembly continued the next day. There was first a baptism talk and then 17 were immersed at the beach. There were 314 of the brethren who attended the final talk by Brother Knorr that morning; the largest attendance for any meeting, however, had been the afternoon before, when 375 attended. So it is certain that a great witness was given to the people of Barbados during the assembly. The work had been going well during recent years, the publishers doubling in number in three years. Four years before three graduates of Gilead had gone to Barbados to work with the few publishers who were then living there, and now a fine organization has grown up. The publishers are very enthusiastic and they have a good knowledge of the truth. The visit to Barbados was very enjoyable.

That afternoon we took leave of our kind host and headed toward Seawell Airfield. The island seemed so peaceful. We drove along the narrow, walled streets of the city toward the outskirts and the road widened as we went along. The huge trees shaded the road for several miles and then we came out into the open highway which traversed the fields of sugar cane. The island is heavily populated and we could always see houses. Occasionally our eyes fell upon the ruins of an old windmill. The water all around the island surged upon the beaches to make a remarkable fringe of pure white and sapphire. We passed many cyclists en route to the airfield, some of whom were brethren returning home or heading to the airfield to tell us good-bye. When we arrived at the airport we found a number of brethren waiting, but their numbers increased until there were more than thirty at the time of our departure. Among them were Brothers Chant and Evans, Gilead graduates who had come from Dominica to attend the assembly. We were flying southward to Trinidad at 5 o'clock. Before an hour passed we had seen the green island of Tobago and the mountainous north coast of Trinidad. It was growing dark as we landed at Piarco Airport. Some of our good friends were on hand there to drive us to the city.

TRINIDAD

On April 29 the district assembly for Jehovah's witnesses at Trinidad and Tobago opened at the Drill Hall in Port of Spain. That building is a place used by the military for the training of men. It is made of corrugated steel, principally, and the area is surrounded by a steel fence. Just outside of the Hall stands a huge mango tree that dropped fruit on the ground every day. There were 132 brethren who gathered that Friday morning to consider the field-service activities. The majority of the brethren went out into the field service, but there was a special meeting for a few in connection with difficulties of one of the companies. This meeting took up a lot of time, and it is hoped that the conditions will remain corrected. There were 343 who attended the Friday sessions, but by Saturday evening 600 brethren had gathered.

Sunday morning opened with a discussion of "Baptism" by Brother Talma, after which 19 men and 27 women were immersed in a little creek that the brethren had dammed up a few days before at a beautiful location out in the countryside.

On Sunday afternoon the convention generally was brought to a close with a discourse by Brother Knorr. The attendance during the final meeting was 1,050. Just before the end of that session the rain began to fall, and that rain had a discouraging effect upon the people of Port of Spain with regard to the public meeting. The public lecture had been widely advertised in the city and many had said they would be at Woodford Square that Sunday at 8 p.m. There were May Day celebrations and religious festivities at San Fernando to draw the people away and the possibilities of rain did not encourage people to attend.

The bandstand at Woodford Square was used by the speaker, but the audience had to sit or stand in the park during the discourse. By eight o'clock in the evening the skies were clear and the stars were shining brightly over Woodford Square, but it was reported it was raining in another part of the city. Nevertheless there were 2,800 persons who stood around the bandstand for more than an

hour listening attentively to the lecture. That was a good number, considering the circumstances. And the lecture had results too, for during the days following when waiting for a bus or standing on a corner one would often overhear people discussing the speech at Woodford Square.

It was interesting to note in the Port-of-Spain *Gazette* of May 12 that a "motion urging re-imposition of the ban against the Watch Tower publications on the grounds that they offended the religious beliefs of 'the great majority of the people' and that their contents were 'extremely apt to stir up bitter controversy and even lead to a breach of the peace', is to be moved . . . at the next Statutory Meeting of the Port-of-Spain City Council".

The account quotes from the motion: "This Council of the City of Port-of-Spain view this matter as one of serious import, and urge Government for a re-imposition of the ban on these publications." It remains to be seen whether the motion will be adopted by the city council.

Surely the politicians could not have fostered this scheme to reimpose the ban, because nothing has been said in Trinidad by Jehovah's witnesses about politics. They do not take part in politics, but they preach God's kingdom as the hope for the world. Evidently due to the splendid progress of the work in Trinidad the religious leaders are finding out that the people are reading their Bibles and the people have discovered that everything the clergy have been teaching is not in accord with the teachings of the Bible. Undoubtedly the religionists are putting the pressure on the politicians so as to keep the Bible truth from the people. They were successful during the war years in putting a ban on the importation of the Society's literature, but with the end of the war this ban was lifted. Now they are trying to think up other ideas, such as, that the contents of the Bible-study publications of the Watch Tower Society are "extremely apt to stir up bitter controversy and even lead to a breach of the peace". If it happens that there is a breach of the peace it won't be Jehovah's witnesses that will cause the difficulty, it will have to be the religionists or their agents. Jehovah's witnesses are peace-loving people and they have never started any mob action. But the history of the Roman Catholic Hierarchy's organization and some of the so-called "Protestant" organizations can produce ample evidence to show that religionists have instigated breaches of the peace and mob actions against minority groups because these have used the privileges of freedom of speech, freedom of worship and freedom of the press.

It will be interesting to see what the politicians will do under the influence of the clergy, and if they will be successful in having a fence put around the people the way Hitler did for his Nazi nation, as Mussolini did for his Fascist country, and as Communism has hung up an 'iron curtain' to keep out free thinking from the territory it dominates. But one thing is sure, and that is that there are thousands of people in Trinidad who love the truth and the Bible and who will continue to worship God in spirit and in truth as the Bible teaches, regardless of opposition, as long as they have life.

All Monday, May 2, was devoted to the problems of the missionary homes and the Branch office. The work in the British West Indies is moving along very nicely. The Branch office located at Port of Spain directs the work throughout all of the British islands in the West Indies, and graduates from Gilead have been sent to more than eight different islands to help with the work. Their progress is seen in the fact that the peak of publishers when Brother Knorr visited the Branch three years previous was 527 and now there are more than 1,100 publishers according to the latest report. The Lord is blessing the good work of the brethren in the West Indies. Although we did not have time to see the sights or points of interest in this land of the calypso and the hummingbird, with its mixture of races, nationalities and religions, we concluded our visit with a feeling of great satisfaction—the work of the Kingdom is going well and the brethren are of good spirit as they push the expansion campaign. Brother R. Newton, recently graduated from Gilead, was appointed as the new Branch servant for the British West Indies.

At 5 a.m. on Tuesday we got up. The brethren at the home gave us a fine send-off when we drove away to the airport in company with three brothers who kindly took us to Piarco. We were on our way to Puerto Rico. The big four-engine plane of Pan American Airways was delayed somewhere along the line and it arrived a half hour late; so we had a few extra minutes with the Trinidad brethren before departure. After take-off toward the west the captain swerved to the north, passing right over the city of Port of Spain and the home where we had enjoyed a few days. Then out over the Caribbean sea, with clouds and water as scenery, we flew.

PUERTO RICO

The next land we sighted was Puerto Rico, green and hilly. The ride was then bumpy, but it was over quickly. We arrived at the airport in San Juan, there to be greeted by a very happy delegation. There is a missionary home in Santurce, just outside of San Juan, and there were some of the missionaries and local publishers on hand. Although Brother Knorr had visited Puerto Rico before, he had not seen the new home in Santurce. It is a fine building and the location is quite convenient to the city.

Actually there are four missionary homes in Puerto Rico in four different cities, and these were scheduled for visits. The trip was started on Wednesday morning by automobile. As we left the coast we were pleasantly surprised by the great beauty of the island. The roadway wound its way through the hills to Cayey and then up and up to Aibonito, which is a summer mountain resort area. By the time we reached Aibonito we were convinced that the island of Puerto Rico is a very beautiful one. Sugar cane and other crops grow abundantly, whether the land be flat or mountainous. It looked very good. And we had not seen much of the island yet. We spent the afternoon and night with the two Gilead graduates stationed in Aibonito. They had arranged to have a meeting for the night, and it was good to see 30 publishers and people of good-will there. A few months ago there was no company, but now a company of zealous publishers was functioning.

The next morning we retraced our way to Cayey. The route from Cayey took us to the south coast and Guayama, the sugar country. The highway through the mountains was never straight. As we followed the twisting, sinuous route we saw some of the best scenery Puerto Rico has to offer, and it was truly wonderful. Many beautiful homes had been

built near the highway that clung to the sides of the mountains, but there were also many small homes scattered through the valleys we could see from our high drive. It would be quite a task to carry the Kingdom message to those places, we thought. But there were many towns and cities to be served, too. Guayama, with its thousands, had no publishers. The only way would be to establish a missionary home there.

We drove along the southern coastal highway to Ponce. It was irrigated land and the cane flourished there. Every few miles we passed a *central* (sugar mill) and occasionally a town. But Ponce is the second city of Puerto Rico and it has the second-largest company in the island. A few years ago some of the missionaries went there, and now they have 75 publishers in the company. We were glad to see the Gilead graduates stationed at Ponce and to hear of their experiences. They were now beginning to see the fruits of their labors of love. That night 85 persons gathered together at the Kingdom Hall. They were excited over the coming district assembly at San Juan, and they told us about the special bus they would ride to attend. The two graduates of Gilead who were accompanying us on the trip were quite surprised to see so many publishers and brethren in Ponce. It is necessary now to find a new Kingdom Hall, and a place was inspected that is right in the center of the city, which place will be suitable for the missionary home also.

We left Ponce at 7 in the morning of Friday, May 6, and traveled along the coast for a time, then through San German and over to Mayagüez, where we visited four missionaries who had recently arrived. They had been there for only six weeks, but they had some interesting experiences to tell. Already they were conducting some Bible studies with the people they had met. We had lunch at Mayagüez and then had to leave for Arecibo, where a meeting had been scheduled for the early afternoon. There was room in the car for two more, so two of the Gilead graduates accompanied us.

The meeting at Arecibo lasted for about an hour. It was held in their little Kingdom Hall. The 20 who were there just about filled all the seats. Most of them expected to attend the assembly in San Juan. At 4:30 we were on the way to San Juan to attend the opening sessions of the assembly that night. We arrived at the home in Santurce in good time.

The service meeting and ministry school programs put on that night in the Kingdom Hall of the San Juan company of Jehovah's witnesses were very good. During the discussion a chart was displayed to show how much expansion had occurred in Puerto Rico during the past eight years. The brethren were very happy over their increases and were delighted with the recent good increases, their new peaks. They felt sure it was only the start of real expansion in Puerto Rico. Brother Knorr recalled how they had had 53 publishers three years before, and now 227 were reporting.

There are some radio station operators in Puerto Rico who are very friendly toward the work and these provide free radio time each week for the programs the brethren prepare. One of these stations (WIAC) has a fine radio theater, and the manager offered the use of it free of charge for the Saturday and Sunday programs. It is a very modern hall, with air-conditioning, comfortable seats, and the best of sound equipment. By Saturday evening the attendance had grown to 260, and that just about filled the theater. It was then that the big surprise came. Brother Knorr released for the first time the Spanish edition of *"Let God Be True"*. Just what was needed, they said, for the home Bible studies was this new book. Great was the joy among the publishers in Puerto Rico that night.

Sunday morning the baptismal service was first. After a talk by A. Van Daalen explaining the matter of consecration and baptism, 39 persons were immersed in the sea. The morning program of talks took place at the radio theater.

In the afternoon there was a half-hour's discourse scheduled to precede the public lecture. It happened that May 8 was "Mother's Day", and that is one of the *big* days for the Puerto Ricans. Everyone tries to be with his mother that day. But that was the only Sunday that Brother Knorr would be in Puerto Rico and that was when the lecture must be held. So it had been widely advertised, and now all that could be done was to wait to see who would come. The popular Escambron Beach Club had been engaged for the public talk, "It Is Later than You Think!" Over 400 chairs had been arranged on the dance floor and the brethren were very happy to observe that 375 of these were occupied during the meeting. It was the largest attendance ever had at any public meetings they sponsored. The people listened very carefully as the facts about the last days of this old world were set out, and Brother R. V. Franz, the Branch servant, did a fine job of interpreting. After the meeting many copies of *"Let God Be True"* were placed with the people of good-will.

This brought the assembly to a conclusion. It had been greatly enjoyed by all who came. Then outside of the Escambron Beach Club we saw the brethren from Ponce preparing to return home. They were a happy lot and they waved good-bye to many of the brethren who were staying in the city, looking forward to the privilege of distributing the new book in Spanish to the people of Ponce.

That night in the missionary home 28 graduates of Gilead had assembled. The visiting brethren from the Virgin Islands and the Dominican Republic had enjoyed the meetings very much and they had many good experiences to relate. It was just like a continuation of the convention into the night.

Monday was set aside for work in the Branch office and talking to the missionaries. A few of the missionaries took leave on Monday and others went away Tuesday. Tuesday, May 10, came along quickly; it was time for us to go back to New York. We were told by Pan American Airways to be at the airport at 12:15 p.m., and those who wanted to see us off were thus informed. But when we arrived at the airport at noon we were informed that the plane from the south that we were to go on was going to be at least seven hours late. But there was a plane from Venezuela that might have room. It was due to depart at 4:15. There were more than twenty of us at the airport, and since the weather was warm it was decided to be best to return to the home until the company could ascertain if space would be available on the next flight. At 2:30 we were informed by telephone that there would be room for us on the next flight, and so we once more departed for the airport. Tickets were altered and everything was in order for the flight. The minutes remaining were passing quickly as we visited with

the group of brethren who had come to the airport. They had many greetings for friends and relatives in New York and we accepted the responsibility of delivering them. It was 4:30 when we left them and headed northward in the Constellation plane. The flight was a fast one, and so we reached LaGuardia Field, New York, at a few minutes past 11 p.m. Much to our surprise there were 50 brethren gathered at the airport to welcome us back home. This made our hearts glad. It had been a very busy ten weeks plus a few days.

On the way we had visited brethren in 14 different lands. We had seen 13 branches of the Society. Two new ones had been formed. We stopped at 21 missionary homes, as well as seeing brethren from 9 others. We talked with 204 of the Gilead graduates in their foreign assignments. They are really doing an excellent work. These lands under the jurisdiction of the 13 branches had a peak of 1,798 publishers in 1945, but in 1949 the peak is 5,772, or a 221 percent increase. This is because the Lord's rich blessing has been upon the efforts of the missionaries and the local brethren who are working together in unity for the honor of Jehovah's name. We give thanks that Jehovah so prospers His people in these days of gospel-preaching at the time of the end.

LETTER

"ON POLYGAMY"

May 2, 1949

Dear Brother:

Your letter of March 26 has had our thoughtful attention.

Our Circular of instructions advised Brother ——— that no polygamist could be rejected from meetings. That is, they could not be prevented from coming inside the Kingdom Hall and being personally present at meetings. They have as much right to do this as any stranger, whose social or marital position we do not know. But as for taking part in the meetings, that is a different matter. If Brother ——— or his fellow servants have prevented you from entering the Hall and being present at meetings in an orderly way, then they have exceeded the intent of the statement in our Circular. But if they refuse to recognize dissidents with any active part in the meetings and joint participation in the company field activities, then they are holding true to the sense of the Circular instructions.

You reason that if monogamy was the known and recognized standard among the apostolic Christians, then there would be no point in Paul's instructing that the overseer and the ministerial assistant in a company must be, if married, the husband of only one wife. By some, however, this is understood to mean that such company servants must have married only once, not being remarried after divorce or after being a widower by loss of a former wife. This thought is drawn from Paul's instruction that those 60-year-old widows should be put upon the list of those getting company support who have "been the wife of one man". (1 Tim. 5:9) Certainly polygamy on the part of women was not a permitted custom among those primitive Christians. Yet, to follow your reasoning, if monogamy was the accepted standard among them, there would be no point in Paul's making that requirement concerning widows. Since the company servants were commanded to be examples to the flock, then their standard of monogamy would be the standard of all the flock over whom they were the Lord's undershepherds.—1 Pet. 5:3.

What Jesus said at Matthew 5:31, 32 and 19:1-12 was not only against divorcing a woman for causes other than marital unfaithfulness. It was also against polygamy. When he said he was against divorce except for the one cause, because "from the beginning it was not so", then he was likewise against polygamy. Why? For "from the beginning it was not so", but God provided Adam with only ONE wife.

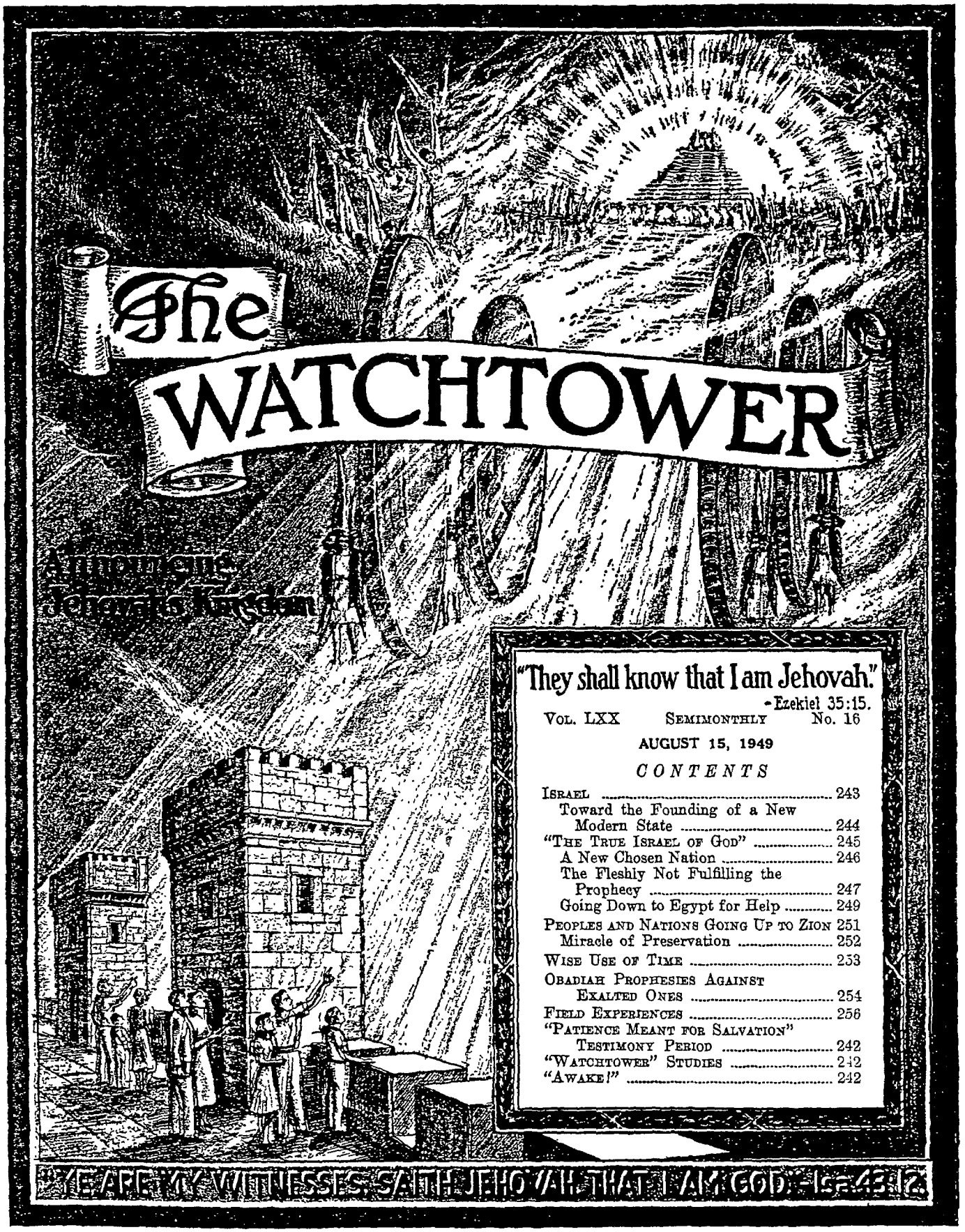
The Society did indeed say that it was not a command on our part for the polygamists to put away their excess wives. We do not attempt to dictate in the lives of any who profess to be Christians, but we must allow them the privileges of doing what they want to do. We will not force them. If they want to please the Lord God, we will not have to command them. They will be pleased to obey God of their own accord. But we do have the right to demand that those whom the Society recognizes as its representatives shall meet the qualifications set by the Lord God. Faithfulness to Him obliges us to do this.

In this matter we cannot be biased or influenced or guided by social standards in Africa or in America or anywhere else. We could not have a standard for Africa and another for America and still another for some other country. If we yield to polygamy in Africa and wink at it, then brethren over here in America could say, "Well, you allow polygamy over in Africa, and to be consistent you should allow it over here in America. The only thing not allowing for it here in America is that States laws are against polygamy; but why should the Society object if we do it secretly without the knowledge of the law?" No, but we must have one standard for all the earth and for all countries on the earth. And that is the Lord's set of requirements which apply equally and alike to all Christians of every race, color, or language. Only in this way do we keep from being double-minded and thus unstable in all our ways. (Jas. 1:8) Only by following the straight and narrow path can we be true to our God.

We appreciate all the work that you have put in in the field in years gone by. Certainly it would be a shame for you to lose all the spiritual treasure that this course has piled up for you. For this reason we think John's admonition most appropriate: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 8, 9) So, when you see other brethren lining up with the doctrine of Christ, why can't you do so also in the interest of peace? Instead of resisting, why not rest in the Lord God and show his spirit? It will make the right course ever so much easier for you, and will lead to your receiving a "full reward".

Faithfully yours in 'praising him yet more and more',

WATCH TOWER BIBLE AND TRACT SOCIETY



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

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AUGUST 15, 1949

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The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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ALL 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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"PATIENCE MEANT FOR SALVATION" TESTIMONY PERIOD

HERE is a special opportunity for all our *Watchtower* readers, a time to join with hundreds of thousands of others throughout all nations in telling to others the good news of God's kingdom that you have learned through the Scripture publications of the WATCHTOWER SOCIETY. This opportunity is the "Patience Meant for Salvation" Testimony Period during the entire month of August. Think how much patience God had to exercise until his gospel of salvation was accepted by you, and then know that your taking part in the telling of it out to others means not only making your salvation sure but also salvation to others who hear you and accept. This Testimony Period schedules as an offer to the people any bound book and any four booklets, on their contribution of 50c. That is a very inviting offer. Will you be presenting it? Many *Watchtower* readers will be taking up this salvation publicity work for the first time during August. Our services are available to help all such. Apply to us for what help you need, be it territory, references, supplies, or instructions. As this month closes the 1949 service year, we want a report from all taking part in this special Testimony, either directly or indirectly. We count on you.

"WATCHTOWER" STUDIES

Week of September 25: "The True Israel of God," ¶ 1-23 inclusive, *The Watchtower* August 15, 1949.

Week of October 2: "The True Israel of God," ¶ 24-33 inclusive, also "Peoples and Nations Going Up to Zion", ¶ 1-9 inclusive, *The Watchtower* August 15, 1949.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is $1, American money; individual copy, 5c; mailed anywhere.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXX AUGUST 15, 1949 No. 16

ISRAEL

"Peace and mercy be on all who will follow this rule, and on the true Israel of God."
—Gal. 6:16, An Amer. Trans.

JEHOVAH, by his angel, bestowed the name "Israel" upon Jacob, Abraham's grandson. "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."* Hence the name is understood by some to mean "prince with God". Others understand it to mean "striver, or wrestler, with God", because Jacob strove, not against God, but with God for His blessing.

[2] That was eighteen hundred years before our common or so-called "Christian" era. More than thirty-seven hundred years later, on May 14, 1948, a new republic was born over in Palestine. The Constitution proposed for the new political state says, under its "General Provisions": "Article 1: The name of the State is ISRAEL. Article 2: The State of Israel is a sovereign, independent, democratic republic." The state is now recognized under that name.

[3] In between the two foregoing events, or about the middle of the first century of the "Christian era", a natural-born Jew, a one-time member of the Pharisee sect, wrote to Jewish and Gentile Christians in the Roman province of Galatia and said: "Peace and mercy be on all who will follow this rule, and on the true Israel of God." (Gal. 6:16, *An Amer. Trans.*) Properly, the question comes up, Is the State of Israel, now in its second year of existence, and are all persons throughout the world who adhere to its state religion, the true Israel of God here mentioned? Do all these come under the blessing of "peace and mercy" that the above-quoted writer prayed for from Jehovah God? The questions are of such importance as to merit a thorough examination in the light of the divine Word, the Holy Scriptures. Then we shall know, from the only inspired source of information, what to expect respecting "the world's youngest democracy", as it has been called.

[4] The touchy matter of religion is involved here. But we dare not let religious prejudice or bias affect us in our decision. We will not do so if we let God's impartial Word and the facts of the situation guide us in judgment. What we want to learn is the truth, no matter how it hits us. By doing so it will result in a blessing to both the honest Jew and the honest non-Jew or Gentile. It will safeguard us from viewing the matter from the standpoint of so-called "Christendom". We have to agree with one prominent Jewish rabbi who died in New York city a few months back, who said: "For eighteen hundred years, certainly for most of that time Jews have not been given an opportunity to know what Christianity is! The very ignorance of the Jew regarding Jesus condemns not the Jew, but Christendom!" Why so? A statement from *The American Hebrew,* under date of September 3, 1948, may well answer why: "Two considerations must be borne in mind. To Christians of all denominations Jesus is the symbol of all that is pure and sacred . . . to Jews he is the symbol of cruelty, bitterness, persecution, blood and tears. That is the tragedy in Jewish-Christian relations. Jews do not hate Jesus, they fear him! He is associated in their minds from childhood with something ominous; crusaders slaughtering thousands of Jews in his name! The Inquisition and tortures in his name! Heresy hunting and expulsions; pogroms: yellow badges, 'Christ killers,' anti-Semitisms." The noted English historian and statesman of the nineteenth century, Thomas B. Macaulay, said: "The Jew is what we made him." By its large part in making the Jew what he is today, Christendom has certainly not followed the sermon on the mount delivered by Jesus nor the thirteenth chapter of 1 Corinthians on "Love" written by his apostle, Paul of Tarsus.

[5] Since Jerusalem was destroyed for the second time A.D. 70 and their last stronghold of Masada on the shores of the Dead sea fell to the Romans A.D. 73, the natural Jews have been dispossessed of the land of their forefathers. At that time, true to the prophecy that Jesus of Nazareth had given foretelling the destruction of Jerusalem, the Jews 'fell by the edge of the sword and were led away captive into all nations, while their holy city was trodden down by the Gentiles'. (Luke 21:24) This was just as Moses, too, had prophesied centuries earlier: "Ye shall be

* Genesis 32:29, *Hebrew Publishing Co. translation;* also 35:10.

plucked from off the land whither thou goest in to possess it. And Jehovah will scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone. And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but Jehovah will give thee there a trembling heart, and failing of eyes, and pining of soul; and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have no assurance of thy life. In the morning thou shalt say, Would it were even! And at even thou shalt say, Would it were morning! for the fear of thy heart which thou shalt fear, and for the sight of thine eyes which thou shalt see."—Deut. 28: 63-67, *Am. Stan. Ver.*

6 True, Moses and Jesus predicted such things, but that fact does not excuse Christendom and heathendom for perpetrating the crimes and injustices of which they have been guilty to this day against the persecuted Jew. The predicting of such things upon the dispersed Jews was no license for Catholic and Protestant religious organizations and others to commit such cruelties against the helpless people. No true follower and imitator of Jesus Christ, filled with God's spirit, has shared in such crimes. The witnesses of Jehovah condemn and protest against such things.

TOWARD THE FOUNDING OF A NEW MODERN STATE

7 Naturally, under such miseries, the Jew has longed for a place where he could dwell under his own government and be free from Gentile persecution and oppression. He remembered the free and independent government that his forefathers enjoyed in the land of Palestine, and his pious heart turned in that direction. Thus efforts were made to establish Jewish colonies in that land.

8 This colonizing effort was speeded up by organizing Zionism under the leadership of Theodor Herzl, editor of *The Jewish State,* in 1897. At the first Zionist Congress, held in Basel, Switzerland, that year, it was declared: "Zionism aims to create a publicly secured, legally assured home for the Jewish people in Palestine. In order to attain this object, the congress adopts the following means: (1) The promotion of the settlement in Palestine ... (4) The procuring of such government sanctions as are necessary for achieving the objects of Zionism." In 1914 World War I broke. The Jewish scientist, Dr. Chaim Weizmann, rendered valuable assistance to the British and Allied cause in the military prosecution of the war to Allied victory over the Teutonic powers, including Turkey. His assistance received recognition, and on November 2, 1917, as the capture of Jerusalem by British forces and the liberation of Palestine from the Turks drew near, the British Government issued the Balfour Declaration that His Majesty's Government approved of establishing a Jewish National Home in Palestine. On July 24, 1922, the Council of the League of Nations, treating Palestine as in need of a responsible government over it, appointed Great Britain as the mandatory power for administering Palestine until May 14, 1948. This mandate, of course, did not give Great Britain possession of Palestine to give it to Arab, to Jew, or to anyone else, at the end of the mandate.

9 World War II retarded the immigration of Jews into the land, but immigration efforts were renewed at the close of that fight, in which many Jewish youths took part and learned the arts of modern warfare. When the United Nations was organized in 1945 to take the place of the dead League of Nations, it continued to recognize the British mandate over Palestine. Thus it came about that at the end of the British mandate in 1948 there was a sizable population of Jews in certain areas of the land, well entrenched and determined to fight with carnal weapons to maintain their position in the land. When the British served notice of moving out at the conclusion of the mandate without giving the Jews any further semblance of protection against their enemies, the nationally minded Jews decided to establish their own political state and declare their independence. They did so, and on Friday, May 14, 1948, at 4 p.m. Palestine Time, David Ben-Gurion, chairman of the National Council and the first premier of the new state, declared the State of Israel during a simple but solemn ceremony held at the Museum of Art in Tel Aviv, the temporary capital. In the proclaiming of the new state its government appealed to the United Nations to "assist the Jewish people in the building of its state and to admit Israel into the family of nations".

10 The Jewish sabbath came at 6 p.m., and at midnight, or, more specifically, at 12: 01 a.m. Saturday, May 15, 1948, Britain's mandate over Palestine ran out. Israel's enemies at once began attacking. After an eleven-day battle the Israeli garrison in the old city of Jerusalem surrendered to Trans-Jordan Arab Legion troops on May 28, and thus the battered old city was cleared of all Jews. Despite this loss, the little Jewish state surprised the world with a plucky fight against an enemy fifty times its size, pushing back the foe and extending its own territories. In the eyes of many it showed its worthiness to exist as a nation, winning for itself international recognition, even from its enemies. In this way it survived to celebrate its first anniversary this past May 14. Following upon a national election in January, the first Assembly was formed on February 14,

1949, to draw up a constitution, and on February 17 at the new city of Jerusalem Dr. Chaim Weizmann, till then the provisional president, was elected Israel's first president, but after a long, stormy session of the Constituent Assembly. An interim constitution was also adopted. Jewish immigration continues from all parts of the world, going on at the rate of tens of thousands monthly.

"THE TRUE ISRAEL OF GOD"

WORLD events since A.D. 1914 are very significant. So, do the above-described political developments of the Jews signify they are the "true Israel of God"? Was their reoccupation of part of Palestine and their setting up of the State of Israel a proof of it from Jehovah God? Let us see.

[2] The faith of the Orthodox Jews is summed up in a creed which says, among other things: "I believe with a true and perfect faith (1) that God is the creator, governor and maker of all creatures, and that he hath wrought all things; . . . (12) that the Messiah is yet to come; and, although he retard his coming, yet 'I will wait for him till he come'; (13) that the dead shall be restored to life when it shall seem fit unto God, the Creator, whose name be blessed and memory celebrated without end. Amen." To this God the Orthodox Jews will attribute their recent successes in this world. Many religionists of Christendom will agree and will say: 'This is of God!' On this point a Manifesto, issued by eight prominent preachers of England in the latter part of war-year 1917, said: "First. That the present crisis points toward the close of the times of the Gentiles. . . . Fourth. That Israel will be restored to its land in unbelief, and be afterward converted by the appearance of Christ [the Messiah] on its behalf."* But many Jews in America and other parts of the earth are completely attached to the countries in which they live. They declare themselves Jews only as to religion, and they will be of mixed opinion as to whether Almighty God favored the political building of Israel. We are therefore obliged to turn to the prophecies and principles of the Word of Jehovah God in now examining the facts.

[3] There are many prophecies in the ancient Hebrew Scriptures that promised the return of the Israelites to their homeland after a period of its desolation and their exile in a foreign land. These are often quoted and applied to the natural Jews of today and to the literal land of Palestine over in the Near East. For example, the following are specially favored quotations which are interpreted to mean that, before Messiah comes and God's kingdom is set up, the natural Jews will be regathered to Palestine, though they are yet in unbelief toward the true Messiah or Christ:

[4] "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah." "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it." "And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more. And they shall know that I, Jehovah their God, am with them, and that they, the house of Israel, are my people, saith the Lord Jehovah. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah." —Ezek. 34: 12-15, 23, 24, 29-31, *Am. Stan. Ver.*

[5] To the present repopulating and rebuilding of various parts of Palestine by the natural Jews the following prophecy is also applied by various religionists:

[6] "Thus saith the Lord Jehovah to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about. . . . Surely the nations that are round about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be builded." "Thus saith the Lord Jeho-

* See *The Watchtower* in its issue of July 1, 1949, page 197.

1, 2. To whom do many attribute setting up the State of Israel?
3, 4. What prophecy is applied to regathering Jews to Palestine?
5, 6. What prophecy is applied to Jews' rebuilding of Palestine?

vah: I do not this for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye went. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land." "Thus saith the Lord Jehovah: For this, moreover, will I be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am Jehovah."—Ezek. 36: 4, 7-10, 22-24, 37, 38, *Am. Stan. Ver.*

[7] But the above-quoted and other like prophecies once had their fulfillment long ago upon natural Israel, or "Israel after the flesh". Those prophecies were uttered before the seventy years of desolation of Jerusalem and the land of Judah, from 607 B.C. to 537 B.C. So they were fulfilled, though in a miniature way, upon natural Israel when Jehovah God caused the mighty empire of Babylon to be overthrown and then caused King Cyrus the Persian conqueror to let a faithful remnant of the Jews return to Palestine to rebuild the temple of Jehovah at Jerusalem. Hence those prophecies have not gone without a literal fulfillment upon the ancient chosen people, the natural seed of Abraham. But the present-day establishment of the political state of Israel cannot be harmonized with sacred prophecy. It cannot be proved to be the second and final fulfillment of the restoration of God's people. Let us be courageous and honest enough to face and admit the facts regarding Israel after the flesh.

[8] In this connection we quote an International News Service (INS) dispatch dated Jerusalem, January 28, 1949. It reads:

"The Israeli Ministry of Justice studied a petition today asking that the trial of Jesus Christ almost 2,000 years ago be reviewed by Israel's high court of justice. The petition, submitted by an unnamed Dutch national, declared that the court has a 'moral duty' to review the 'mistrial', and 'exonerate' Christ from the charges which led to his crucifixion. The petition added that Israel's present government, descended from the Jewish state of 2,000 years ago, has the necessary 'jurisdiction' to review the case. Government sources said the petition will be considered at a high cabinet level before a decision is made. The carefully documented petition, running more than 30 pages, is based upon legalistic and formal arguments. It maintains that the 71-judge Sanhedrin court which condemned Christ was not qualified and it questions the jurisdiction of Pontius Pilate. The Israeli Supreme Court, which received the petition by registered mail from Holland, was asked not to reveal the appellant's identity until a date has been set for a hearing. The petitioner claims he is in possession of documents supporting his contentions. Legal circles in Tel Aviv believe that the petitioner is a noted jurist."

7. When were those prophecies fulfilled upon natural Israel?
8. What petition concerning Christ's trial has been submitted?

A NEW CHOSEN NATION

[9] What further has been done with the above petition has not yet been reported, but a few days before Jesus of Nazareth was impaled on a tree he said to the Jews at Jerusalem: "Behold, your house is left unto you desolate." Later that same day he predicted their house of worship (Herod's temple) and the city of Jerusalem would be destroyed and they would be dispersed among all nations. This Jesus is established as a true prophet of Jehovah by the faithful fulfillment of his words in Jerusalem's destruction by Roman legions A.D. 70. The dispersion of the Jews ever since proves that Jehovah God has cast them off from being his people *as a nation.* Were it not for a faithful remnant of natural Jews, they would all have been cast away. But this faithful remnant accepted Jesus of Nazareth as the Messiah, a natural descendant of King David and his legal Heir to the Davidic covenant for the Kingdom. On the day of Pentecost after his death and resurrection from the tomb this believing remnant of Jews were baptized with God's holy spirit from heaven, in fulfillment of the prophecy of Joel 2: 28, 29. On that occasion the devoted Jewish apostle, Simon Peter, declared that Jehovah God had confirmed Jesus as Messiah or Christ by raising him from the dead and exalting him to his own right hand in heaven, thus making Jesus Christ higher than King David, so making him David's Lord and so fulfilling Psalm 110: 1.

[10] There, as recorded at Acts 2: 1-42, God established a new chosen nation, a new Israel, an Israel after the spirit. The natural Jews who are today gathered in Palestine under their so-called "star of David" claim natural descent from Abraham. They insist, therefore, that they are by fleshly connections the "seed of Abraham". But fleshly descent does not prove and establish a people as Abraham's seed. What does so is one's having the faith of Abraham, by which faith righteousness with God is gained. The natural Jews regathered in Palestine are able to show circumcision in their flesh. But Jehovah God told those who would be his true people to circumcise their hearts. This circumcision of the heart is

9. What saved Israel from all being cast away as a nation?
10, 11. What new nation did God establish, justifying its members?

what proves a person a true Jew in God's sight. —Deut. 10:16; 30:6; Jer. 4:4.

[11] Righteousness was reckoned to Abraham before ever he was circumcised in the flesh. Likewise a faithful, believing person of any nation can be justified in God's sight without having circumcision in the flesh. Because of having a faith in God as Abraham had it, such an uncircumcised believer can be a true child of Abraham according to the spirit. Hence the Jewish-Christian writer Paul says to the followers of Jesus: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the 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; whose praise is not of men, but of God."—Rom. 2:28, 29; 4:3-12.

[12] It thus came about that, when only a remnant of the natural Jews recognized the fulfillment of the prophecies in Jesus Christ and accepted him as Jehovah's Messiah, the good news of salvation was carried to the uncircumcised Gentiles to afford them a chance to show faith in God like Abraham's and become children of Abraham. Many believed Jehovah and accepted his Messiah, the resurrected Jesus at God's right hand. Those that did so were justified for their faith and were anointed with God's spirit as his spiritual children. In this way they became part of God's new nation, his Israel after the spirit. These believing Gentiles were Jews or Judeans inwardly and they held fast to the Messiah of the tribe of Judah. They praised Jehovah God, for the name *Judah* means "praise", that is, praise to Jehovah.—Gen. 29:35, *Am. Stan. Ver.*

[13] That these believers in Jesus from both the natural Jews and the uncircumcised Gentiles make up the true Israel whom Jehovah now accepts and uses, the same Jewish-Christian writer shows. He says: "Why, even those who let themselves be circumcised do not observe the Law themselves! But they want you to let yourselves be circumcised so that they can boast of that physical fact about you! But I never want to boast of anything but the cross of our Lord Jesus Christ, on which the world has been crucified to me and I have been to the world. 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. 6:13-16, *An Amer. Trans.*

[14] This true Israel of God forms with Jesus Christ the seed or offspring of Abraham, in whom all families and nations of the earth are to be blessed. In this same letter this Jewish-Christian writer says: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. 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. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:8, 9, 16, 28, 29.

[15] In the light of that statement God is not dealing with two Israels today, a spiritual Israel and a fleshly Israel. He is dealing with the one "true Israel of God", the spiritual seed of Abraham. It is to this true Israel, particularly the remnant of it living on earth today, that Jehovah's promises concerning the restoration of his people have their major and final fulfillment.

THE FLESHLY NOT FULFILLING THE PROPHECY

[16] The Bible itself shows that the prophecies respecting restoration to their own land had a literal fulfillment upon fleshly Israel in the sixth century B.C. The circumstances surrounding that ancient restoration foreshadow and illustrate how the complete and final fulfillment of the prophecy takes place in our momentous day. Now do the circumstances and developments connected with the Jewish colonization of Palestine and setting up of the republic of Israel match those of the miniature fulfillment of the prophecies long ago? No! Back there Almighty God overthrew Israel's oppressor, wicked Babylon, and raised up Cyrus to promote the return of the Israelites to the land of Judah to rebuild the temple. But the British Empire, which held the mandate over Palestine, has not proved to be a modern Cyrus toward the natural Jews. The Zionist Jews themselves have complained long and loud that Britain did not live up to its own Balfour Declaration, and it gave no encouragement whatsoever to the creation of an independent Jewish state in Palestine. First on January 29, 1949, or eight months after the establishment of the State of Israel, Britain granted de facto recognition, thus being, not first, but thirty-third in line to recognize the new state.

[17] When the Jewish remnant returned from Babylon to Jerusalem in 537 B.C. to rebuild the temple of worship of Jehovah, the city and its realm had lain desolate for seventy years, without human inhabitant or domesticated beast. Jehovah's miraculous power kept things that way, and the faithful remnant moved into an uninhabited land. (Jer. 33:10, 12; 32:43; 26:9) But was such the case when the Jews began pushing the colonizing work in the nineteenth century, and particularly after the

12, 13. How did Gentiles become part of it, though uncircumcised?
14, 15. With which Israel does God deal, to bless all nations?
16. How do modern facts not match ancient fulfillment as to Cyrus?
17. How do facts not match ancient fulfillment as to desolation?

League of Nations confirmed the Palestine mandate in 1922? No! There was already a city centuries old standing on the site of ancient Jerusalem, with a Mohammedan mosque on the temple site. The land was already occupied, by the Arabs, true, sparsely in some places, but occupied just the same. Much of the land that was to be colonized the Jews were required to buy from these Arabs. What they have gained in addition since May 14, 1948, they have gained by force of carnal weapons in sanguinary warfare, and hundreds of thousands of inhabitants of the land felt obliged to flee and become refugees in neighboring lands of the Arab league. Where does all this match the prophecies and the historic pattern furnished us by the literal fulfillment of prophecy in a miniature way in the days of Cyrus king of Persia?

[18] As evidenced by the above-quoted Manifesto of Protestant preachers (page 245 ¶ 2), certain religionists of Christendom claim that the fleshly Jews would be restored to Palestine in unbelief and then would come the manifestation of Jesus Christ as their Messiah, by which the Jews would be converted en masse to him, and he would make them the ranking nation of the earth. But such private interpretations of prophecy do not match the prophecies nor the pattern set by the miniature fulfillment of them. When King Cyrus released the Jews from Babylon, the remnant of about 50,000 that volunteered to go back to Jerusalem in a body did not go back in unbelief. They left Babylon for a desolate land with ruined cities, why? Because they had faith in Jehovah and were devoted to his worship in obedience to his commandments. No, they did not go up in unbelief; they went up to build the temple of their God Jehovah and to restore his worship at the place where he had chosen to put his name. Shortly after arriving at the temple site they builded an altar to him and began offering sacrifices to him by legitimate priests of the family of Aaron. Seven months later, after winter was past, they began laying the temple foundation.—Ezra 1:1-8; 3:1-13.

[19] But fleshly Jews today returning to Palestine do not go there to rebuild the temple to Jehovah nor to revive His worship according to the Law, the Prophets and the Psalms. They go there with their traditional religion as contained in the Jewish Talmud and which nullifies the laws and commandments of God. So they do not take up their position in the land to magnify Jehovah's name and resume his pure worship free from Babylonish traditions of the religious fathers. The Mohammedan Mosque of Omar on the ancient temple site bars their rebuilding of a national house of worship there. Little good it would do them to rebuild one, for they have no certified priesthood, nor do they have any certified descendant of the royal line of David, the genealogical records of the Aaronic priests and of the descendants of King David having been destroyed in the national calamity of A.D. 70.

[20] They have no faith or belief in Jesus Christ, that he is Jehovah's verified "priest for ever after the order of Melchizedek", and that he is the One to build the temple: "Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." (Ps. 110:4; Zech. 6:12, 13, *Am. Stan. Ver.*) The temple this Priest-King builds is a "spiritual house", made not of material wood and stone, but of "living stones", the members of the "true Israel of God". (1 Pet. 2:4-10) For this mighty reason the natural Jews today in Jerusalem never could match the miniature fulfillment and thus bring about the major, final fulfillment of the prophecies. Moreover, Jesus once said to the woman at the well near Mount Gerizim: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—John 4:21, 23.

[21] Still, someone objects, could they not be gathered as they are, in unbelief, and then when Jesus appears again as the Messiah be converted to him as a nation? Jesus' words and action when on earth nineteen centuries ago are against the suggestion that the Jews regathered in Palestine will be given a special sign by him from heaven in order to convert them to him as Messiah. Their need for such a sign simply proves them to be the kind of generation their ancestors were in Jesus' day. When the Pharisees together with the Sadducees put him to the test by asking him to show them a sign from heaven to prove he was Messiah, Jesus refused and said: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah." That "sign of Jonah" is long past. It will not be repeated by Jesus. What was it? His resurrection from the dead: "for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 16:1-4 and 12:38-40, *Am. Stan. Ver.*

[22] Now, since the end of the "times of the Gentiles" A.D. 1914, the "sign of the Son of man in heaven" has appeared, but it is for the benefit, not of one

18, 19 How does Jewish unbelief not match the ancient fulfillment?

20 Why cannot the Jews fulfill the prophecy as to the temple?
21, 22. Why will they not be converted en masse to Jesus by a sign?

earthly nation, but of all nations, Jew and Gentile. This "sign" is the birth of God's kingdom with his Messiah on the heavenly throne. (Matt. 24:30; Rev. 12:1-5) World-wide witness has been given to this, but the mass of the natural Jews as well as of the Gentiles continue to ignore the world-wide testimony given to the "sign" by Jehovah's witnesses. Now is the time for conversion. When this witness to the Kingdom has been preached to all nations, Jew and Gentile, then the time comes for the King's power to be revealed by the universal war of Armageddon and it will be too late for conversion, either by individuals or by nations. That will be the "day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile". —Rom. 2:5, 6, 9; Rev. 16:14-16; 2 Thess. 1:7.

[23] Every development in connection with the newborn republic of Israel proves it was not established by God or with his help, nor will it be accepted of him as his chief nation in the coming new world of righteousness. When Jehovah God first established the Israelites in the Promised Land fifteen centuries before Christ, he organized them as a Theocracy according to the law of Moses. When the faithful, believing remnant returned from Babylon in the sixth century B.C. they also organized their nation according to that Theocratic law. Not so the political Zionists today, filled with political aims. They try to copy the Gentile nations of this world, as their forefathers did in the prophet Samuel's days when they demanded of him a visible human king, dissatisfied with having Jehovah as their true invisible King. So now they organize in worldly style and form themselves into a democracy. Just how far to admit certain parts and features of Jehovah's Theocratic law through Moses into the law of the State of Israel has become a painful and difficult problem. The government takes into its composition left-wingers and anti-clericals, and the Talmud of unscriptural religious traditions gets more recognition than Jehovah's pure Word and law. Yes, in trying to become one of the modern family of political nations the new state has to compromise.

GOING DOWN TO EGYPT FOR HELP

[24] Recognition? Yes, Israel has plenty of that from the vote-getting politicians and the nations of this world. But not from Jehovah God and his Messiah! Widespread approval by the religions and nations of this world is no evidence of divine approval. God's rule, stated by the Jewish-Christian writer James to the unfaithful ones, says: "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." (Jas. 4:4, *Am. Stan. Ver.*) Note how this world made friendly advances to Israel and how pleased Israel was to get them.

[25] The first to recognize the republic of Israel was President Truman of the United States, startling the political world with the promptness with which he did so. How did this come about and under what influence? Certainly not under the influence of Jehovah the God of ancient Israel. The very next Sunday, May 16, 1948, the nationally known commentator, Drew Pearson, broadcasting from Washington, D.C., over a nation-wide radio network, laid bare the following facts:

[26] No sooner was the new Jewish state proclaimed at Tel Aviv than the leaders of the Democratic political party of America got busy, such as Senator J. Howard McGrath, of Rhode Island, chairman of the Democratic National Committee, "boss" Edward J. Flynn of the Bronx, New York, and Frank Hague, then in his thirty-second and last year as mayor of Jersey City, New Jersey. All these men are religious adherents of the Vatican. These and others of their party at once wired or telephoned Truman, urging him to recognize the State of Israel. Truman owed Flynn and Hague something. At the presidential nominating convention of the Democratic party in 1944 at Chicago, Illinois, Flynn and Hague got together with two other Roman Catholics, Robert E. Hannegan, then national chairman of the Democratic party, and Edward J. Kelly, mayor of Chicago. To block the party's nomination of either Jas. F. Byrnes or Vice-President Henry A. Wallace for the next vice-presidency, the four said political potentates sat together and arranged to put over the successful nomination of then Senator Truman for office of vice-president of the United States. Roosevelt and Truman won in the national elections, and when Roosevelt died in 1945 Truman succeeded him to the presidency.

[27] 1948 was presidential election year. So, when McGrath, Flynn and Hague urged Truman to recognize Israel, Truman had to consider, not a Jewish vote, but the Roman Catholic vote by which he hoped to gain and by which he did gain re-election to the presidency in the coming fall. The Catholic politicians who urged him to the step had in mind the interests of the Vatican in Palestine, particularly the so-called "holy places" and educational institutions. Moreover, the Vatican was engaged in a war with Communism, and there was Soviet Russia to beat in recognizing Israel, almost her next-door neighbor.

[28] Now Israel had not yet requested the United States for recognition. So, to hasten the procedure,

23. How do state structure and law not meet God's requirements?
24, 25. By whom is Israel recognized? Why not in harmony with God?
26-28. How was United States recognition of Israel speeded up?

the White House at Washington got in touch with C. David Ginsburg, related to the Jewish Agency, and asked him to put in a request for recognition. He did so. Then President Truman made the following announcement: "This Government has been informed that a Jewish State has been proclaimed in Palestine and recognition has been requested by the provisional government thereof. The United States recognizes the provisional government as the de facto authority of the new state of Israel."

[29] Because Truman thus stole a march on them, the Russians gnashed their teeth and indulged in bitter accusations; and then, to go farther with recognition than the United States did, Soviet Russia by a note from its Foreign Minister Molotov granted, not de facto, but de jure recognition to Israel. Was the clean hand of Jehovah God in this? we ask. But Israel felt flattered at the recognitions from more than thirty nations that followed in the course of months and Israel felt her position in this world greatly strengthened. It accepted and depended upon the friendship of this world, but which is adulterous enmity in the sight of God.

[30] In this did Israel imitate the faithful little remnant that returned to Jerusalem in 537 B.C. and put its trust in Jehovah? Israel must be judged by its deeds in the light of God's commandments. Through Moses, at Deuteronomy 7:2, Jehovah said concerning leagues with Gentile nations: "When Jehovah thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them: thou shalt make no covenant with them." (*Am. Stan. Ver.*) By his angel he reminded them of this, saying: "I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars." (Judg. 2:1, 2) Ancient Egypt was a mighty military and commercial power, but Jehovah warned Israel not to look to that world power for help against enemies. Showing disapproval of going to this old world for help, he said to the Israelites: "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah!" (Isa. 31:1, *Am. Stan. Ver.;* 30:1, 2) But modern Israel has disregarded these divine counsels. The very afternoon that the new state was proclaimed its government appealed to the United Nations to "assist the Jewish people in the building of its state and to admit Israel into the family of nations". The next Sunday, May 16, 1948, it applied to the United Nations for membership. It also addressed itself to the United States for financial help.

29. What attitude did Israel take toward recognitions by nations?
30. From its start what counsels on leagues did Israel ignore?

[31] Before the United Nations admitted Israel, there were certain developments. During the fighting that went on in Palestine, the pope expressed concern over the so-called "holy" places. In his second encyclical on the subject, on April 15, 1949, Pope Pius XII made Israel recognize Roman Catholic power in the United Nations. How? Twenty-three Catholic nations are members of the United Nations. The pope appealed to the leaders of these to ask the Israeli government for guarantees on the centuries-old rights of the Catholic religion in Palestine and to do so before voting for Israel's admission. He also demanded international rule for Jerusalem.

[32] That same month Israel's president, Chaim Weizmann, visited the United States. He was obliged to pay court to the Roman Catholic Hierarchy. On April 26 he and A. S. Eban, Israel's representative at the U.N., attended an informal dinner at Cardinal Spellman's home in New York city and conferred on the question of free access to Jerusalem's "holy" places. On May 5 Eban told the U.N. Assembly's Ad Hoc Political Committee that Israel would agree to an international regime for Jerusalem which would concern itself with only the city's "holy" places, leaving secular matters to the Arab and Jewish authorities. That same day it leaked out who had arranged for President Weizmann's visit with Cardinal Spellman. As he left New York to return to Israel he told news reporters he had discussed Jerusalem with the cardinal. At whose instance? Why, that of a leading politician who is heavily indebted to the Vatican and the Roman Catholic vote. The interview with the cardinal, Dr. Weizmann declared, had been arranged "through the good offices of President Truman". He said "the talks had cleared the way for a settlement". Also a representative for the cardinal said that "there was a feeling that Israeli and Catholic views might have been brought closer together by the Weizmann-Spellman talks". (N.Y. *Times,* editorial section, May 8, 1949) Although Pope Pius XII claims to be vicar of Christ, Israel's recognition of the Vatican in these matters constitutes no fulfillment of Jesus' words to the Jews at Jerusalem: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord [Jehovah]." —Matt. 23:38, 39; Ps. 118:26, *Am. Stan. Ver.*

[33] At last, after repeated applications by the new republic, the General Assembly of the United Nations admitted Israel to membership on May 11, 1949, by a vote of 37 to 12, with nine members abstaining, including Britain the former mandatory power over Palestine. By this, Israel became fifty-ninth member of the United Nations and became in a complete

31, 32. How was Israel made to pay court to the Catholic Hierarchy?
33. How and with whom did Israel seal her doom to destruction?

sense a part of the family of nations of this world. The Bible shows the United Nations, successor to the dead League of Nations, to be the present form of the "abomination of desolation" foretold by both the prophet Daniel and Jesus Christ. Its appearance denotes that this world is now in its "time of the end" and that Jesus Christ is present in God's kingdom on the heavenly Mount Zion. (Dan. 11:31; 12:11; Matt. 24:15) That "abomination of desolation" sets itself up in antagonism to the reigning King Jesus Christ for world domination. It is therefore doomed to destruction at the approaching battle of Armageddon. Instead of recognizing Jehovah's King and saying, "Blessed be he that cometh in the name of Jehovah," the republic of Israel unites itself with His enemy and says, in effect: "We have no king but Caesar." By this the young republic caps the climax of proof that it is not the "true Israel of God". It seals its doom to destruction with the United Nations organization at the final war of Armageddon. Nineteen centuries ago the apostle Paul referred to the Jewish capital as "Jerusalem which now is, and is in bondage with her children". (Gal. 4:25) All the facts of today disclose that the earthly Jerusalem of our twentieth century is as much in bondage to this Babylonish world as Jerusalem of Paul's day was.

PEOPLES AND NATIONS GOING UP TO ZION

NOT in the republic of Israel and her Jerusalem do we find the fulfillment today of the prophecy: "Thus saith Jehovah of hosts: It shall yet come to pass, that there shall come peoples, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to entreat the favor of Jehovah, and to seek Jehovah of hosts: I will go also. Yea, many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the favor of Jehovah. Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." (Zech. 8:20-23, *Am. Stan. Ver.*) The earthly Jerusalem is not the one to which all nations are today going up to seek and worship Jehovah of hosts, but the worldly nations by dictating as to disposing of Jerusalem are the ones asking the Israeli republic to come to that city. So the prophecy must have a grander, higher fulfillment than one on the natural Jew and his earthly Jerusalem.

[2] Christ Jesus, the King now reigning upon the heavenly Mount Zion, is the great Jew or Praiser of Jehovah God. He and his consecrated followers, anointed with God's spirit, are the true Israel of God. To them the apostle Paul writes: "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, . . . and to Jesus the mediator of a new covenant." (Heb. 12:22-24, *Am. Stan. Ver.*) They are Jews inwardly having the circumcision of the heart, a spiritual thing. It is upon the remnant of this true Israel of God today that this prophecy of Zechariah as well as all other prophecies concerning restoration find fulfillment. Jehovah has taken them out of the nations as a "people for his name", and true to this name they have been acting as "Jehovah's witnesses". (Acts 15:14; Isa. 43:10, 12) During World War I, from 1914 to 1918, they came under great reproach and persecution as His witnesses, and religious enemies and political powers of this world conspired to suppress and destroy them. By forcible restraints upon their witness work they came into captivity to Great Babylon, the Devil's world organization. Centuries after ancient Babylon on the Euphrates river was overthrown, the last book of the Bible prophesied of the great antitypical Babylon and its oppressive operations against Jehovah's witnesses.—Rev. 14:8; 16:19; 17:5 to 18:21.

[3] Especially in the spring of 1918 that mighty organization desolated the earthly condition of Jehovah's witnesses symbolized by the ancient land of Judah, and they languished in a condition of exile from God's service and open public worship. But in 1919 Jehovah God, by his Greater Cyrus, Christ Jesus, released them from Babylonish exile and restraint. He restored them to their "land", their rightful condition on earth in his service. He restored them to service at his spiritual temple. Their restoration, the regathering of them to Jehovah's Theocratic organization, this, and not the return of natural Jews to Palestine, is a prominent part of the great "sign" that Jesus predicted would be evidence of his second presence and the end of this world. The remnant of the true Israel, Jehovah's witnesses, are the "elect" whom he said he would send forth his angels to gather together "from the four winds, from one end of heaven to the other".—Matt. 24:30, 31.

[4] Unlike the Jews of the republic of Israel, this anointed remnant have been gathered away from this world. They are clean from friendship and contamination with this world, its politics, its selfish commerce and its religion. They have obeyed God's command to the faithful remnant of ancient time: "Touch no unclean thing; go ye out of the midst of her

1. How is Zechariah 8:20-23 not being fulfilled on Jerusalem now?
2. Upon whom is it being fulfilled? After what experience by them?
3. How have they been restored? As a sign of what today?
4. How do they differ in course from the political Israelis?

[Babylon]; be ye clean, that bear the vessels of the LORD." (Isa. 52:11) Therefore since 1919 Jehovah has been pleased to use them as his restored witnesses.

5 For many years we have looked kindly upon the return of the Jews to Palestine, particularly from the publication of our article "Jewish Restoration" in the *Watchtower* issue of March, 1880. During all the years since then till 1932 Jehovah's witnesses have taken the view common in Christendom that the prophecies of restoration applied to the natural Jew and his return to the literal land of Palestine. By much literature specially meant for Jewish readers and distributed to them, and by many public lectures held on subjects of Jewish interest, Jehovah's witnesses have lovingly tried to help the natural Jews to see and accept the true Messiah, Jesus Christ. We are happy to say some Jews have responded, although comparatively few. We deny that in all this time we have been backed by Jewish bankers and Jewish organizations. In due time a concentrated study of Ezekiel's prophecy in the light of modern events was undertaken, and the Watch Tower Bible and Tract Society published a series of three books entitled "Vindication". In Book Two, published in 1932, *Vindication* discussed verse for verse Ezekiel's prophecies on restoration, and then, on pages 257, 258, it said the following:

6 "There was a partial fulfillment of this prophecy upon Palestine in the days of Ezekiel and Nehemiah. The complete fulfillment could not apply to the literal land of Palestine. The Jews were evicted from Palestine and 'their house left unto them desolate' because they rejected Christ Jesus, the beloved and anointed King of Jehovah. To this day the Jews have not repented of this wrongful act committed by their forefathers. Many of them have been returned to the land of Palestine, but they have been induced to go there because of selfishness and for sentimental reasons. During the long period elapsing from the time of their expulsion to the present day the Jews have not 'borne the shame of the heathen' for Jehovah's sake, nor for the name of Christ. During all this period of time, and particularly during the World War [No. 1], the true followers of Christ Jesus devoted to God, and to his kingdom, have been bearing the shame of the heathen and have been hated by all the nations for Christ's sake and for the sake of Jehovah's name. (Matt. 24:9; Mark 13:13) In contrast with this, during the World War [No. 1] the Jews received recognition of the heathen nations. In 1917 the Balfour Declaration, sponsored by the heathen governments of Satan's organization, came forth, recognized the Jews, and bestowed upon them great favors. In this the seventh world power [Britain-America] took the lead. Now Big Business and other wings of Satan's organization place the Jews alongside of and in the same category as the Gentiles. Heretofore even God's people have overlooked the fact that the affairs of God's kingdom with reference to the things of earth are of far greater importance than the rehabilitation of that little strip of land on the eastern side of the Mediterranean sea. The Jews have received more attention at their hands than they have really deserved. Therefore this prophecy must have its chief fulfillment upon the true people of God's kingdom which are now on the earth."

5. How did we for years look and act toward Jewish restoration?
6 How did *Vindication* Book Two correct matters in 1932?

MIRACLE OF PRESERVATION

7 How well the world developments since publication of the above statement in 1932 bear out its accuracy! This should only help to correct any wrong views we have had on the subject. It was once said: "Among the relics of antiquity that have come down to our day, there is no other object of so great interest as the Jewish people."* The preservation of the natural Jews from the days of Jacob has also frequently been held forth as a miracle of God. But the real miracle is the preservation of Jehovah's witnesses since the days of the first martyr Abel down to our day. That miracle receives emphasis in Jehovah's preservation of the "true Israel of God" as his people and witnesses during these past nineteen centuries since the days of Jesus. They, rather than the natural Jews who were blinded by the "god of this world", have been the main target of Satan the Devil. By all the powers and organizations of his wicked world he has tried to exterminate this spiritual Israel, these Christian witnesses of Jehovah the living and true God. By violence, force and intimidation his great organization, modern Babylon, took them into captivity and exile during World War I, but in 1919 Jehovah God acted for his own name's sake and delivered and restored them as His name-people.

8 It is time for all people of good-will, whether natural Jew or Gentile, to awake to this great spiritual truth, letting it act as a true, safe guide for conduct today. If the repatriated Jews in Palestine were there by God's will as the nucleus of the "new earth" of his righteous new world, then it would be the right thing for all people of good-will of all nations to take hold on the citizens of the Israeli republic and go up to their organization. But now we see that to go with them means to link up with the "abomination of desolation", the United Nations, and to doom ourselves to destruction with that abomination at the

* Page 243 of *Thy Kingdom Come*, published by our Society in 1891.

7. Toward whom has God performed a miracle of preservation? How?
8. Where and with whom must people of good-will go up today?

coming battle of Armageddon. It is the faithful remnant of Christ's anointed followers, "the true Israel of God," who are the inward Jews today that are going up to the heavenly Jerusalem, where Christ Jesus thrones as King for Jehovah. Despite all their persecutions from this world, the facts show that God is with them as his approved name-people and witnesses. They are completely devoted to God's kingdom, and not to the antagonistic United Nations. Therefore it is upon the skirts of these inward Jews of spiritual Israel that all men of good-will, 'ten men out of all languages of the nations,' should now take hold and say: "We will go with you; for we have heard that God is with you." That they may do so, the remnant of spiritual Israel will continue to 'preach this gospel of the Kingdom in all the world for a witness unto all nations'.

9 Let the people of good-will of all nations show faith in God like that of Abraham and let them go up with the spiritual remnant to His Theocratic organization. By manifesting such faith they show that they are more Jewish inwardly than the natural Jews who are regathered to Palestine in unbelief. They show themselves ahead of such fleshly Israelis in Abrahamic faith. Such faith in these consecrated people of good-will is more valid with God than the fleshly tie that natural Israelis have to Abraham of old. So let them associate themselves with the spiritual Israel and say also to other inhabitants of all the nations: "Let us go speedily to entreat the favor of Jehovah, and to seek Jehovah of hosts: I will go also." (Zech. 8:20-23, *Am. Stan. Ver.*) This will bring them into harmony with the living God through his King Jesus Christ. It will lead to their preservation through the battle of Armageddon and to life eternal in the new world under the everlasting Kingdom of righteousness.

9. How are they more acceptable to God than Israelis? To what end?

WISE USE OF TIME

JEHOVAH God can stop time dead in its tracks, as he did in Joshua's day when the sun stood still. He can turn it back, as he did in Hezekiah's time when causing the shadow on the sun dial to go backwards. But we cannot call time out in our living. We cannot turn time back to relive it if we have been wasteful of it. There is no second chance for Christians in the use of consecrated time. Nor can Christians expand their ministry by expanding their time. Jesus said, "Which of you, by being anxious, can prolong his life one moment?" (Matt. 6:27, *Diaglott*) So do not say, "I'll get busy next month or next year." There is no guarantee you will be here then. Do not gamble with time you may not have. And even if you have it, do not gamble with time that is not yours but which you have consecrated to God. Pay over now in full the time consecrated, without withholding an excessive pleasure tax.

Why do some who have consecrated their time to God fail to use it in gospel-preaching? Too young? Samuel started serving Jehovah God at the tabernacle full-time as soon as he was weaned. Too old? The apostle John must have been close to 100 years of age when he was finishing off his share of Bible-writing around A.D. 99. Too sick? Faithful Job, that man of integrity, served God while afflicted with the loathsome disease of black leprosy. Is any consecrated Christian today younger than the babe Samuel was when he started service at the tabernacle? Or older than 100 years of age? Or afflicted with something worse than black leprosy?

Others may object that they cannot speak well enough. That was what Moses once thought about himself; but how wrong he was is shown by some of the recorded speeches he made to the Israelites during the wilderness sojourn. Perhaps some feel timid and frightened at the prospect of witnessing publicly. The prophet Jeremiah had such misgivings but he was instructed by Jehovah to fear not the faces of the adversary and was assured that Jehovah God would put the words into his mouth. (Jer. 1:4-9, 17) His service record eloquently testifies that Jehovah God fulfilled that promise to the prophet. Does any consecrated Christian fear he will be unable to answer the questions propounded? Diligent study will make him able to apply the words of Psalm 119:98, 100 to himself: "Thy commands make me wiser than my foes; . . . I know more than these sages, for I carry out thy behests!"—*Moffatt.*

In Jesus' day some were too busy to serve Jehovah God and follow in the footsteps of Christ. Like some of those objectors, do any Christians today have a new farm, new oxen, a new wife, and because of the time consumed by these things say they have no time for the New World? The Bible classes such objections as excuses. If time is found for such pursuits as reading newspapers, shopping for temporal food, visiting, listening to radio, watching television and many other activities, certainly time should be available to use in Jehovah God's service. Christians should unload excuses. Carrying them around and scrapping with their conscience tires them more than would the gospel-preaching work.

One solution is to budget consecrated time. Jehovah God budgets time. He marked off the time of creative days as 7,000 years each, sets times and seasons, fixed the seven times of the Gentiles, and appointed a time for the final end. He instructs that there is a time to plant and to harvest, to kill and heal, weep and laugh, mourn and dance, speak and be silent, love and hate, to war and to be at peace. "To every thing there is a season, and a time to every purpose under the heaven," says Jehovah God's Word. The Almighty Creator has endless time, yet he budgets it, and no one makes him break his schedule. "Woe unto them that draw iniquity . . . that say, Let him [God] make speed, and hasten his work, that we may see it." (Isa. 5:18, 19) He does not get behind schedule, nor will he speed up His schedule for the strange work or strange act just to convince scoffing worldlings. When we make a time budget for service,

we should not break it to please worldlings, or other witnesses, or ourselves.

The Scriptures state that earthly masters give the dogs the crumbs from their table; however, some negligent ones who have consecrated themselves to God fail to give their Lord and Master even a few crumbs from their timetable. Greedily they consume all time upon themselves, with none left for God, though all of it is consecrated to him. They fail to pay their vows, and remind us of the empty clouds and blowing winds spoken of at Proverbs 25:14: "Clouds and wind that bring no rain—like him who promises what he never gives!"—*Moffatt.*

But a budget, faithfully followed, will insure the Christian of wise use of consecrated time. It will make the Christian fruitful regularly. Just as excess branches and twigs are trimmed off fruit trees so that there will be plenty of strength for fruit-bearing for the good branches left on, so the Christian can trim out the excesses and non-essentials from his time budget so that ample time will remain for strong activity and good fruitage in Kingdom ministry. Like the trees of Revelation 22 growing by the river of life, the Christian can bring forth fruit monthly the year round by redeeming time, by buying it off at the cost of non-essential things, by trimming off time-wasters.

The publisher of the Kingdom gospel should be aware that someone else wants to budget his time, namely, Satan the Devil. He will budget your time for himself, if you fail to budget it for Jehovah God. In fact, Satan has already done so in a subtle way if you are failing to put time in the field service. Recall how Pharaoh of Egypt budgeted the time of the captive Israelites, so much so that they had no time left to worship Jehovah God? "They did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, . . . [Pharaoh said] they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men." (Ex. 1:11; 5:8, 9) Thus Pharaoh did tie down the Israelite captives with burdensome work and rob them of time that should have been used in worshiping Jehovah God. So today Satan will steal the consecrated time of Christians, cause them to rob God if he can. He will slyly trespass on time in a thousand subtle ways if the Christian does not have a budget that posts his time with "No Trespassing" signs, "Satan, Keep Out!" "Hands Off Consecrated Time!"

Proverbs 18:9, according to Moffatt's translation, states: "A man slack at his work is as bad as a waster." Do not be a slacker. Do not slack up and waste consecrated time. Let time-wasting by-gones be by-gones, as is stated at 1 Peter 4:2, 3: "In God's will ye may live the still remaining time. For sufficient is the bygone time to have wrought out the will of the nations." (*Roth.*) Colossians 4:5, according to Weymouth, says, "Behave wisely in relation to the outside world, seizing your opportunities." This stands as a warning to Christians that they should not let relations with the outside world monopolize their time, but should seize opportunities of service and tie down their available time in a budget. Tie it fast so that its cords will not be snapped by yourselves or others. The remaining time till Armageddon lived according to God's will will not drag. Why, the Bible says that Jacob served for seven years for Rachel and they seemed to him as a few days, for the love he had for her. Because of the love that Christians have for God, seven years or two or three times seven years will seem only as a fast stream of pleasant days to us.

This old world has been weighed in the balances and found wanting. Its days are numbered. Even its hours are numbered, as Jesus stated that Jehovah God in heaven knew the hour that its final end would come. Hence the hours of Christians for the service of gospel-preaching are numbered with it. The Devil knows his time is short, and he has sense enough to use the time left to him as a wild, raging, roaring lion in a desperate endeavor to prove his side of the challenge. (Rev. 12:12; 1 Pet. 5:8) Certainly Christians should have as much sense as the Devil in the use of their time for its consecrated purpose, realizing that the time to preach is short and that they must use that time as zealously for good as Satan the Devil uses it for wickedness.

Do not be deceived. Do not expect God to stop the sun while you play, or turn it back in its course so that you can live over wasted time. Grab your time now. Seize it, wrest it violently from Satan's world, wrest it from selfish self if need be, tie it down, budget it, use in a wise way the time you have consecrated to God. Then when the time is no more for the work of gospel-preaching and the fateful hour of Armageddon strikes, the zealous Christian will be preserved unto life and endless blessings in Jehovah God's New World without end.

OBADIAH PROPHESIES AGAINST EXALTED ONES

SATAN was the first to exalt himself. "I will exalt my throne above the stars of God," he said in his heart, and covetously added, "I will be like the most High." Yet how he has fallen from heaven! how he will soon crash into the abyss of the grave! (Isa. 14:12-15; Rev. 20:1-3) His sly deception induced the first human pair to seek to exalt themselves as gods, but the result was a fall into sin and death. With them in their plunge into delinquency they took the entire human race. Moreover, in the degradation that followed human creatures did not learn of their errors in humility, did not learn from the hard knocks of experience, but took more and more bruising falls in the wake of pride and self-exaltation. To this very twentieth century experience has failed to teach men to avoid this snare; on the contrary, the heady and high-minded among men increase in these "last days". (2 Tim. 3:1, 4) Why, some arrogant few even match Satan's folly by exalting themselves above Jehovah God, pretending that they daily order God from his heavenly throne down to this earth to be sacrificed by them on a religious altar!

But not all men have tumbled into the snare that tripped foolish Satan to a fall. Not all of them have thought more highly of themselves than they ought. Among the many that exalt themselves and who will suffer abasement in time, there are a few that abase themselves and who will be exalted in due course by God. An arresting contrast from the past proves the point. Go back in time some six hundred years before the birth of Jesus. Jerusalem's fall to the king of

Babylon in 607 B.C. has taken place. Obadiah is proclaiming a message of doom against proud and haughty Edom, but Obadiah himself is in sharp contrast with the exalted Edomites.

Obadiah's name means "servant of Jah", and this mere beginning of information about the man is also the end. The Bible book bearing Obadiah's name, the shortest book in the Hebrew Scriptures, opens simply, "The vision of Obadiah." Nothing further concerning the man. When he was born, where, of what tribe, his station in life—none of these personal bits of information appear. From remote antiquity there is a multitude of opinions concerning the identity of Obadiah, but their very variety and wide discrepancy are the strongest proof of their worthlessness. Obadiah was writing no autobiography to converge attention upon himself. Beyond his identity as a servant of Jah, he saw himself of no consequence. He opened his prophecy with the words, "Thus saith the Lord God," and that vouched for its authenticity and lifted responsibility for it from human hands, though it was sounded through human lips. The identity of the human writer was not allowed to compete with the message: full focus of undivided mental powers upon the prophecy!

Tidings from Jehovah and an ambassador sent among the nations proclaimed: "Arise ye, and let us rise up against her in battle." Though Edom had puffed itself up big, God made it small; though it was inflated with pride, Jehovah called it despised. Its haughty spirit is challenged by these words from the Most High: "The pride of thy heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence, saith Jehovah."—Obadiah 1-4, *Am. Stan. Ver.*

The proud hearts of the Edomites had deceived them because of geography of their homeland. Stretching south from the Dead sea and rising up east of the Arabah is the wild and rugged range of Mount Seir, a jumbled mass of jagged rocks and crags, cliffs and serrated ridges. These mountain fastnesses of sandstone, limestone and porphyry jut up more than three thousand feet above the floor of the Arabah, and the narrow trails twisting their way among the precipitous cliffs make penetration of the country hazardous. Cradled in the highest crags like some huge eagle's nest was the capital city. It was called Sela and later Petra, both names meaning rock in Hebrew and Greek respectively. It lies in a natural hollow, surrounded by steep cliffs of rose-colored sandstone, is roughly a mile long and a half mile wide, with smaller valleys and canyons opening into it. Above it like a huge and silent sentinel towers Mount Hor. Part of the city was hewn out of solid rock. Entrances to it were through mountain passes and chasms. Little wonder the Edomites felt safe and secure in their high cliff dwellings!

But though their nearest neighbors were the eagles that screamed and circled among the crags and their close companions were the stars that seemed to hover just out of reach, Jehovah would see to it that the arrogant Edomites would be toppled from their perch. And not in just a sobering letdown for a lesson, not just a partial comedown to knock sense into haughty heads, no, but a nonstop crash dive to the bottom of the grave's pit! Thieves do not steal everything, and grape-gatherers leave some gleanings behind, but former confederates will hem in these Edomite descendants of Esau and rob them of all their hidden treasures. The wisdom of their wise men will perish, the understanding of the prudent will vanish, and the mighty military hosts will stand dismayed, all to the end that these self-exalted ones may be cut off by slaughter. —Obadiah 5-9.

But why? Just because they dwelt in the cliffs of the mountains? Just because they loved the highland haunts of the eagle? because they lived nearer the stars of heaven? No, of course not. These natural surroundings doubtless fed their vanity of invincibility, nourished their cocksureness, and made their myth of unconquerability grow. But Obadiah put the prophetic finger on their sin that would catch up to them and overwhelm them in destruction. He outlines their fate and the cause of it, at verses 10 to 15:

"For the violence done to your brother Jacob, shame shall cover you and you shall be cut off forever. On the day when you stood by, while aliens carried off his goods, and foreigners entered his gates, and cast lots upon Jerusalem, you, too, were as one of them. You should not have gloated over your brother, on the day of his adversity. You should not have rejoiced over the Judeans, on the day of their ruin. You should not have made a wide mouth, on the day of trouble. You should not have entered the gate of my people, on the day of their calamity. You should not have gloated over his misfortune, on the day of his calamity. You should not have put forth your hand upon his goods, on the day of his calamity. Nor should you have stood at the breach, to cut off his fugitives, nor have delivered up his refugees, on the day of his trouble. For the day of the LORD is near, upon all the nations. As you have done, it shall be done to you; your deed shall return upon your own head."—*An Amer. Trans.*

Fitting in the facts that support these charges, we can see the foundation for the destruction of the Edomites. They had descended from Esau, the Israelites from Jacob, and Esau and Jacob were twin brothers. Hence it is that violence done to the Israelites is spoken of as against "your brother Jacob". From the setting the violence here denounced seems to refer to the time of Jerusalem's fall to the Babylonians in 607 B.C. Not only did the Edomites stand by approvingly, but they urged on the conquerors in making the desolation complete: "The Edomites! remember against them, Eternal, that day of Jerusalem's fall, when 'Down with her! down with her!' Edomites cried, 'Raze her to the ground!'" (Ps. 137:7, *Moff.*) When the conquerors cast lots for the spoils of Jerusalem, the Edomites "were as one of them" and came in for a share of the booty and put forth their hand on part of the loot. Moreover, they blocked key roads and passes to cut off escapees and delivered fleeing Jews to the Chaldeans. The Edomites had forwarded the desolation against the Jews; upon their own heads would fall a desolation just as complete, and more permanent.

There would come a restoration for the Jews and a rebuilding for Jerusalem and Judah: "In mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. And they of the South shall possess the mount of Esau, and they of the

lowland the Philistines; and they shall possess the field of Ephraim, and the field of Samaria; and Benjamin shall possess Gilead. And the captives of this host of the children of Israel, that are among the Canaanites, shall possess even unto Zarephath; and the captives of Jerusalem, that are in Sepharad, shall possess the cities of the South. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be Jehovah's." (Obad. 17, 19-21, *Am. Stan. Ver.*) But no such restoration for Edom!—"For the house of Jacob shall be fire, and Joseph's house a flame, with Esau's house like straw to be kindled and consumed, till not a soul is left of Esau's house."—Obad. 18, *Moff.*

Obadiah's prophecy against Edom was fulfilled in miniature. Proof thereof is the capital city Petra, the supposedly impregnable stronghold cut out of a rocky cliff. Today it is an uninhabited relic of the distant past. Typical Edom has been cut off forever. Their extermination began with the invasion by Nebuchadnezzar's army, about five years after Jerusalem's fall. More than one hundred and fifty years later Malachi's prophecy refers to Edom's fall. (Mal. 1:2-5) Eventually Edom's foretold doom came to pass with such literalness that that nationality was lost forever. Not only did Jehovah announce this impending doom through Obadiah, but at about the same general time added to his voice the testimony of two other witnesses, namely, Jeremiah and Ezekiel.—Jer. 49:7-22; Lam. 4:21, 22; Ezek. 35:1-15.

The descendants of Esau lost the birthright to God's kingdom because of the little value Esau placed upon it. He thought more of his own body and its comfort, thought more of a mess of pottage than of the kingship. The Edomites thereafter followed in the footsteps of their forefather, placing no value upon God's kingdom, and jealous and envious of and violent toward those that did. Proudly, haughtily, they exalted themselves and looked down upon the Jews in scornful arrogance. But Jehovah abased them in time. So will it be with those who exalt themselves in this twentieth century, and particularly the arrogant religious leaders of Christendom. Like the Edomites, they had opportunity to stand for Jehovah's kingdom by Christ, but they do not wish to lose their personal identity and be known simply as servants of Jah. They crave attention, adulation, titles, exaltation, and jealously goad on persecutors of Jehovah's true witnesses. Though they exalt themselves as saints and gods, they will be abased as low down as the Edomites and Satan himself when they go down into the Gehenna of destruction at Armageddon!

FIELD EXPERIENCES

FRUITFULNESS DESPITE ADVERSITY IN PERU

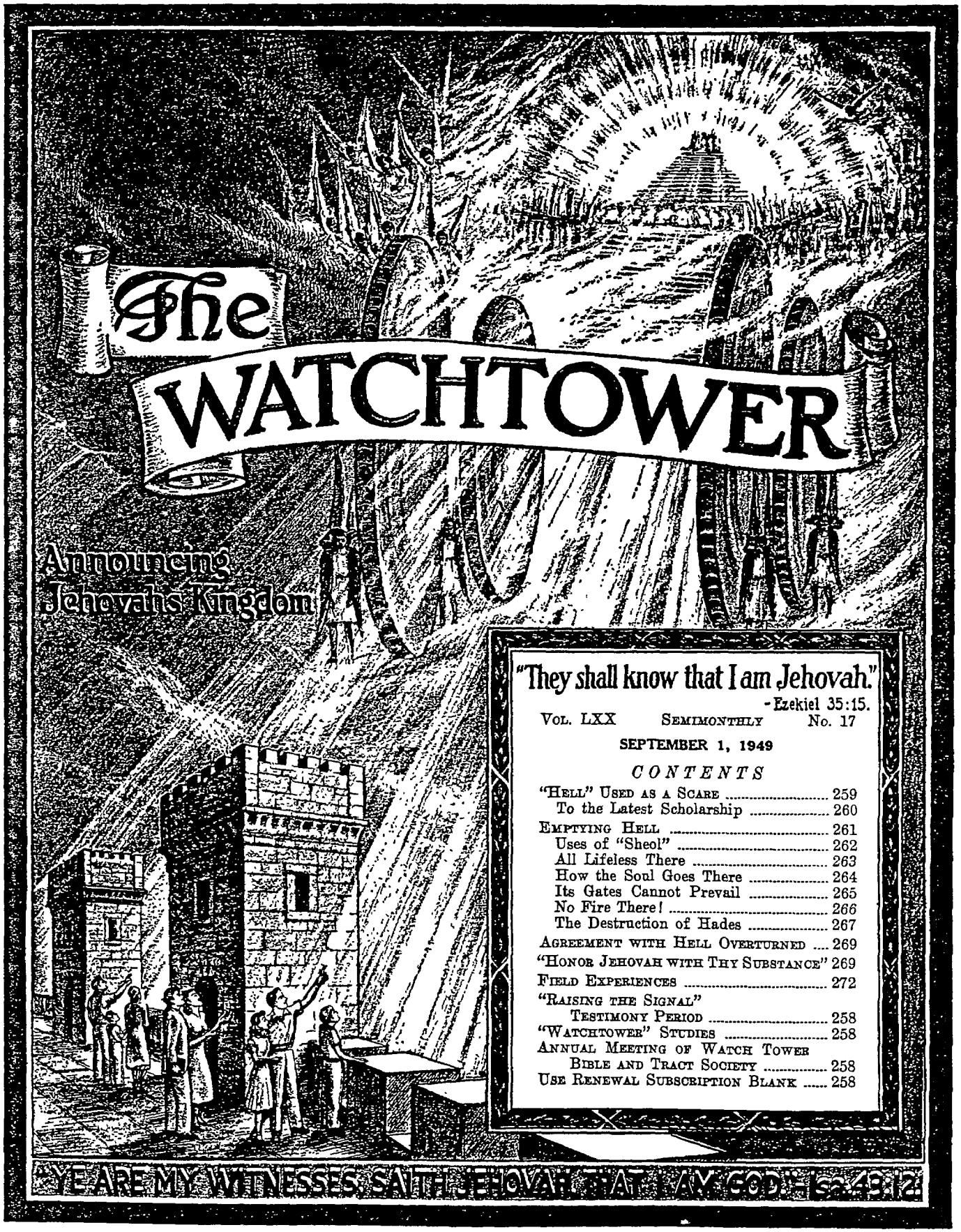
"For about two years I have studied with a young married woman, who, despite being practically barred from attending meetings or participating in active field service because of domestic opposition, has made rapid progress in the knowledge of the truth and understanding of Theocratic order. As a result of her diligence in witnessing to her friends a lady came one evening to the Kingdom Hall asking for me and holding in her hand the private card of the person with whom I had been studying. This lady requested that I conduct a study at her home for the benefit of herself and her family. This was done, and for some months this lady has been a regular publisher as well as her daughter, who also took her stand for The Theocracy. Now comes the first assembly in Lima and the Lord made it possible for my first student to attend. With tears in her eyes she sought advice as to whether or not the privilege of baptism was hers, since opposition in her home prevented her from doing public witnessing from door to door. Counsel was given, and imagine her joy on finding that her friend and her daughter were fellow candidates for baptism that glorious Sunday morning! Her cup of joy was truly full when informed also that day of the new provision of counting time in service, thus enabling her to be a regular publisher because of her zeal in witnessing to her friends and at every opportunity. In spite of adversity Jehovah gives the increase."

OVERCOMING HANDICAPS IN ARKANSAS

"My family and I have been deeply interested in the Society's work and literature for four or five years, but have never before been so situated that we could attend the regular studies, as we have during the past six or seven months. We now see and feel the necessity for each of us to do all we can in helping to publish the Kingdom message. I myself am physically handicapped and have to use crutches (a victim of polio), and I am unable to participate in group witnessing, house-to-house, street work, etc. So I try to get in my quota of field service hours through the medium of correspondence. I am enclosing herewith a quotation from part of a letter I received recently from a friend whom I've never met personally, but who seems to appreciate my efforts very much and is progressing wonderfully in learning the truth. She writes:

"'I have been reading your wonderful letters. I shall keep them always, for reference; also the books you sent. I appreciate them, and the book *"Equipped for Every Good Work"* is a treasure! I have discovered that I can get *The Watchtower* in our little shopping center; good people offer it to the passer-by, and it is nice to be able to do that. Your letters are an inspiration. You and your family have certainly found the way to successful living. As I told you before, I didn't find it after twenty-five years of devotion to church work and teaching. I guess what I taught was the lesson prepared and handed to me (anyone could do as much!), but to have a true, deep conviction and working, living knowledge of the Scriptures is another thing altogether. You have more than I have; however, if study and prayer and thought is of any benefit I will succeed yet. It seems like the ministers of the churches are taught to worry and confuse the people. There is little comfort and encouragement in the churches, the one place you would expect to find it.'

"I thought that the Society might be interested in hearing from one who, though handicapped, is helping to publish the news of the Kingdom, with at least a small degree of success."



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OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"RAISING THE SIGNAL" TESTIMONY PERIOD

The first of the Testimony Periods of the new service year is entitled "Raising the Signal", during October. We rejoice that God has disclosed that the Signal is his now reigning King Jesus Christ and that we can have a part in lifting up this glorious Signal by giving the widest publicity and greatest conspicuousness to him and his kingdom. We have the means to do it, and taking advantage of these means we shall, during October, offer all people on all occasions a year's subscription for the *Awake!* magazine, at the regular rate of $1.00. This 32-page uncensored magazine will aid many to see the truth. Here lies a blessed opportunity for our *Watchtower* readers. Let all of them join us in raising the Signal during this special Testimony Period. Our aid to do so is assured to all who may need it in the way of instructions, territory, supplies, and associates in the work. Drop us your request by card. At the end of October report what you have done, on our report form, that yours may be combined with the reports of all other Signal raisers for a world-wide total report.

"WATCHTOWER" STUDIES

Week of October 9: "Emptying Hell,"
¶ 1-19 inclusive, *The Watchtower* September 1, 1949.

Week of October 16: "Emptying Hell,"
¶ 20-35 inclusive, also "Agreement with Hell Overturned,"
¶ 1-3 inclusive, *The Watchtower* September 1, 1949.

ANNUAL MEETING
OF WATCH TOWER BIBLE AND TRACT SOCIETY

The Watch Tower Bible and Tract Society, a nonprofit Pennsylvania corporation, will hold the annual meeting of its members on Saturday, October 1, 1949, at 10:00 o'clock, forenoon, at the registered office of the Society, Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. Regular business of the corporation will be then transacted.

This announcement merely supplements the regular notices of the meeting, which are being mailed to the members together with proxy forms. Every member, whether attending the meeting in person or not, should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, by September 15, 1949.

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX SEPTEMBER 1, 1949 No. 17

"HELL" USED AS A SCARE

"And the sea gave up the dead that were in it, and death and hell gave up the dead that were in them; . . . And hell and death were cast into the pool of fire. This is the second death, the pool of fire."
—Apocalypse 20: 13, 14, Cath. Confrat.

JEHOVAH God will one sweet day completely destroy this thing called "hell". This great blessing for mankind he has turned over to his kingdom by his Messiah to accomplish. He will accomplish it, not by wiping out the place together with those in it, but by emptying the place of those in it. The first step toward emptying it he took nineteen centuries ago. That was when he brought one occupant back from the place. By this he showed he is able to free the place of all its occupants when his chosen time comes under his kingdom. Such an event may not be such a pleasant thing to contemplate for undertakers, business concerns that run burying grounds, religious clergymen who take a money fee for preaching a funeral sermon, or those who ask and accept "donations" for praying and performing religious rites for people there. It is, however, a great comfort and relief to persons who know the truth about "hell" and who believe in Jehovah's almighty power to perform his stated purpose respecting it. This removes a great deal of fear, both for ourselves and for others who concern us, and it calls forth our love toward Jehovah God.

[2] Our special interest was excited toward the place recently by the action of the leading religionist of Christendom, as reported world-wide in the news. This makes it a subject for public comment and discussion, no matter how high the religious leader may be reputed to be. In its edition of March 23, 1949, the New York *Sun* came forth with the bold headlines: "Pope Pius Urges Preaching of Hell to Save Mankind." Then, following the dateline "Vatican City, March 23", it quoted a dispatch by the Associated Press, which said, in part: "Pope Pius today urged the preaching of hell to recall men to God. Addressing Roman pastors in his annual Lenten audience, he said: 'It is sorrowful to see so many today—among them many Catholics—living as though their only aim is to form heaven on earth, without any thought of the beyond and of eternity. . . . Preaching of the first truths of faith . . . is more than ever urgent . . . and so is the preaching of hell. Without doubt, such a subject must be handled with dignity and wisdom. It is true that desire for heaven is a motive in itself more perfect than fear, but from that it does not follow that it is for all men the most effective means of holding them far from sin and converting them to God.'" The New York *Times* next day quoted from the same dispatch and said: "Pope Pius called today for . . . a greater emphasis on hell's fire preaching in the Church." Just how intensively Roman Catholic clergymen throughout the earth will carry out this exhortation, especially during the pope's "holy year" of 1950, remains to be seen. But if *they* are urged to preach it more emphatically, we can be excused for here taking up a candid discussion of this subject as vital to distressed mankind.

[3] Our discussion of this subject is not undertaken with any desire to join religionists in instilling in any people, Catholic, Protestant, Jewish, or otherwise, a morbid dread or fear of what may happen to them at the moment they die. Our object is to magnify the justice of God and also his great love by correcting the gross slander and misrepresentation that has been heaped upon him by Christendom. By this we can free honest people of their unfounded fears through a misunderstanding of God's purposes and provisions. This we can do only by setting forth the truth fearlessly and plainly, and that means according to God's own Word. "Thy word is truth," is what the Son of God said. It is written: "Hell is naked before him." So God knows what the place is and what is the condition of people there. (Job 26: 6, *Catholic Douay*) The apostle Paul stated the proper basis for investigation when he wrote: "But God is true; and every man a liar, as it is written, *That thou mayest be justified in thy words, and mayest overcome when thou art judged.*" (Rom. 3: 4, *Douay*) We let God be true, we recognize him as true, by letting him speak for himself and accepting his word as final, though all men and religions of this world be contrary to God's Word, the Holy Scriptures. In speaking contrary to what God's Word says men call attention to their high worldly learning and their lofty

titles, but in the end, which is very near, their religious traditions will be proved false, they will be exposed as liars, but Jehovah God will be vindicated as true.

TO THE LATEST SCHOLARSHIP

4 The first one on record to refer to our subject of investigation is Jacob at the time that the false report was brought to him that his beloved son Joseph had been devoured by a wild beast. We read: "And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning." A like expression was made some years later when his older sons wanted to take Joseph's young brother down to Egypt with them. Then Jacob said: "My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my gray hairs with sorrow to hell." (Gen. 37:35 and 42:38, *Douay*) The Catholic comment in the Murphy edition of the *Douay Version* on Jacob's words, "into hell," reads: "That is, into *limbo,* the place where the souls of the just were received before the death of our Redeemer. For allowing that the word *hell* sometimes is taken for the *grave,* it cannot be so taken in this place; since Jacob did not believe his son to be in the *grave,* (whom he supposed to be devoured by a wild beast,) and therefore could not mean to go down to him thither: but certainly meant the place of rest where he believed his soul to be."

5 How false this reasoning is shows up when we consider these points: When the prophet Jonah was in the belly of the big fish three days and three nights he prayed: "I cried out of the belly of hell." (Jonas 2:1-3, *Douay*) If Jonah in the fish's belly could be in hell, then how about Joseph in the belly of a wild animal? And if *hell* for Joseph did not mean the *grave* but meant some invisible place called "limbo" where Joseph's immaterial, disembodied soul was supposed to be, why, then, did Jacob say that his "gray hairs" would be brought down with sorrow to hell? How could his material hairs which were part of his body go down to a supposed spirit world called "limbo"? Also why should Jacob grieve and go down to limbo in sorrow if this meant meeting Joseph there in a Paradise condition of bliss and rest?

6 The bringing of a supposed "limbo" into the discussion in order to get out of a religious difficulty is therefore without proper grounds. If, as the Roman Catholic commentator admits, *hell* means the *grave* in one place, why should it not mean that in all other places? Those who dislike to have the "terrors of hell" removed from their religious doctrines will object to this suggestion. But a study of every case where the Bible uses the word that Jacob uttered proves it to mean one and the same thing, the common grave to which mankind in general go, gravedom. Those who have tried for over sixteen centuries to force mankind to join their religious systems by terrorizing them with God-defaming imaginations about the after-death state have failed to win mankind to God with a love for him expressed in keeping his commandments. Now it is time for these false religious teachers to step out of the way and let the truth be told, that people may lose their sickening dread of God and may learn to respect him for his righteousness and loving-kindness. "God is love." Fiendishness repels, but love attracts. We never need fear God's love will not win.

7 The language that Jacob spoke was ancient Hebrew, and the word he used to designate where he expected to join Joseph in death was "Sheol". This can be proved if we refer to the latest American Roman Catholic translation of the book of Genesis, a translation by distinguished members of the Catholic Biblical Association in America, in 1948. At Genesis 37:35 it transliterates the word *Sheol* from the Hebrew into English and reads: "Though all his sons and daughters tried to comfort him, he refused to be consoled, and said, 'I will go down mourning, to my son in Sheol.'" There are three other places in Genesis where Jacob and his sons used the word *Sheol.* This Catholic Confraternity Version does not there transliterate the word into English but puts upon *Sheol* an interpretation of its meaning by translating it *the grave,* as follows: "If any harm should befall him on the journey you must make, you would bring down my gray hairs with sorrow to *the grave.*" (Gen. 42:38) "If you take this one also from me, and some harm befalls him, you will bring down my gray hairs in sorrow to *the grave.*" (44:29) "And your servants will bring down the gray hairs of your servant, our father, in sorrow to *the grave.*" (44:31) The Roman Catholic rendering of the Hebrew word three times as *the grave* against one time as *Sheol* throws the weight of interpretation of "Sheol" over to the meaning of "the grave" in all cases.

8 In the inspired Hebrew Scriptures this word *Sheol* occurs 65 times. In all cases except two* the Catholic *Douay Version* renders it "hell". As the American Catholic Confraternity has issued only its translation of Genesis till now, we do not know how it will deal with *Sheol* in the rest of the Hebrew Scriptures. But we can turn to the latest Roman Catholic scholarship in other languages to see how it does. It is very enlightening to Catholics as well as Protestants and Jews to compare the translations of recognized Roman Catholic scholars of our century. In 1904 the Crampon translation of the entire

* At Job 17:16, where *pit* is used; and at Hosea 13:14, where *death* is used in the first of two occurrences of Sheol in the verse.

Bible from the original Hebrew and Greek appeared in the French tongue. It starts out by making Jacob and his sons say "the abode of the dead",* and in twelve cases down to and including Job 14:13 the Crampon translation renders it "the abode of the dead". But in all other 53 occurrences of the word, Crampon renders it *schéol,* to correspond with the Hebrew. What would any intelligent person conclude from this? Rightly just one thing, namely, that the Hebrew *Sheol* means "the abode of the dead", with no indication of pain or pleasure in that place.

[9] In 1942 an edition of the Spanish translation by Torres Amat was issued by Cardinal Copello of Buenos Aires, Argentina. In 41 cases this Spanish edition renders *Sheol* as "inferno";† and 16 times as "the grave"; and in the remaining 8 places as "sepulture, death; or, to die; or, the depth". But it makes quite an admission of what "inferno" really means, when this Torres Amat translation says right in the text of four verses "inferno *or grave*"‡ and in one verse "inferno or death".§ From this any person using his God-given reason would conclude that the inferno, which is understood to be hell, means simply the grave or the state of death. We have more recent confirmation of this. In 1944 the Spanish translation of the entire Bible by Nácar and Colunga, Roman Catholic clergymen, was published in Madrid, Spain. At Isaiah 28:18 this Nácar-Colunga translation shows what the original Hebrew word is by transliterating it as "Seol". In 3 other cases it renders it "inferno", but in 49 other cases "the grave"; and in the remaining 12 cases "abyss, the abode of the dead, Averno, or bosom". Only their religious traditions could have prevented these translators from translating the Hebrew word in all 65 instances either "Seol" or "the grave".

[10] Still later, in 1947, there was published in Madrid, Spain, the Spanish translation of the entire Bible by J. M. Bover, a Jesuit, and Dr. F. Cantera. This translation is more uniform, for it transliterates the Hebrew word 63 times as "seol", and the remaining two times* translates it as "infierno". At the place where "seol" occurs the first time (Gen. 37:35) it has a footnote on the word in explanation, namely, "region of the dead".† Except for those two verses, this Spanish Bover-Cantera translation corresponds with the *American Standard Version,* which in all 65 places transliterates *Sheol* from the Hebrew into the English, that the reader may attach just the one meaning to the word.

[11] By a comparison of all the foregoing Roman Catholic authorities, Douay, Catholic Confraternity, Crampon, Torres Amat-Copello, Nácar-Colunga, and Bover-Cantera, the proof is overwhelming and should be convincing that "hell" or "inferno" as translated from the Hebrew word *Sheol* means the common grave of mankind, gravedom. This explains why we find many cases‡ where one translation or more will use "Sheol" whereas another or the others will use "inferno" and "grave", "death," or "abode of the dead". But when Roman Catholic clergymen obey the pope's mandate and preach about "hell", will they point out facts like these to the Catholic population? No! but they will continue using the untruths about "hell" as a scare to make "good Catholics" or more Catholics.

* *Le sejour des morts,* in French.

† *Infierno,* in Spanish.

‡ *Infierno o sepulcro* (Spanish), at Pss. 29:4; 114:3; Ezek. 31:15; 32:27. Psalms 30:3 and 116:3 in the *King James Version* in English.

§ *Infierno o . . . la muerte* (Spanish), at Ps. 88:49. But Psalm 89:48 in the English *King James Version.*

* Pss. 48:16 and 54:16. But Psalms 49:15 and 55:15 in the *King James Version.*

† *Región de los muertos,* in Spanish.

‡ Job 24:19; Psalms 6:6; 9:18; 17:6; 29:4; 48:15; 54:16; 88:49; 114:3; Proverbs 5:5; 7:27; 15:11, 24; 23:14; 27:20; 30:16; Canticles 8:6; Isaiah 5:14, etc. According to the *Douay Version.*

EMPTYING HELL

THE Hebrews who used the word *Sheol* in the Bible account knew what they meant by it. Their language discloses that they attached no thought of pain or pleasure to the place meant. In fact, they excluded all sensation and activity from it. They always associated it with death and the dead, not life and the living. The very meaning of the word in the original Hebrew tongue shows that *Sheol* signifies gravedom or the death condition of mankind. *Sheol* means literally either "resting-place" or "hollow place". Both meanings well describe the grave, for it is generally a place hollowed out in the ground to receive the corpse; and Job 3:17 says: "There the wicked cease from troubling; and there the weary be at rest."

[2] The earliest translation of the Scriptures, from Hebrew into Greek, was known as the *Septuagint,* and for *Sheol* this translation used the Greek word "Hades". The simple literal meaning of "Hades" is "the unseen place". The dead buried in the grave are in the unseen place or state. Hades is the word used by Jesus' disciples in the Christian Greek Scriptures generally known as "The New Testament". In course of time the Holy Scriptures were translated into Latin, and in it *Sheol* was translated by the Latin word "infernus". Its literal meaning is "the lower

1. What did Hebrew Bible writers understand Sheol rightly to be?

2. How did Greeks, Latins, English and Germans render *Sheol?*

place, or, that which lies beneath, or, the underground". That is where the dead in the graves are. When William Tyndale made his translation into English from 1525 to 1536, he used the word "hell", and the later English translators have followed his example until recent times. Tyndale translated the Scriptures into the English of over four hundred years ago. To quote him, at Matthew 11:23: "And thou Capernaum which art lift vp vnto heven, shalt be brought doune to hell." We must remember, therefore, that "hell" is an old English word. It is derived from the Anglo-Saxon word *helan,* which meant "to conceal". When Germans of four hundred years ago made Scripture translations they used the word *Hoelle,* which corresponds very closely with the German word "Hoehle", meaning "a hollow". So it is seen that in all these translations as well as in the original languages of the Bible the words used described the common grave of mankind, and in themselves the words included no thought of torment or pleasure, no sensation or consciousness whatever.

USES OF "SHEOL"

[3] The men of the Bible, correctly understanding what it was, spoke of it as a place in which to hide. Hence we hear Job, in his afflictions at the Devil's hands, crying out to God: "Who will grant me this, that thou mayest protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?" (Job 14:13, *Douay*) Now, if the Devil were down in hell, where he is usually pictured as being, Job would hardly pray to be hid there, when he was already suffering frightfully from the Devil. But knowing Sheol to be the grave, Job could reasonably pray to be let die and go there according to God's will. Concerning the wicked who try to escape divine wrath Jehovah God says: "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." (Amos 9:2) Religionists usually say that hell is the opposite of heaven, but surely God was not saying that the wicked would try to climb up to heaven where He and the angels are, just to get away from him. If Sheol were a place with a compartment of fiery torment for the wicked, such persons would hardly want to hide themselves there. It would be like leaping from the frying pan into the fire.

[4] The Bible speaks of the good and the bad alike as going to Sheol. Because of this the religionists with their heathenish ideas about the destiny of the two classes teach that Sheol is divided into two compartments in general, a place for the good, which they unscripturally call "limbo" or "Paradise", and a place for the bad, to which they misapply the word "Gehenna", a fiery place. One fact they ignore: that God's Word shows that ALL mankind born from Adam are imperfect and sinful in God's sight and hence ALL are condemned before him. "The wages of sin is death," and ALL are paying those wages. For that reason ALL go to the same place at death. "For all have sinned, and come short of the glory of God." (Rom. 6:23; 3:23) Before Jesus Christ died as a ransom sacrifice and was resurrected and ascended to heaven with the value of his sacrificial offering, no justification through faith in his lifeblood was possible for any man. There was no injustice, then, if ALL those dying before Christ's ascension to heaven went to one and the same place, Sheol, the common grave. Then all could be redeemed from the same place by the one sacrifice of the Messiah.

[5] When did Sheol (or "hell", as it is translated) come into existence? As far as the record shows, it began to exist when the first witness of Jehovah God, namely, Abel, was killed by his brother Cain and his blood cried to God from the ground. Whether Cain buried Abel's corpse we do not know. (Gen. 4:8-11) Nonetheless, his corpse, in crumbling and returning to the dust of which mankind is made, would go to the Bible hell or Sheol. It was not Abel crying to God from some unscriptural place called "limbo" or "Paradise" that called God's attention to the murder. Paradise was then still on the earth, and cherubim and the flaming revolving sword were still at the east of Paradise to prevent man from re-entering and finding the tree of life there and living forever. (Gen. 3:24; 4:16) It was Abel's blood, which the ground had opened its mouth to receive, that called for divine vengeance. From then on all men and women who have died or been killed and who come under the provisions of Messiah's ransom sacrifice have gone to the same place as Abel, to Sheol. (Eccl. 3:19-21) The patriarch Jacob did not think that his beloved son Joseph had been wicked so as to make his father grieve at the thought that Joseph had gone to Sheol where his father in his gray old age would join him. —Gen. 37:35; 42:38; 44:29, 31.

[6] It is very apparent, therefore, that Sheol or "hell" was not created by Jehovah God as a realm in which the Devil should preside, for even those faithful to the Most High God go there at death. This temporary abode of the dead has claimed billions. It will continue to claim many more of mankind until this old world of Satan the Devil is destroyed at Armageddon and God's Son Jesus Christ begins his reign of a thousand years. Till then Sheol will be greedy and never be satisfied. "Hell and destruction are never filled." "There are three things that never are satisfied, and the fourth never saith: It is enough. Hell, and the mouth of the womb, and the earth which

3. How is hell spoken of as a place in which to hide, and why?
4. How do religionists divide up hell? What fact do they ignore?
5. When did hell come into existence? Since then who go there?
6. Why is Sheol spoken of as never satisfied, as enlarged and deep?

is not satisfied with water: and the fire never saith: It is enough." (Prov. 27:20; 30:15, 16, *Douay*) Because so many were dying from famine and thirst, the prophet said: "Therefore hath hell enlarged her soul, and opened her mouth without any bounds." (Isa. 5:14, *Douay*) Because it contains so many and can contain still more, it is spoken of as very deep. Its desire for victims is like a selfish man's desire. —Job 11:8; Hab. 2:5.

ALL LIFELESS THERE

7 The religious instructors of Christendom have adopted the pagan philosophies regarding the human soul. For this reason they have wrested the Scriptures to teach that hell is in two sections, one of pleasantness for the righteous and the other of fiendish torment for the unrighteous. On this basis they are renewing their attempt, at the Vatican's instructions, to frighten men into the religious systems by misrepresenting God and preaching terrifying untruths about the place and the state of those who die. In all this they resort to the pagan doctrine of the immortality of the human soul. If our soul is immortal, then, they reason, it must be alive in hell. And if both the good and the bad go to hell, it would be unjust for both classes to have the same experience there, and so they reason there must be a limbo or place of rest and of bliss for the good and a place of torture for the bad there.

8 For instance, the Revised Edition of the Baltimore Catechism No. 3 published by the Catholic Confraternity on April 21, 1949, at Paterson, New Jersey, undertakes to answer its catechism questions for the "modern world". In answer to question 95, "What do we mean when we say in the Apostles' Creed that Christ descended into hell?" it says: "We mean that, after He died, the soul of Christ descended into a place or state of rest, called limbo, where the souls of the just were waiting for Him. (a) Heaven had been closed by the sin of Adam. The just among the dead could not enter heaven until Christ satisfied for man's sin and repaired its injuries. They awaited their redemption in limbo."

9 In answering question 185, "Who are punished in hell?" the same catechism says: "Those are punished in hell who die in mortal sin; they are deprived of the vision of God and suffer dreadful torments, especially that of fire, for all eternity. (a) The souls in hell are beyond all help. . . . They are doomed to the company of the devils for all eternity."

10 Here we see the error into which the religionists have fallen for accepting the pagan doctrine of the inherent immortality of the human soul and for rejecting God's plain statement: "Behold all souls are mine: . . . the soul that sinneth, the same shall die." (Ezech. 18:4, *Douay*) That meant Jesus' soul, too, when he died for mankind's sin, for Isaias 53:10-12 says: "He shall lay down his life for sin, . . . he hath delivered his soul unto death." (*Douay*) Hence when Jesus died, there were no living conscious souls in any part of hell, nor any devils either. Even Jesus himself was not alive and conscious there so as to be able to preach to those who had died. Not only could he not preach there, but no one there could listen to any preaching. For Ecclesiastes 9:5, 10 says: "The living know that they shall die, but the dead know nothing more, . . . for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening." (*Douay*) That is why the psalmist speaks of those in hell as if asleep in bed, saying: "If I make my bed in hell, behold, thou art there."—Ps. 139:8, *Auth. Ver.; Crampon.*

11 This proves that Jesus was telling a parable, and not a reality, when he told of a certain rich man and a certain beggar named "Lazarus" and said: "And the rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: and he cried, and said: . . . I am tormented in this flame." (Luke 16:22-24, *Douay*) Jesus was not saying that in the literal hell in which dead men are buried there is a literal fire. He was illustrating by a parable that in this life a person can die to certain rich privileges he once enjoyed in connection with the Abrahamic covenant and afterward suffer fiery experiences under God's disfavor in this life down to the day he actually dies and ceases to exist.*

12 Ah, but someone will say, Jonah cried out in the midst of the sea: "I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice." (Jonas 2:3, *Douay*) Was not Jonah alive there in the "belly of hell"? Yes, but that does not prove those in hell are alive, for Jonah was not in the *literal* hell. He was alive in the belly of the whale or sea monster. It seemed almost impossible for him to get out alive, and so he thought the fish's belly would be hell, that is, Sheol or the grave, for him. Down there, too, he was in the hollow place and in the unseen place. For all these reasons, then, he spoke of it as the "belly of hell". If he had been in the real hell or Sheol, he would not have been alive and able to cry to Jehovah God. Centuries later Jesus said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40) So Jesus at death went to the real hell or Sheol. Because

7. Due to believing what doctrine do religionists divide up hell?
8, 9. What does the new Catechism say about limbo and hell torment?
10. In so teaching, what Scripture truths does it reject?

* See article "Poor Man Comforted" in the booklet *Refugees;* also the article "Rich Man in Hell" in the booklet *Hereafter;* also *The New World,* pages 359-361.

11. What does this prove regarding the 'rich man in hell'?
12. Why do Jonah's case and words not disprove the Bible on "hell"?

Jonah was in great mental distress and discomfort bodily in the whale's belly we cannot say it proves that those in hell are in "dreadful torments". If that were true, then it would also prove that when Jesus was in hell or Sheol he, too, was in dreadful torments, for he compared himself with Jonah. Moreover Jonah got out of his "hell", and so did Jesus get out of hell. Hence the case and the words of Jonah fail to contradict the rest of the Bible concerning the state of the dead and the nature of hell.

[13] Well, then, if there is no life in the place, why did Moses pray for certain rebels to "go down alive into hell"? Because he meant merely for them to be buried alive. He did not mean they would continue alive after they got there. In proof of this we read: "And they went down alive into hell, the ground closing upon them, and they perished from among the people." (Num. 16:30, 33, *Douay*) Meaning the same kind of burial alive, Psalm 54:16 (*Douay*) says: "Let death come upon them, and let them go down alive into hell." (Ps. 55:15, *Auth. Ver.*) To describe how certain schemers talk of eating up an innocent man alive, Proverbs 1:12 quotes them as saying: "Let us swallow him up alive like hell, and whole as one that goeth down into the pit." (*Douay*) Thus these texts fail to prove an immortal human soul lives on somewhere after death.

[14] Concerning Adam's creation God's own Word says: "The first man, Adam, became a living soul," and it was to this living soul that God said respecting the forbidden fruit: "The day you eat of it, you must die." (1 Cor. 15:45 and Gen. 2:7, 16, 17, *Cath. Confrat.*) When Adam sinned by eating the forbidden fruit, God sentenced him to death, saying: "Return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19) God spoke of no survival of the soul for Adam and Eve. When one goes to the grave without being embalmed he dissolves to dust and ceases to exist as a living intelligent creature. This is why the Holy Scriptures say that those who go to Sheol or hell go out of existence and at last dissolve into formless, lifeless matter. This accounts for Job's saying: "As a cloud is consumed, and passeth away: so he that shall go down to hell shall not come up." (Job 7:9, *Douay*) "Drought and heat consume the snow waters: so doth Sheol those that have sinned." (Job 24:19, *Am. Stan. Ver.; Crampon; Bover-Cantera*) All this disproves that Sheol is such a place as the Roman Catholic Hierarchy describe, a place for preserving alive the human souls supposed to be immortal.

HOW THE SOUL GOES THERE

[15] Here an interesting question confronts us: If the place is not for preserving souls alive, why do the Holy Scriptures say it is the soul that goes there? The first time the Bible says so is in a prophecy that the apostle Peter applies to Jesus Christ. It reads: "Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption." (Ps. 15:10 and Acts 2:27, 31, *Douay*) Other scriptures that show the human soul goes there at death read: "Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit." "For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell." "Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?" "Thou shalt beat him [a child] with the rod, and deliver his soul from hell."—*Douay Version* at Pss. 29:4; 85:13; 88:49; Prov. 23:14.

[16] By no stretch of the imagination can these inspired verses be interpreted to mean human souls are deathless and that after the body is buried an invisible, immaterial soul keeps on living and it goes to an unseen place to enjoy bliss and comfort in a so-called "limbo" or suffer fiery torments in a purgatory or an inferno. That would contradict the Bible, which says the human soul is not immortal but dies and that those in Sheol or hell are unconscious and inactive. The human soul is not separate and distinct from the physical body, and it cannot exist apart from the human body. It took the combining of the human body with the breath of life by God's power to make the first man, Adam, become a living soul. The Bible speaks of the living creature as a soul. It also speaks of that creature's active, conscious existence as the soul. In fact, the Hebrew word *néphesh*, which the King James Version Bible translates *soul* 428 times and *creature* 9 times, it also translates *life* 119 times; and the Greek word *psýche*, which it translates *soul* 58 times, it also translates *life* 40 times. So when they put Jesus' corpse in the rock tomb in the garden of Gethsemane, Jesus' dead body was there for three days, but his soul, that is, his active, conscious existence, had ceased to exist. He had "poured out his soul unto death". So, with his dead body there in the grave and his conscious existence gone, the soul of Jesus was said to be in Sheol or hell. He could not have conscious existence or soul apart from a body of some kind, and as long as his human body lay lifeless there in the grave his soul or sentient existence was held down by the grave, Sheol or hell.

[17] It is important to note that God's inspired Word does not say of Jesus: 'Thou wilt not leave my BODY in hell.' Nor do other scriptures say God would deliver the human body with which we die from Sheol or hell. It said of Jesus: "Thou wilt not leave my

13. Does 'going down alive into hell' prove any life there? Why?
14. What happens physically to those going to Sheol or hell?
15. How does the Bible show where the human soul goes at death?
16. How was the "soul" of Jesus in Sheol or hell?
17. What do the Scriptures show God raises from Sheol or hell?

SOUL in hell." What does this prove? This: that in the resurrection from death it is not the human body with which a person died that God raises from the dead. It is the SOUL or conscious existence as a creature that God resurrects, and there is no Bible support at all for the so-called "Apostles' Creed" to speak of the "resurrection of the body". This proves, too, that it was not the fleshly body with which Jesus died and which was buried that was raised from Sheol or hell. Before his dead human body could corrupt in the tomb, God miraculously dissolved Jesus' dead flesh.—Acts 2:31; 2 Cor. 5:1.

[18] Perplexed, some reader may cry out: 'Well, if Jesus' fleshly body was not raised, why was not his soul left in hell, and how could his soul be delivered and raised from hell?' We answer: Soul or a creature's conscious existence cannot exist apart from a body, can it? Also Jesus laid down his human flesh as a sacrifice, did he not? So God raised Jesus' soul from hell or Sheol by giving him a NEW body, a spiritual or heavenly body, and infusing this with immortal life as a reward. This is exactly what the apostle Peter declares: "Because Christ also died once for sins, the Just for the unjust, that he might bring us to God. Put to death indeed in the flesh, he was brought to life in the spirit, in which also he went and preached to those spirits that were in prison." (1 Pet. 3:18, 19, *Cath. Confrat.*) Thus when Jesus was resurrected, he was raised as a spirit soul, because he was given a spirit body, just as he had a spirit body before he became a perfect man. He was resurrected to life in the spirit world. For this reason he could preach to those spirits who were held in prison because they had disobeyed God in Noah's day. Those disobedient spirits or "sons of God" came down from heaven and materialized as extraordinary men and married the fair daughters of men and raised up a hybrid offspring. When they dematerialized their human bodies at the flood and returned to the spirit realm, God let them be imprisoned in the spirit world for their disobedience. If Jesus had not been raised a spirit soul at his resurrection and in this way returned to the spirit realm, he could not have preached to those disobedient imprisoned spirits there. (Gen. 6:1-4) But now Christ Jesus, being "brought to life in the spirit", could be highly exalted in heaven, even to his Father's right hand and far above angels.—Phil. 2:5-11; 1 Pet. 3:21, 22.

[19] Note, please, that Peter did not say the "spirits in prison" were in hell. It is absolutely unscriptural to say, as many religionists do, that hell, Sheol or Hades is the "place of departed spirits". It is simply stooping to rank demonism and paganism to use that expression and apply it to where humans go at death. There are no spirits (meaning spirit persons) there. Ecclesiastes 12:7 says of a man at death: "And the dust return into its earth, from whence it was, and the spirit return to God, who gave it." (*Douay*) When Jesus was about to breathe his last on the torture stake at Calvary he did not say: 'O hell, into thy hands I commit my spirit.' Jesus' words, as reported at Luke 23:46, were: "Father, into thy hands I commend my spirit." And in saying that, Jesus was quoting Psalm 30:6 (*Douay*). That spirit was the life-power from God which animated Jesus, and only Jehovah God could restore it to him and in this way resurrect him from the dead.

18, 19. (a) If his human body was dissolved, how was Jesus' soul raised up? (b) Are there "departed spirits" in hell? Why?

ITS GATES CANNOT PREVAIL

[20] If hell were a place for purgatorial suffering for some and of eternal torment for others, all of them in heat hotter than that of an atomic bomb explosion, then Jesus since his resurrection would be responsible for all their agonizing sufferings. What's that? Yes! Because the resurrected Jesus said to the apostle John: "I am the First and the Last, and alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell."* (Apoc. 1:17, 18, *Douay*) Having the keys, Jesus can loose the dead not only from the death state but also from hell or Hades. Jesus was the First whom Jehovah God, by his own unassisted or direct power, resurrected from the dead. Jesus also is the Last whom God thus raises, because from now on Jehovah God uses his Son Jesus Christ to resurrect all the others dead in the graves. On this account Jesus said to Peter: "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. 16:18, *Douay*) Will all the Roman Catholic Hierarchy please observe that Jesus did not tell Peter He was giving him the keys of hell. It was about thirty years after Peter had died that Jesus himself told the apostle John that He had the keys of death and OF HELL. With these in Jesus' power, the "gates of hell" cannot prevail against his church or congregation of followers. Why not? Because he can release them and does so at the due time.

[21] The expression "gates of hell" is an old one. Seven centuries before Jesus, King Hezekiah of Jerusalem thought he was at the point of death and he exclaimed: "In the midst of my days I shall go to the gates of hell." That he expected to be dead there, and not living in bliss and comfort as in a paradise, he adds: "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." (Isa.

* Roman Catholic Dr. F. A. Spencer translates "Hades" here "grave", as he also does at Apocalypse 6:8 and 20:13, 14.

20. Why will hell's gates not prevail against Christ's church?
21. Do hell's gates admit to life? What related thing has gates?

38:10, 18, *Douay*) Even death was spoken of as having gates. "Then the Lord answered Job out of a whirlwind, and said: Have the gates of death been opened to thee, and hast thou seen the darksome doors?" (Job 38:1, 17, *Douay*) King David gratefully addressed Jehovah God with the words: "Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion." (Ps. 9:15, *Douay*) And Psalm 106:18 (*Douay*) says of the disobedient: "Their soul abhorred all manner of meat: and they drew nigh even to the gates of death."

[22] When a man dies the gates of death open to receive him, and when he is buried the gates of hell, Sheol or Hades open to receive him. But none of such gates prevailed against Jesus, because he was faithful to God till death and for this the Almighty God promised to resurrect him. Neither will the gates of hell and of death be able to prevail against the church of Jesus' followers and hold them forever after they have proved faithful to death like Jesus. No; for the resurrected Jesus has all power in heaven and in earth and also has the keys of death and of hell. So he can use the keys and unlock the gates and raise them from the death state in the grave. He has promised to do so. (Apoc. 1:18; 2:10, *Douay*) He will deliver or resurrect their soul, not as creatures with human life, but as creatures with spirit life in heaven.

[23] Regarding their resurrection 1 Corinthians 15:37, 38, 42, 44 states: "And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. But God giveth it a body as he will: and to every seed its proper body. So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. It is sown a natural body, it shall rise a spiritual body." (*Douay*) They will forever after be spirit souls, being clothed upon with immortality and incorruption. They are the ones of whom it is written: "The trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality." (1 Cor. 15:52, 53, *Douay*) That applies to the apostle Peter, too. Even he must be released from behind the gates of hell by Jesus' use of the "keys".

NO FIRE THERE!

[24] Never fear! There is no fire in any part of Sheol, Hades or the hell that God's pure Word teaches. In order to frighten the ignorant into their religious systems and into submission to their religious hierarchy, the clergy of Christendom have tried to put fire in Sheol, Hades or hell. They do so by translating a still different word as *hell* or *inferno*, namely, the Greek word *Gehenna*. The fact is, by the one word *hell* they translated three different Greek words, *Hades, Gehenna,* and *Tartaros*. In this way they let ignorant people imagine the three words mean one and the same thing or are all in the same place. We are honest with our readers when we say that all three apply to different things. "Tartarus" occurs just once in Scripture, at 2 Peter 2:4 (*Cath. Confrat.*), and it does not apply to human creatures, but to the angels of heaven that sinned. It has no connection with Sheol or Hades. As for Gehenna, there was a place called by this name outside Jerusalem's walls, to the southwest. There were fires there, all right, but the Jews never applied to that place the name *Sheol* or *Hades*. In his sermon on the mount Jesus, as translated by the Roman Catholic Dr. F. A. Spencer (1937), said: "But I tell you that every one enraged at his brother shall be liable to the court; and whoever says to his brother, 'Thou idiot,' shall be liable to the Supreme Council; and whoever says, 'Thou scoundrel,' shall be liable to the Gehenna of fire."—Matt. 5:22, *Spencer; Cath. Confrat.; Crampon; Bover-Cantera.*

[25] Spencer's footnote on "Gehenna" in this verse reads: "In Hebrew, Ge-hinnom, the Vale or Valley of Hinnom. This was a valley to the south of Jerusalem where, during the reign of wicked kings, the pagan god Moloch was worshipped. During the reforms instituted by Josiah this idolatrous worship was abolished and the valley desecrated forever. The Jews thereafter used it as a dumping place for all kinds of refuse and the bodies of dead animals and criminals. To prevent infection, fires were kept always burning there; and the place became a type of the state of punishment of the lost." Even the footnote on "Gehenna" in the Catholic Confraternity translation of 1941 advises us that criminals were not cast alive into this Gehenna to be tortured in the fire and brimstone there; but it was the place "where the bodies of criminals were burnt after execution of sentence". They were thrown into this valley to be consumed either by maggots or by the sulphurous fires, because they were considered too vile to have a resurrection from death. Hence they did not get buried in a grave and so go to Sheol, Hades, hell or the common grave of mankind. From this standpoint Gehenna became the symbol of absolute destruction, annihilation.

[26] There is no life of a soul in Gehenna, and consequently no torture of human souls there after death. Jesus demonstrated this most plainly. When telling his apostles to preach the gospel boldly as from the

22, 23. (a) When do hell's gates and death's gates swing open? (b) As what kind of souls will the church prevail over them, and how?
24. What do the clergy try to put in hell, and why?

25. What did Gehenna come to signify, and why?
26. How did Jesus show no life is in Gehenna and we must fear God?

housetops, he said: "And be not afraid of those who kill the body, but are unable to kill the soul; but rather fear him who is able to destroy both soul and body in Gehenna." (Matt. 10:28, *Spencer; Crampon; Bover-Cantera*) By killing the human body our enemies can cause us to go to Sheol, Hades or hell; but by this they cannot destroy our soul. Of course, by such an act they can cause the stoppage of our soul or conscious life for a time. But that is not destroying it forever. Why not? Because God has promised to resurrect from Sheol or Hades those who are faithful to him. He will do so under Christ's kingdom; and when he uses Jesus to resurrect his faithful followers, he will clothe them with immortality in the spirit realm. Why, then, should we fear the power of enemies to kill us by God's permission to prove our faithfulness to him? Rather than fear them, we should fear him. Why? Because God can destroy both our soul and body in Gehenna, and Gehenna means the state of destruction from which there is no resurrection of the soul.

[27] Similarly Jesus said: "And to you who are My friends I say, be not afraid of those who kill the body, and after that have nothing more that they can do. But I will warn you whom to fear: fear the One who, after killing, has power to cast into Gehenna; yes, I tell you, fear Him!" (Luke 12:4, 5, *Spencer; Crampon; Nácar-Colunga*) You see, neither pope, cardinal, clergyman, politician nor military officer can cast us into Gehenna for obeying God's commands, because the extinction these men try to bring on us God Almighty can always nullify, raising us from the dead by Christ Jesus the King. That is why we should fear Jehovah God and not disobey him even when the orders and commandments of men conflict with His commands. Not that Gehenna into which he can cast us means eternal torment in literal fire and brimstone, which would be impossible because our human souls are not immortal. But his casting us into Gehenna after our body was killed and our soul died would mean his casting us into the condemned state from which a resurrection of the soul in the new world is not approved.

[28] That would mean absolute destruction of the soul or creature existence. It would mean an everlasting cutting off from all life as a soul anywhere. That is the "everlasting punishment" of which Jesus spoke in his parable of the sheep and the goats. There he symbolized it as the "everlasting fire which is prepared for the devil and his angels". It is the opposite of "life eternal" into which the righteous "sheep" go in the new world under Christ's kingdom. (Matt. 25:41, 46, *Spencer*) Certainly, then, the One to fear is Jehovah God, who controls the resurrection of souls, and who can therefore inflict everlasting punishment.

[29] Since the translators render the synonymous words *Sheol* and *Hades* as "hell", it is a gross error for them to use the expressions "hell fire" and "fire of hell" and "hell of fire", as at Matthew 5:22 and 18:9, and Mark 9:47, and James 3:6. There is no fire in Sheol or Hades. For the sake of the truth the translations should rightly read "the Gehenna of fire", and James 3:6 should read: "And the tongue is a fire, . . . and is set on fire by gehenna." (*Rotherham; Young*) This does not signify that our unruly tongues are a literal fire and are set aflame by the literal Gehenna that burned outside of Jerusalem in James' day. The correct thought is that the tongue can do and start a lot of damaging talk as destructive as a conflagration and that such improper use of the tongue can bring on its user the everlasting destruction pictured by Gehenna. That is why James warned that it is a very responsible thing for a man to be a teacher in spiritual things, for he is responsible to God and he owes it to his listeners to teach the truth. When we think, therefore, of the religious clergy of Christendom and their wresting of the Scriptures on Hades, Sheol, Gehenna, and the soul, and other doctrines, there is true reason to fear for them. Jesus said to their ancient counterpart, the hypocritical scribes and Pharisees: "Serpents! brood of vipers! how may ye escape from the judgment of the gehenna?" (Matt. 23:33, *Young; Rotherham; Spencer*) Let us not fear such men who try to instill fear by base, God-dishonoring falsehoods. Let us fear the God of truth, learning to know him according to truth.

THE DESTRUCTION OF HADES

[30] It will sound strange and preposterous to most religionists, but God's purpose by Christ is to destroy Sheol, Hades or hell. Nineteen centuries ago when he resurrected Jesus from the dead, that was his beginning of such destruction. How so? Because he did not leave Jesus' soul to hell; and the apostle Paul tells us that the resurrection of Jesus is a guarantee of the resurrection of all others in the graves, that is, in Sheol or Hades. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." In addition to which Jesus said: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; . . . unto the resurrection." (John 5:28, 29) Hell, Hades or Sheol is thus to be destroyed by emptying it of all those in it. It is also destroyed because Jesus Christ laid down his

27, 28. How can God cast into Gehenna, and what does this mean?

29. What can set the tongue on fire? In what way? With what end?
30. How is hell to be destroyed, and what guarantees it?

life as a sacrifice to cancel that which leads men to death and grave, namely, sin inherited from Adam. The last book of the Bible; the Revelation or Apocalypse, symbolically describes how this will take place under the kingdom of God by Christ Jesus. There we read:

31 "And I saw a great white throne and the one who sat upon it; from his face the earth and heaven fled away, and there was found no place for them. And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. And another scroll was opened, which is the book of life; and the dead were judged out of those things that were written in the scrolls, according to their works. And the sea gave up the dead that were in it, and death and hell gave up the dead that were in them; and they were judged each one, according to their works. And hell and death were cast into the pool of fire. This is the second death, the pool of fire. And if anyone was not found written in the book of life, he was cast into the pool of fire."—Apoc. 20:11-15, *Cath. Confrat.; Douay.*

32 We must be awake and observe here that hell or Hades is shown to be not the "pool of fire". That hell or Hades here is the same as the Hebrew Sheol is proved for us by Etheridge's translation from the Syriac Version of the text, which reads: "And the sea gave up the dead which were in it, and death and SHIUL gave up the dead which were in them. And they were judged every one according to their works. And death and SHIUL were cast into the lake of fire, which is the second death." (Rev. 20:13, 14)* It is dead people, not living people, that are given up, which shows that those in Hades or Sheol are unconscious, inactive, lifeless, and not immortal. That the Hades or Sheol where they have been and which gives them up is the grave is disclosed to us by the modern Roman Catholic translation by Spencer, which reads: "And the sea gave up the dead who were in it, and Death and the Grave gave up the dead who were in them, and they were judged each one according to their works. And Death and the Grave were cast into the Lake of Fire. This is the second death—the Lake of Fire."—Apoc. 20:13, 14, *Spencer.*

33 It may be because he would like to transfer the traditional meaning of hell to the "lake of fire" that this Roman Catholic clergyman here translates Hades as "the Grave". But if Sheol or Hades means what the clergy of Christendom frighten people into thinking it is, namely, a place of horrible torment in literal fire and sulphur, then we ask, What is the sense of casting such a place of fire and sulphur into the "lake of fire"? What is accomplished by it? Ah! but someone might object, you forget that Sheol, Hades or hell is divided up into two regions, namely, Paradise or the place of rest for the just, and Gehenna or place of punishment for the wicked.* However, we reply that we are not forgetting this false interpretation of what the Scriptural Hades or Sheol is. Because of it the religionists trip themselves up. They not only claim the place is divided up into two sections, but that when Jesus Christ ascended to heaven, forty days after he was resurrected, he led those in that religious Paradise up there with him and that Paradise is now in the presence of God. So if that were the case, then when the resurrection and judgment described at Revelation 20:11-15 takes place, there is no more paradise in Sheol or Hades, but only the religious fiery place of torment. Hence, the casting of Hades into the lake of fire would still be the casting of one fiery place into another. Let the religionists explain the sense of it and what it means.

34 According to the inspired Scriptures the casting of Hades or Sheol into the "pool of fire" means the destruction of hell. The apostle John explains that the "pool of fire" does not mean a literal lake of fire, but he says: "This is the second death—the Lake of Fire." Hence the casting of anything into it means the death or destruction of such thing. The casting of Hades into it accordingly means destroying Hades or hell. This is done by destroying what hell means, and that is, the grave. When all those who are in the graves hear the voice of the Son of man, Christ Jesus the King, and come forth in a resurrection, that miracle will empty all the graves. There will be no more grave, no hell, just the same as to remove the corpses from a cemetery and turn the ground to other uses would be to destroy the cemetery. Christ Jesus will accomplish this sometime before the end of his reign of a thousand years, because all those who are resurrected to an opportunity for eternal life on earth must have an opportunity for a trial and then at last be judged at the full end of the thousand years.

35 The test of their devotion to righteousness or to willful sin will be made by loosing Satan and his demons from the abyss of restraint for a short while to serve as tempters. Those of mankind who resist Satan and give unbreakable allegiance to Jehovah's King and Theocratic Government will be granted eternal life on the Paradise earth. Those who yield to Satan and his demons and who are judged un-

* *The Apostolical Acts and Epistles, from the Peschito, or Ancient Syriac,* by J. W. Etheridge, M.A., London, 1899.

31. How does Revelation 20:11-15 picture its destruction?
32. What does this prove hell not to be, and what does it give up?
33 Casting hell into the pool of fire raises what questions?

* See the footnote on Luke 16:23 of the translation by F. A. Spencer.

34. What does casting hell into the pool mean? How is it done?
35. How will also death be cast into the pool of fire?

worthy of everlasting life will be cast, oh, no, not into Hades, Sheol or hell again. No, for that place will by then have been destroyed and will never be refilled. The divine judgment says: "And if any one was not found recorded in the Book of Life, he was cast into the Lake of Fire." (Apoc. 20:15, *Spencer*) Since the lake of fire symbolizes the second death, that means such unrecorded ones are destroyed, body and soul, in Gehenna, in everlasting destruction. Their death is the "second death", and not the death they inherited from Adam. Adamic death will no longer fill Hades or Sheol but will have been wiped out, because the King will have canceled all inherited sin. He will have lifted all those gaining eternal life out of the sinful, dying condition they inherited from Adam. In that way death, too, will be "cast into the Lake of Fire" and cease to be. "For he must reign until He puts all His enemies under His feet. The last enemy to be abolished is Death." "And death shall be no more, nor shall grief nor wailing nor pain be any more; for the former things are passed away." —1 Cor. 15:25 and Apoc. 21:4, *Spencer*.

AGREEMENT WITH HELL OVERTURNED

ONE final point for today! We are living in this world's "time of the end", the time of passing over from this old world into God's clean, upright new world. As in Noah's day, the mass of mankind face death and destruction, not from the possible Third World War with its atomic and biological weapons, but from the universal war of Armageddon, God's fight by his King Christ Jesus. As in Jerusalem's case of old, the religious, political and commercial rulers of Christendom today, by man-made schemes and arrangements, are trying to avoid getting killed. In the language of the prophecy that applies today, they say: "We have entered into a league with death, and we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us: for we have placed our hope in lies, and by falsehood we are protected." (Isa. 28:15, *Douay*) By secret diplomacy, by international alliances, by dependence upon military pacts, all contrary to the truth of God's kingdom, they think they are secured for the future, should the worst come. They think they have a league with death by this, so that death will not touch them, and think they have a covenant or agreement with hell so that hell will not open its gates for them and they go down into the grave.

[2] Jehovah God shows they have figured wrong, because his battle of Armageddon will break up all their arrangements for selfish, personal safety. He adds: "And your league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it. Whensoever it shall pass through, it shall take you away." (Isa. 28:17-19, *Douay*) When the scourge of Armageddon sweeps through all the earth, all their arrangements for peace in this old world will be destroyed. Their supposed favorable terms made with death and with hell or the grave will prove like a scrap of paper, and they will go down into death and destruction as opposers of Jehovah God and of his kingdom by Christ Jesus. They loved lies!

[3] However, at Armageddon there will be an unnumbered great multitude who will not be touched by death or descend into hell, Sheol or the grave. They are the people of good-will who heed "this gospel of the Kingdom", which is now preached by Jehovah's witnesses. They escape death and hell or the grave, but not by joining Christendom's rulers in their league with death and covenant with hell. They could not escape such by man-made means and schemes, for Psalm 88:49 (*Douay*) says: "Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?" But God can prevent his faithful ones from seeing death and can deliver them from going into hell, Sheol, Hades or the grave, and he has promised to do so for people of good-will at this end of the world. By abandoning the ungodly, death-dealing things of this world, they seek God's righteousness and seek harmless meekness. Why? "If by any means you may be hid in the day of the Lord's indignation." (Soph. 2:3, *Douay*) Just as Noah and his family, hidden in the ark, escaped death and hell at the global flood, these consecrated people of good-will are to have a safe hiding under God's protection at Armageddon in order to survive into His new world under Christ. Then they may go on to live forever.

1. How do some now think they have made a covenant with hell?
2. How will their agreement with hell and death be overturned?
3. Who will escape death and hell at Armageddon, and how?

"HONOR JEHOVAH WITH THY SUBSTANCE"

SINCE "the love of money is the root of all evil", did the Israelites do evil when they sought Egyptian gold and silver at the time of the exodus? Were they grasping for loot, coveting after material wealth that might cause them to err from Jehovah's paths and be pierced through with many sorrows? (1 Tim. 6:10) Was this last-minute "borrowing" from the Egyptians in actuality a tricky theft, since the Israelites did not expect to return to Egypt or to

pay back the Egyptians? An inquiry into the motives of the Israelites exonerates them of any criminal guilt, clears them of any insatiable love of money in which future evil or sorrow might be rooted.

Recall the historical setting. The Israelites had been in Egypt for two hundred and fifteen years, and for about the last century of that time they had been heavily oppressed as unpaid slave labor. Now they were on the brink of freedom, release from Egyptian bondage, and Jehovah God determined that they would not depart empty-handed. "The children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." (Ex. 12:35, 36) But instead of "borrowed" the margin says "demanded", and several modern versions say "asked". And instead of making it appear that the Egyptians "lent" these valuables the *American Standard Version* says that "they let them have what they asked". The Israelites were merely collecting a fraction of their dues in back wages, and Jehovah God championed their just cause.

Did the Israelites show a selfish love for this acquired wealth and hoard it? or speculate with it to double or triple it? No; about three months after they had collected this back pay they made heavy contributions to a Theocratic cause. "Moses spake unto all the congregation of the children of Israel, saying, This is the thing which Jehovah commanded, saying, Take ye from among you an offering unto Jehovah; whosoever is of a willing heart, let him bring it, Jehovah's offering: gold, and silver, and brass. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof." (Ex. 35:4, 5, 21; 25:1-3, *Am. Stan. Ver.*) Not only material wealth but time and energy they also contributed to the work of the tabernacle. So generously did they give that the workers came to Moses and said: "The people bring much more than enough for the service of the work which Jehovah commanded to make." The account continues: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."—Ex. 36:1-7, *Am. Stan. Ver.*

Hence to provide a place of Theocratic assembly the Israelites used their material substance, a part of which was what they had demanded from the Egyptians four months earlier. Some four hundred and sixty-five years later Israelites were again called upon to contribute toward construction of another assembly place, this time a temple to be built by Solomon in Jerusalem. Because they had set their affection on Jehovah's worship and a place at which to perform it, David and the prominent men and the people generally "offered willingly to Jehovah". To His profit? Let one of the chief contributors, King David, answer: "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. 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. 29:3, 6, 9, 11, 14, *Am. Stan. Ver.*

Five hundred years pass, and once more the Israelites are dipping into their substance to honor the Lord by helping to rebuild his true worship in Jerusalem. For seventy years the land had lain desolate, the temple razed to the ground. But now captivity to Babylon is history, and in this year 537 B.C. King Cyrus of Persia has proclaimed liberty to the Jews to return to Jerusalem and rebuild the temple of Jehovah. To those not returning to take active part in the reconstruction work Cyrus said: "Whoever is left in any place where he resides as an alien, let the men of his place aid him with silver and gold and goods and beasts of burden, as well as with voluntary offerings for the house of God which is in Jerusalem." (Ezra 1:1-4, *An Amer. Trans.*) The Jews that remained behind contributed heavily in gold and silver, goods and beasts of burden, and even King Cyrus furthered the cause by returning the temple vessels taken from it by Nebuchadnezzar years before.

At the temple a place was provided for contributions, voluntary ones, whereat a person could give according to his ability without embarrassing publicity or self-advertisement. (Mark 12:41-44) Paul gathered funds on occasion for relief work and other Theocratic purposes. (1 Cor. 16:1-4; 2 Cor. 9:1-15) Such collections in the days of the nation of Israel and in apostolic times were Theocratic and blessed by God, but covetous men have seized upon the idea of money collections and perverted them to their own greed. The prophet Micah scored the 'priests that taught for hire and the prophets that divined for money', and Isaiah condemned the 'false shepherds that as greedy dogs never had enough but always looked for gain from their quarter'. —Mic. 3:11; Isa. 56:11.

Modern religions of Christendom have likewise given the collection a sour note. Under the guise of different offerings the clergy pass the plate several times during their services. Some even charge admission to church. Many schemes are hatched to part the parishioners from their money, even gambling being stooped to. They commercialize God's favors, selling prayers, indulgences, absolutions, and speeding the trip from "purgatory" to heaven for money consideration. Tickets to heaven are not bought with money. Christ Jesus showed how difficult it would be for a rich man to enter there. (Matt. 19:24) Why, think back to the event cited at the beginning of this article. Remember how generously the Israelites gave for the erection of the tabernacle in the wilderness? They gave so liberally that Moses had to call a halt to their offering; yet their contributions did not buy God's favor and blessing. Their donations did not even buy them entrance into the Promised Land, for all of the grown-ups, aside from a few, were forbidden entrance because of their sinfulness in other matters. Their contributions did not gain for them absolution and divine grace.

Money has become the god of many, especially in these "last days". The Bible does not cater to the rich, but says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against

you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." (Jas. 5:1-3) In the second chapter the disciple James condemned Christian congregations that were falling into the bad habit of showing partiality to the rich and dismissing the poor with belittling snootiness. Hoarded wealth will not deliver its owner in the "last days", no more than did the gold and silver idolized by the Jews at the time of Jerusalem's fall. Of this we read:

"All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah: they shall not satisfy their souls, neither fill their bowels; because it hath been the stumblingblock of their iniquity." "Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land." —Ezek. 7:17-19 and Zeph. 1:18, *Am. Stan. Ver.*

DIVINE FAVORS NOT BOUGHT

And though the Roman Catholic Hierarchy dispenses the office of cardinal with a high price tag attached to it and otherwise exacts money for what it claims to be favors from God, it cannot find any precedent for such religious commercializing in the case of the apostle Peter, often maligned as being the first pope. Peter acted just the opposite, as shown in the case of Simon, who sought to buy a gift of God. We read at Acts 8:18-21: "Now when Simon saw that through the laying on of the apostles' hands the holy spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the holy spirit. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God."—*Am. Stan. Ver.*

From the foregoing it is clear that money cannot buy God's favors, cannot buy deliverance from Jehovah's wrath in the "last days". Yet contributions are to be made to organizations that are faithfully advancing the interests of Jehovah's kingdom. With what benefit to the contributor? For one thing, he can thereby show wisdom in using his material goods, which would be an indication that he would also wisely use other possessions or qualities to Jehovah's honor. This is shown at Luke 16:9-11: "Use mammon, dishonest as it is, to make friends for yourselves, so that when you die they may welcome you to the eternal abodes. He who is faithful with a trifle is also faithful with a large trust, and he who is dishonest with a trifle is also dishonest with a large trust. So if you are not faithful with dishonest mammon, how can you ever be trusted with true Riches?" —*Moffatt.*

Other translations, such as the *American Standard Version* and *An American Translation,* render the text so as to refer to the failure of mammon or money rather than the death of the individual; but in either case the principle remains the same, namely, that wise use of material substance will gain friendly notice from God and Christ and indicate that since one faithfully uses money he may also be trusted with the true riches. Such true riches as the Kingdom interests, as the privileges of proving integrity toward God and sharing in His vindication. Money is a trifle in comparison with such riches; for does not God already own this material earth and its fullness, as well as the boundless heavens? Wise use of mammon will recommend us as recipients of true riches, which will in turn open the way for us to dwell eternally in Jehovah's new world. So giving mammon is not enough; true riches must be wisely handled.

Again, the fact that money donation in itself is insufficient to gain salvation is clearly shown by Christ Jesus. On one occasion a young man approached Jesus and asked: "Good Master, what good thing shall I do, that I may have eternal life?" The climax of Jesus' answer was, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." The young man departed sad, for he had many possessions. This shows two things: not only was it necessary for the young man to unselfishly use his mammon or money, but it was also necessary for him to then follow Jesus. That meant preaching the gospel of the Kingdom. Obviously, the wise use of his money was only the start; it must be followed up by preaching activity like that of Christ.—Matt. 19:16-22.

As an interesting and enlightening sidelight, notice how different from the position of Christ Jesus is that of Mansignor Fulton J. Sheen. When soliciting for millions of dollars for Catholic charities this high-powered, slick-tongued cleric is reported upon in the New York *Times,* March 28, 1949, as follows: "He said charity did not consist in 'giving up' anything but in 'exchanging temporal wealth for spiritual wealth'. Those who benefit from the funds contributed to Catholic Charities, he explained, will become 'special intercessors—defense attorneys in the kingdom of God' for persons who contribute to the appeal. 'The Catholics of New York are not asked to give up $2,500,000,' said Msgr. Sheen. 'Catholic Charities has no drive. It is conducting an exchange. This week saints are for sale. This is bargain week in the kingdom of God.'" But "saintship" is not for sale, Sheen's fraudulent "bargain week" notwithstanding. New York Catholics cannot buy their way into the Kingdom, no more so than could the rich young man nineteen centuries ago.

As stated at Proverbs 3:9, Christians can 'honor Jehovah with their substance'. (*Am. Stan. Ver.*) That is a part of their service to God—but only a part. They must prove their complete devotion to God and Christ, serving with all their heart, mind, soul and strength. This means not only wise and unselfish use of material goods, but faithful use of time and mental powers and physical energies. In addition to contributing financially toward the maintenance of halls or meeting-places as did the Israelites; in addition to sharing in the expense of expanding the gospel-preaching work in other lands as did the Jews that failed to return to Jerusalem in the days of Cyrus; in addition to aiding destitute brethren directly or through relief programs as did the early Christians under Paul's oversight, Christians today press on in the footsteps of Christ Jesus, following the trail of Kingdom preaching blazed by him.

In none of these Theocratic requirements is Jehovah God

grasping or greedy. Of those who have much, much is required; yet it does not increase the wealth of the great Owner of the universe. His gain is just as great from those who have little, of whom little is required, whether it be in material substance or time or energy. His rejoicing over our full and complete devotion is that it proves Satan a liar, who reproached God as being unable to have faithful men on earth unselfishly devoted to Him. "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (Prov. 27:11) Hence while we can and should 'honor the Lord with our substance' according to our ability, we should not fall into the religious snare of thinking money will buy our salvation. Remember that tithing was not the only command to Israel under the Law; it was but one of many requirements. So our devotion to Jehovah now must be shown in many different ways to be full and complete. Above all, we must preach the gospel of the established Kingdom. And if in doing so our material possessions can be used to forward that work we can rejoice to thereby 'honor Jehovah with our substance'.

FIELD EXPERIENCES

WITNESSING IN IRELAND

"During the past two months results in Athlone, the center of Ireland, have been joyful and give evidence that a good harvest will be reached in Eire in the near future. On learning that the Protestant clergyman had preached against us we visited him and enjoyed a Theocratic victory. Then he devoted his next two sermons in releasing a fiery diatribe against us which resulted in our being speedily rejected by almost all of the local Protestants. He threatened to tell the priest the Church of Ireland was in no way associated with Jehovah's witnesses. Then came warnings from the priest; nevertheless, we have received an unexpected tolerance from the Roman Catholic population. There is more freedom here than in the towns of the south. Apart from my partner just escaping a kettle of boiling water and later a dishful of cold water, religious fanaticism had not been expressed in action of this nature. The court case at Cork has had repercussions far and wide, and in some cases back-calls on interested Catholics were made until fear forced a halt. Nevertheless, the good-will is there. Studies have been started, with prospects of more soon. The most advanced of these is with a young couple, the wife having been a Roman Catholic but now almost one of Jehovah's witnesses. She daily preaches to the neighbors. The husband sees through religion and is highly pleased with his wife's progress. He said he used to coax her to read the Bible but now it is unnecessary to coax her. In another case a Roman Catholic person said she had decided to take the *Awake!* subscription as it was better than the *Digest*."

GOSPEL-PREACHING IN PRISON

"I would like to take this opportunity to tell about my visit with a person of good-will in the reformatory at La Grange, Ky., who wrote you asking how he might contact some of Jehovah's witnesses. I called at the reformatory, and because of my being a minister, he and I both were given special privileges while visiting. He told me that he first came in contact with our work after his imprisonment about twelve months ago by getting a copy of *'Let God Be True'* from a fellow prisoner. Since then he has read the book through about twenty times along with *'The Kingdom Is at Hand'* and *'The Truth Shall Make You Free'*. Without having had outside contact with other witnesses for Jehovah, he has learned to conduct Bible studies, which he does with other prisoners, talks about the organization like a veteran, and has vowed that he will continue as one of Jehovah's witnesses after his release. It is marvelous the way that Jehovah works. I shall continue to keep in contact with him."

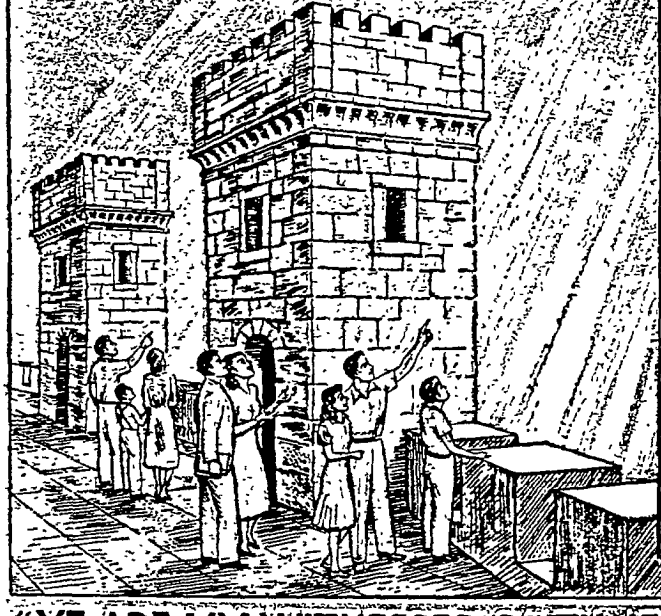
PREACHING IN THE HOSPITAL

The following is an experience of one of the Lord's "other sheep" who is now an inmate of the General Asylum of Tegucigalpa, Honduras, for disabled people. The hospital is owned by the government but under the direction of Catholic nuns. For some time the young man involved in this experience has been studying the publications and is a publisher of the truth in the only way he is able, that is, from his bedside. For a long time he was cared for in his mother's house, but, due to a fight with a sister (nun) of his foster father over the truth, his foster father demanded that he be removed to the government hospital. He relates this experience had in the hospital:

"I have tried to give the message to my companions in this hospital by giving out small booklets without letting the nuns know, for I did not wish them to stop the work. I have four men who now like to converse with me about the Bible, and one morning one of these elderly men was reading the booklet *Religion Reaps the Whirlwind*. The nun saw him before he had a chance to hide it and she came up demanding to know what he was reading. He told her it was just a story, but she insisted on seeing it and reached for it as he tried to keep it away from her. When she saw the cover of the booklet she became very angry and without a word tore the booklet into shreds. Then she turned on this timid old man in her anger and demanded to know where he had gotten it. He murmured out my name. The nun came over to my bedside with her face very pale. She had thought all the time I was a strong Catholic, but now said, 'So you're a Protestant! Well, be one of them but don't push the rest down to hell. I am going to transfer you into the ward with the insane and then you won't be able to teach your crazy ideas to these people in here.' The discussion that followed lasted over two hours and I do not know yet what I will have to face because of my stand for the truth before her. I did not say much to her for a while because her words were silly twaddle, but when my chance came to speak I was ready and willing with my Bible handy. My palsy then began to start and made me feel upset, but I was strengthened by Jehovah's grace and we cited to each other Bible texts. When she could not defeat me she became angry and she told me that I was godless and excommunicated unless I would turn back to Catholicism. She told me she was going to send the chaplain to me since I knew so much about the Bible and he would give me one of her books to read. Then with a last warning she informed me, 'Keep away from these Gringos' Protestant teachings and ask the Holy Virgin's forgiveness for the sake of your health.'"

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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SEPTEMBER 15, 1949

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W.T.B.&T.S.

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

Please address the Watch Tower Society in every case.

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

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"RAISING THE SIGNAL" TESTIMONY PERIOD

The first of the Testimony Periods of the new service year is entitled "Raising the Signal", during October. We rejoice that God has disclosed that the Signal is his now reigning King Jesus Christ and that we can have a part in lifting up this glorious Signal by giving the widest publicity and greatest conspicuousness to him and his kingdom. We have the means to do it, and taking advantage of these means we shall, during October, offer all people on all occasions a year's subscription for the *Awake!* magazine, at the regular rate of $1.00. This 32-page uncensored magazine will aid many to see the truth. Here lies a blessed opportunity for our *Watchtower* readers. Let all of them join us in raising the Signal during this special Testimony Period. Our aid to do so is assured to all who may need it in the way of instructions, territory, supplies, and associates in the work. Drop us your request by card. At the end of October report what you have done, on our report form, that yours may be combined with the reports of all other Signal raisers for a world-wide total report.

"WATCHTOWER" STUDIES

Week of October 23:

"Kingdom Covenant Provides New World's Ruler,"
¶ 1-18 inclusive, *The Watchtower* September 15, 1949.

Week of October 30:

"Kingdom Covenant Provides New World's Ruler,"
¶ 19-24 inclusive, also
"Raising Up the Fallen Tabernacle of David,"
¶ 1-14 inclusive, *The Watchtower* September 15, 1949.

ANNUAL MEETING
OF WATCH TOWER BIBLE AND TRACT SOCIETY

The Watch Tower Bible and Tract Society, a nonprofit Pennsylvania corporation, will hold the annual meeting of its members on Saturday, October 1, 1949, at 10:00 o'clock, forenoon, at the registered office of the Society, Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. Regular business of the corporation will be then transacted.

This announcement merely supplements the regular notices of the meeting, which are being mailed to the members together with proxy forms. Every member, whether attending the meeting in person or not, should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, by September 15, 1949.

SAVE

your personal or home copy of each issue of *The Watchtower*. Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXX SEPTEMBER 15, 1949 No. 18

KINGDOM COVENANT PROVIDES NEW WORLD'S RULER

"And I covenant unto you—as my Father hath covenanted unto me—a kingdom, that ye may eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel."
—Luke 22: 29, 30, Rotherham.

JEHOVAH God obligated himself to produce a permanent righteous ruler for all mankind. This fact ought to be of great consolation to persons who grieve over political and religious conditions on earth and who yearn for the triumph of right over wrong and of truth over error. What should prove of still greater comfort to such righteously disposed persons is the grand fact that Jehovah the Lord God Almighty has already produced the Righteous Ruler and has now placed him in the throne of power. His enthronement guarantees many glorious things for the immediate future which will delight the heart of all lovers of righteousness and truth and will more than realize their fondest hopes. In this way Jehovah God proves he is rightfully the Supreme Ruler of all the universe, and so he vindicates his universal sovereignty against all rebels and opposers. In this way, too, he faithfully carries out his covenant for the Kingdom by which he long ago put himself under obligation to produce the permanent King of righteousness through a certain human lineage or stock.

[2] Have you ever wondered why, during its sixteen centuries of existence, none of Christendom's political and religious rulers have brought in just, peaceful and secure conditions upon our earth? Many have been anointed as kings and emperors by popes and have been crowned by other religious primates, but this has never prospered righteousness among all mankind nor led to a sane and warless world. Why? Because none of these rulers of Christendom were in Jehovah's covenant for the Kingdom. They were not even representatives on earth of the true King, whom that covenant has happily produced. The startling fact is that all of Christendom's rulers are now actually conspiring and fighting against Jehovah's covenant and its King. In consequence the people are hindered from entering into great blessings, and the condition of this world worsens. But the purpose of Jehovah's Kingdom covenant will win out over all opposition. His King will shortly bring about a reign without political, religious and commercial opposers, and the universal sovereignty of Jehovah God will be vindicated. Since the King with whom He has covenanted for rulership over all mankind is the only authorized Ruler over the earth, then he is the Ruler we should want. Since he is certain to put down all opposition and take over fully the reins of government of the whole earth, then he is the Monarch we want to identify and to honor and support with our unbreakable allegiance. To make sure of this permanent Ruler and to acquaint ourselves with him is our purpose here. We have all the needed facts to hand for this.

[3] From God's Word, the Holy Bible, we know through whose lineage our desirable Ruler had to come. Jehovah God made his covenant for an everlasting kingdom with a king of righteous heart, David the son of Jesse and king of Jerusalem. At Jerusalem was where Melchizedek ruled centuries earlier when the city was known as "Salem". Melchizedek was a novel ruler in that he combined in himself the offices of both king of Salem and high priest of the most high God, Jehovah. (Gen. 14: 18-20) The name "Melchizedek" means "king of righteousness". He was used as a prophetic picture of the permanent King of righteousness that was to come, but the covenant for the permanent kingdom of righteousness was not made with him. It was made with David, whose name means "beloved".

[4] Certainly to give His covenant a right start and to make sure of a good ruler for all mankind, Jehovah God would establish his covenant toward a just and God-fearing king. Saul of Gibeah was the first king of the nation of Israel, but he quickly proved to be a disobedient ruler and God let him be killed and did not let him set up a dynasty or succession of rulers on Israel's throne. David, whom Saul had bitterly persecuted, succeeded him. After a number of years on the throne David proved himself a "man after God's own heart". Having located his throne on Mount Zion in Jerusalem, he arranged to bring the sacred ark of the testimony, which represented Jeho-

1. What did God obligate himself to produce? By means of what?
2. As to rulers, what is our purpose here, and why so?
3. At what city and with whom was the Kingdom covenant made?
4. How did the establishment of this covenant come about?

vah's presence, into a tent on Mount Zion near the royal palace. He grew dissatisfied that *he* should reside in a substantial kingly palace, while the sacred ark of Jehovah, who was the real, invisible King over Israel, reposed inside a lowly tent or tabernacle. To the prophet Nathan he expressed the loving desire to build a worthy temple for Jehovah's ark. It was then that Jehovah restrained David from his good intentions. But, in appreciation, He extended to David the covenant for an everlasting kingdom in his line of descent. Here is how the Lord God stated his covenant or unilateral promise through his prophet Nathan:

5 "Thus saith Jehovah, Shalt thou build me a house for me to dwell in? for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to be shepherd of my people Israel, saying, Why have ye not built me a house of cedar? Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people, over Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. . . . I will cause thee to rest from all thine enemies. Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my lovingkindness shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever."—2 Sam. 7:5-16, *Am. Stan. Ver.;* 1 Chron. 17:4-14.

MERCIES TO DAVID

6 Did David bargain with Jehovah God for this Kingdom covenant? No; it was framed and established by God's own initiative. It was therefore a mercy to David or an expression of divine lovingkindness to him. David called attention to this by saying in response to God: "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them." (2 Sam. 7:21) The terms of the covenant were also merciful to David's royal line, so that the whole arrangement stood for "mercies of David" or "the lovingkindness to David". (Isa. 55:3; *Rotherham*) David's beloved son, wise Solomon, succeeded him as king and "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.*) Solomon was privileged to build Jehovah's temple there in Jerusalem. But just for doing so he did not turn out to be the permanent heir to the Kingdom covenant to sit on a throne forever. He fell away to devil-worship and became a bad king. He died unfaithful to the God of his father.

7 For Solomon's bad end did God break up the succession of rulers from David? Did he turn to another family for a new set of kings on the "throne of Jehovah"? He had done this with wicked king Saul. But the Kingdom covenant with David kept God from dropping David's offspring; it called for mercy toward them. But as punishment God did arrange to split up Solomon's realm, so producing two kingdoms, the kingdom of Judah and the kingdom of Israel. Yet God retained David's descendants through Solomon on the throne of the kingdom of Judah at Jerusalem, on Mount Zion. This was a great mercy to David. It was exercised, not for David's sake, but for the vindication of Jehovah's word and covenant. He is reliable.

8 From Solomon down to Zedekiah, the last king of Judah on the throne at Jerusalem, there was a succession of twenty kings, the most of them rulers unfaithful to Jehovah God. The covenant's terms promised regarding David's royal successors this: "If his children forsake my law, and walk not in my judgments: if they profane my justices: and keep not my commandments: I will visit their iniquities with a rod: and their sins with stripes. But my mercy I will not take away from him: nor will I suffer my truth to fail." (Ps. 88:31-34, *Douay;* 89:30-33, *Auth. Ver.*) So, when Zedekiah showed himself a wicked king, God punished him with the "rod of men" and let the heathen king of Babylon, Nebuchadnezzar, inflict upon Zedekiah the "stripes of the children of men". In 607 B.C. Nebuchadnezzar completed his siege of Jerusalem and destroyed it and its temple. He captured Zedekiah and his sons, killed his sons royal, put out his eyes and carried him off with thousands of other Jews exiles to Babylon. Jehoiachin, whom Nebuchadnezzar had deposed eleven years earlier and replaced with Zedekiah, was then already in Babylon, languishing in prison.

9 Although a faithful remnant of Jews did return to their desolated homeland seventy years later and

5. As stated to David, what were the terms of this covenant?
6, 7. What did this covenant express to David and his line? How so?
8. How were its provisions as to sinful kings fulfilled?
9. What was the state of the covenant after the exile in Babylon?

rebuild the temple and Jerusalem, the house of Judah never again had a human king reigning on the "throne of Jehovah" on Mount Zion at Jerusalem. Today the site of ancient Jerusalem is being internationalized. Also the modern republic of Israel has a non-Theocratic president, and not a king of David's line or of the tribe of Judah. What then? Has Jehovah's covenant failed? Has he proved undependable? By no means! But the active operation of the covenant was held in suspension until the fulfillment of the covenant in its Permanent Heir. This is shown in these words to King Zedekiah: "Thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:26, 27, *Am. Stan. Ver.*

[10] Who is the one whose right it is to rule as the Son of David and as Permanent Heir of the divine covenant? When did he come? Has Jehovah given him the crown, the scepter, and the throne to rule with them in an active way? In view now of the perilous situation in the world the answers to these questions become urgent. The covenant's terms help us to determine who he is. So they guide us in deciding whom to accept as world ruler at this critical time. First of all, this important One must be the seed or offspring of David according to flesh relationship. He must also be the Son of God, for in the covenant Jehovah said: "I will be his father, and he shall be my son." Besides that, since the covenant said, "He shall build a house for my name," this One must build a temple for the name of Jehovah. This temple-building work is an essential part of the Kingdom covenant. David was not like Melchizedek in being a king-priest. Hence the covenant with David did not include a priesthood. Nevertheless the Kingdom Heir was promised to be interested in Jehovah's worship and to build a glorious temple for His name, promoting the only true worship. So all these features we look for in the great Kingdom Heir to identify him. In this we are not left to our weak faculties, but God makes the identification appear plainly.

[11] We remember that, after King Saul had proved unfaithful and God sent his prophet Samuel to anoint one of the eight sons of Jesse of Bethlehem to be king instead of Saul, Jehovah pointed out David and said to Samuel: "Arise, anoint him: for this is he." So Samuel anointed the shepherd boy David with the special anointing oil to be Jehovah's king. (1 Sam. 16:12, 13) Immediately Jehovah's spirit came upon David, giving him a double identification from his God. The same is true in connection with David's permanent Heir, the promised Son of God who should be the King and the Builder of a most glorious temple for Jehovah's name. The great invisible God first gave him identification by means of angels. That this Son of David might be the Son of God in the highest sense, Jehovah chose his firstborn Son, "the firstborn of all creation," to lay aside his heavenly spiritual glory and take up life on earth as a perfect man of flesh and blood. His birth on earth must therefore be through a virgin. Not just any virgin in Israel, nor just any virgin of the tribe of Judah. No, but the covenant with David required that this Jewish virgin be of the royal descent from him. That is what the virgin Jewess named Mary was.

[12] Before the Kingdom Heir from heaven was conceived in Mary's womb Jehovah sent his angel Gabriel to obtain her consent and to say to her: "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. . . . The holy spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." When this Jesus was born at David's native town of Bethlehem, Jehovah's angel appeared to the shepherds in the fields outside and identified the Kingdom Heir, saying: "Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is [or, is to be] Christ the Lord." (Luke 1:31-33, 35 and 2:10, 11, *Am. Stan. Ver.*) The Greek word *Christ* translates the Hebrew word *Messiah* and means *anointed one* or *sanctified one*. This newborn babe was to develop into the promised Messiah whom God sanctified for the Kingdom. This was the culmination of the "mercies of David" or "lovingkindness to David", that Messiah should be born of his lineage!

IDENTIFICATION OF THE MESSIAH

[13] Of course, when Jesus was born he was not then the Messiah, for he was not yet anointed of God, no more so than David was anointed at his birth in Bethlehem. David's permanent heir to the Kingdom covenant must receive this special anointing from God to become the everlasting King. There were doubtless many male descendants of King David through his son Solomon or through his other son Nathan. But the particular descendant to be the Messiah and Heir of the covenant must be anointed by Jehovah, who established this covenant. Now Joseph, the Judean betrothed to Mary, was of the

10. What must the covenant's Permanent Heir be and do?
11, 12. (a) In what sense was the Heir the 'son of God'? (b) As in David's case, with what must the Heir be identified?

13. By earthly parentage what right did Jesus have to heirship?

royal line of David through Solomon, Jehoiachin (Jechoniah) and Zerubbabel. Still Joseph was not called and anointed. Mary, his betrothed, was a descendant of David through his son Nathan and Zerubbabel. So when Joseph took Mary as wife and her son Jesus was born, Joseph could adopt it as his foster son. Thus all the interests in the Kingdom covenant that Joseph might possess he could legally transfer to his foster son Jesus. In this way Jesus would become the LEGAL heir to the covenant by means of his foster father, Joseph. Through Mary he was a direct son or descendant of King David and so he had a fleshly or NATURAL claim on the covenant. Mary, being a woman, could not, of course, herself, inherit the covenant, but she could as a mother transmit the right and heirship to it to the firstborn one of her sons. This she did. In this way the two lines of descent and heirship, from David, the one through Solomon and Zerubbabel and the other through Nathan and Zerubbabel, converged upon Jesus and strengthened his natural right to heirship of the Kingdom covenant.—Matt. 1:6-16; Luke 3:23-31.

[14] According to the angelic announcement at the time of Jesus' human birth Jehovah God his heavenly Father promised to anoint him and by this make him the Messiah or Christ. When Jesus had reached perfect manhood at thirty years of age, God anointed him, but not with material oil nor for an earthly kingdom with a material throne on Mount Zion in Jerusalem. At that time, Jesus indicated he was becoming dead to his former life as a carpenter at Nazareth and was dedicating himself to the direct service of God as marked out for him in the divine prophecies. How? By having John the baptizer immerse him in the river Jordan. Then we read: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16, 17) Here Jehovah God identified Jesus as the Son of God foretold in the covenant. He also marked him as the Heir of the covenant by anointing him with something more potent than material oil, namely, with His holy spirit. This fulfilled the prophecy of Isaiah 61:1 concerning the Messiah. Moreover, when God called him his Son who was beloved, that word *beloved* in the Hebrew language is similar to and related to the name *David,* which name means "beloved". It was thus quite fitting for him to be called "the Son of David", yes, even to be referred to in prophecy as "David", the antitypical David.—Ezek. 34:23, 24.

[15] Speaking under divine inspiration, King David prophesied of his royal Son and Permanent Heir as being greater and higher than David, even as being heavenly, and as combining more than the office of kingship in himself, namely, High Priesthood and Kingship. In Psalm 110:1-4 David said: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies.... Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek." (*Am. Stan. Ver.*) How could this Son of David be David's Lord except he were greater and higher than David? That is how Jesus argued, saying: "David himself said, inspired by the holy spirit, *The Lord said to my Lord, 'Sit at my right hand, till I make your enemies a footstool for your feet.'* David here calls him *Lord.* Then how can he be his son?" (Mark 12:35-37, *Moffatt*) David's "son" could be his "Lord" only by being the Son of God from heaven and also by being exalted higher than to a throne on the literal Mount Zion in earthly Jerusalem to reign over just the twelve tribes of Israel. He becomes David's "Lord" by being exalted to the heavenly throne at God's right hand to reign over all mankind. That includes David when he is resurrected from the grave. The Mount Zion where Jesus' throne is placed is therefore a heavenly Mount Zion, the capital organization over all God's universe.

BY WHAT COURSE A HEAVENLY KING

[16] How was Jesus to become such a heavenly King? How was he to inherit a kingdom far more lofty and powerful than David's, and a realm far more expansive than David's? David's kingdom was merely earthly. Since it was only typical, it was due to pass away in course of time instead of being endless. That the kingdom of the Son of David, Christ Jesus, might be everlasting, it must be heavenly. To inherit the kingdom of David which was over the twelve tribes of Israel in Palestine it was necessary for Jesus to be born in the flesh in David's royal line. It was not necessary at all for Jesus to die in order for him to become heir to the earthly kingdom such as his forefather David had. But in order for Jesus to inherit the kingdom of heaven and be David's heavenly Lord, it was necessary for Jesus to lay down his human life faithful till death so as to vindicate the universal sovereignty of his heavenly Father, Jehovah God. He must give up his all, even life itself, for the sake of obtaining the priceless treasure of the kingdom of heaven. Jesus illustrated this important truth by two parables, saying: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

14. When and how was he identified as Christ, Son of God, beloved?
15. What did David prophesy He should be to him? How is He such?
16. How only could Jesus inherit the kingdom higher than David's?

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matt. 13:44-46.

17 Christ Jesus was the first to fulfill those parables by parting with all he had, even his then human life, in order to buy or prove worthy of the kingdom of heaven. Prior to him, none of the human sons of David of royal lineage had proved worthy of being David's permanent heir because all of them were sinners, some of them wickedly so. On the other hand, Jesus must keep all of God's commands perfectly. By this he must show he recognized Jehovah and kept allegiance to Him as the Supreme Universal Sovereign, the Source of all kingdom power. He must be willing even to die for faithfulness in this course, so as to vindicate the universal sovereignty of his heavenly Father. It was a costly price to pay, but the anointed Jesus paid it at Calvary. He thus established his right to the kingdom of heaven, which kingdom would include all that David's kingdom had taken in. But Jesus must live, and live forever by the power of an endless life, in order to enjoy and exercise that heavenly kingdom forever. Therefore the Almighty God fulfilled his Kingdom covenant by resurrecting faithful Jesus out of death to life in the spirit. God clothed him with immortality and incorruptibility. (1 Pet. 3:18; 1 Cor. 15:44, 53, 54) This fulfilled the covenant far more grandly than ever King David could have imagined. It climaxed the divine 'mercies to David'.

18 The anointed Jesus was resurrected to be David's Seed for all time. By this miracle of God he was clearly identified as the Seed and Permanent Heir of all that the covenant meant. Plainly showing what God signified by raising Jesus to heavenly life in the spirit, the apostle Paul writes: "Concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." (Rom. 1:3, 4, *Am. Stan. Ver.*) While declared to be God's Son at the time he was anointed with the spirit after his baptism in Jordan, Jesus was *fully* begotten, brought forth or acknowledged as the spiritual Son of God at his resurrection from the dead. Again Paul is the one to manifest this truth by saying: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, *I will give you the sure mercies of David.* Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption."—Acts 13:32-37.

17. How did Jesus prove his right and God fulfill the covenant?
18. How is his resurrection shown to be tied in with the covenant?

LIKE MELCHIZEDEK

19 Christ Jesus is greater than David, though having been his son in the flesh. He is David's Lord and Master upon whom David's very future life depends. This is shown by another fact. When David was king on Mount Zion he had no priestly functions. His official duties were matters of state and he was not permitted to build Jehovah's temple. The material temples that David's earthly descendants, Solomon and Zerubbabel, built, where are they today? Destroyed, with a Mohammedan mosque today occupying their former site! But David prophesied that his royal Heir and Lord would be a "priest for ever after the manner of Melchizedek" and that Jehovah had sworn unchangeably to this. (Ps. 110:4, *Am. Stan. Ver.*, margin) Accordingly the Messiah would be a priest upon his heavenly throne. Jesus, being born of David's own tribe of Judah, was no more of the priestly tribe than David was. So Jesus did not get his High Priesthood by being descended from Aaron, Israel's first high priest. No, but he was made a royal High Priest by the oath of God, the oath which God prophetically gave in the 110th Psalm. This authorized Jesus to offer up the sacrifice of himself, to cleanse away the inherited sin of mankind with his own blood and to provide eternal life for them through the laying down of his own human life. He was made a priest *for ever* like Melchizedek when God Almighty raised him from the dead a glorious spirit, clothed with immortality and incorruptibility and so having the power of an endless life. The apostle Peter referred to this on the day of Pentecost when Christ Jesus as High Priest at his Father's right hand poured out the holy spirit upon his followers. Peter quoted from the 110th Psalm, which contains God's oath, and said:

20 "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet."—Acts 2:32-35, *Am. Stan. Ver.*

21 By his exaltation to second-highest place in the universe, to God's right hand, Christ Jesus is made

19, 20. How did Jesus, though of David's line, become High Priest?
21. So how is he higher than David and the proper temple-builder?

a king far greater than David. It was quite fitting that David, with whom God made the Kingdom covenant, should be the one to prophesy of Jehovah's oath by which the King Jesus Christ should also be made an immortal High Priest. This having an additional office, that of High Priest, also made Christ Jesus a servant of God greater than David. This made him the proper one to build the real temple of God, of which the temple built by David's son Solomon was but a splendid type. Jesus spoke of himself as a "greater than Solomon" and he was also the royal "Branch" of David, the Messianic "offspring of David".—Matt. 12:42; Rev. 22:16.

[22] That Jesus as Priest-King would build the temple for Jehovah's name the prophecy of Zechariah 6:12, 13 foretold, saying: "Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." (*Am. Stan. Ver.*) Israel's high priest went into the Most Holy of Solomon's temple to present the blood of the atonement sacrifice to God, but Jesus went into heaven itself to appear in God's actual presence to offer the value of his human sacrifice. This proves that the temple he builds must be greater and higher than the temple Solomon built, just as the heaven of God's presence is higher than the Most Holy of Solomon's earthly temple. Correspondingly, just as the temple the ex-carpenter Christ Jesus builds is on a higher elevation than the mountain in Jerusalem where Solomon's temple stood, so the royal mountain upon which the King Christ Jesus must reign is infinitely higher than the Mount Zion where David's palace stood. Hence when the apostle John had the vision and said, "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," it must refer to the heavenly Mount Zion, the heavenly seat of Christ's kingdom, of which the earthly Mount Zion was merely a lowly type.

[23] The temple that he builds is his church or congregation, and he builds it upon himself, "this Rock." Since he is a living Rock foundation, all the stones of this antitypical temple are "living stones", his 144,000 tried and faithful followers. The apostle Peter uses such figures of comparison, saying to Christ's followers: "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame." (1 Pet. 2:4-6, *Am. Stan. Ver.*) The apostle Paul says to the Christians as "living stones": "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? . . . for the temple of God is holy, which temple ye are."—1 Cor. 3:16, 17.

[24] In constructing this spiritual temple of living stones Jesus as the Permanent Heir of the Kingdom covenant fulfills an important specification of that covenant. What a High Priest-King! He is Jehovah's firstborn creation. In thus highly exalting him for his superb faithfulness Jehovah fulfilled the mercies of the covenant with David, promised in these words: "But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him." (Ps. 89:24, 26-28) Being higher than any and all of the kings of the earth, none of these can resist him and he will trounce them with sore defeat at the battle of Armageddon. Concerning this the prophecy says: "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful." (Rev. 17:14, *Am. Stan. Ver.*) God will be faithful to his Kingdom covenant and will give his highly exalted firstborn Son the victory at Armageddon over the league of enemy kings and their united nations.

22. Why must the temple he builds be higher than Solomon's?
23. How do we prove what the temple is that he builds?
24. How is he "firstborn, higher than the kings of the earth"?

RAISING UP THE FALLEN TABERNACLE OF DAVID

NINETEEN centuries ago Jesus was baptized and God anointed him with his spirit and said, "This is my beloved Son, in whom I am well pleased." Jesus was then officially declared the Heir of a covenant for a kingdom greater than David's. There God covenanted for a kingdom to be bestowed upon his beloved Son far higher and far more extensive than David's. When God resurrected Christ Jesus from the dead for his faithfulness and raised him to his own right hand in heaven, He established Jesus in his right to the kingdom of heaven. Why, then, did not God at once give him the Kingdom to

1, 2. (a) When did God covenant with Jesus for a heavenly kingdom? (b) In view of what prophecy did he not start reigning after ascending?

begin ruling immediately from heaven over all earth? For one thing, the "seven times" of the Gentiles to dominate the earth by God's permission had not then run out. Before expiration they had down to A.D. 1914 to run. But another vital prophecy had then begun fulfilling and must continue fulfilling while such "times of the Gentiles" were running to their close.

[2] This was the prophecy at Amos 9:11, 12: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this." (*Am. Stan. Ver.*) The Hebrew manuscript from which the ancient Greek *Septuagint Version* was translated read a bit different from the above-quoted Hebrew text. It said: "In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days: that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek me, saith the Lord who does all these things." (Bagster's translation) Note that the *Septuagint* says "remnant of men" instead of "remnant of Edom". The difference may be accounted for because in ancient Hebrew the word for "men" looked very similar to the word for "Edom". When James the disciple quoted Amos' prophecy he quoted it according to the *Septuagint Version,* and not the traditional Hebrew text.

[3] The "tabernacle of David" that Amos' prophecy speaks of pictured the royal house of David made up of the heirs to the kingdom covenant. That a tabernacle or tent should thus be used to symbolize the royal household or succession of Davidic rulers Isaiah 16:5 proves, saying: "And a throne shall be established in lovingkindness [the mercy to David]; and one shall sit thereon in truth, in the tent of David, judging, and seeking justice, and swift to do righteousness." (*Am. Stan. Ver.*) When God made choice from among Israel's twelve tribes for the kingdom, Psalm 78:67-70 tells us, "he refused the tent of Joseph, . . . but chose the tribe of Judah, the mount Zion which he loved. . . . He chose David also his servant, and took him from the sheepfolds." (*Am. Stan. Ver.*) Jehovah God was the real king of ancient Israel and yet for centuries the sacred ark symbolizing his presence dwelt under a tent. When introducing the kingdom covenant God said to David: "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." (2 Sam. 7:6) At what time, then, did the "tabernacle of David" which included the heirs to the Kingdom covenant fall down, get breached and become a ruin? In 607 B.C.

[4] The "tabernacle of David" fell when Jerusalem was destroyed and King Zedekiah, the unworthy heir of the covenant, fled from his throne on Zion and was caught and deported to Babylon where he died, with no throne and no successors. There the divine prophecy began fulfilling: "This also shall be no more, until he come whose right it is; and I will give it him." Zedekiah's nephew, Jehoiachin (or Jechoniah), who was then a captive in Babylon, served to carry on the line of succession from David as LEGAL heir forward to Joseph the husband of Mary. But Jehoiachin's cousins Addi, Melchi and Neri also served to carry the line of succession from David by NATURAL right forward to Mary, Joseph's wife, to be transmitted to her son Jesus. (Matt. 1:11, 12; Luke 3:27, 28; see page 277 ¶13) For 636 years, down to Jesus' baptism A.D. 29, the "tabernacle of David" continued fallen down, breached, in ruins, because no one of David's royal line was anointed at Jehovah's command to the Kingdom. During all those centuries it appeared as though the Kingdom covenant had been defeated by Satan the Devil and that God had been unfaithful to it or had left off his mercy. Psalm 89:38-46 described the fallen condition of David's "tabernacle" in these pleading words to Jehovah:

[5] "But thou hast cast off and rejected, thou hast been wroth with thine anointed. Thou hast abhorred the covenant of thy servant: thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strongholds to ruin. All that pass by the way rob him: he is become a reproach to his neighbors. . . . Thou hast made his brightness to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame. How long, O Jehovah? wilt thou hide thyself forever? Selah. How long shall thy wrath burn like fire?" —*Am. Stan. Ver.*

[6] Jesus' anointing and right to the Kingdom was denied by the Jewish kingdom-builders and he was foully murdered at the instance of the religious leaders. When God resurrected him and exalted him to his own right hand, thus laying him as the precious Foundation Stone in Zion, Jehovah thereby raised up the fallen "tabernacle of David". What must now follow? His enthroning of Christ Jesus in active Kingdom power? No! but the fulfillment of the rest of Amos' prophecy, namely, that the remnant of men and all the Gentiles upon whom God's name is called must seek Jehovah. This meant that all these followers of Christ Jesus the King must be picked out from Jews as well as Gentiles to become his joint-heirs in

3 What did the "tabernacle of David" picture, and how so?

4, 5. From when till when did that "tabernacle" continue fallen? Why?
6. How was the "tabernacle" raised up? What must at once follow?

the Kingdom covenant. For this reason, after setting up the Memorial supper, Jesus said to his faithful apostles: "You are they who have continued with me in my trials. And I covenant for you, even as my Father has covenanted for me, a Kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:28-30, *Diaglott; Rotherham*) Those faithful apostles were the main ones of a small remnant of Jews that then believed in Jesus as Christ the Heir to the Kingdom covenant. Now Jesus was taking them into the covenant with him.

7 How did Jesus covenant for his 144,000 faithful disciples a kingdom together with him in heaven? He did so by preaching the kingdom of heaven during the three and a half years of his public activity on earth, thus informing them of it and inviting them to it. He then laid down his human life as a sacrifice for sins that they might be cleansed in his blood and be justified from all inherited sin and be righteous and acceptable in God's sight. He acted as High Priest to offer these justified ones in sacrifice with him for the vindication of Jehovah's universal sovereignty and name. He also acted as Jehovah's Prophet and High Priest to pour out the holy spirit upon them from Pentecost forward, in order to anoint them to Kingdom service and to a place in the heavenly Kingdom with him. (Acts 2:32-36) The number of these joint-heirs of the Kingdom covenant was once not known to be 144,000. It was as indefinite as that of the stars of heaven and the sands of the sea. (Gen. 22:17, 18) But by a later comment upon his covenant with David God bound himself to add these joint-heirs to Jesus, saying:

8 "For thus saith Jehovah: David shall never want a man to sit upon the throne of the house of Israel; . . . If ye can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season; then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." —Jer. 33:17, 20-22, *Am. Stan. Ver.*

9 So, from Pentecost of A.D. 33 down to the beginning of the thousand-year reign of Christ, God occupies the time in gathering and preparing for the Kingdom these 144,000 fellow heirs of the great Son of David. Since Moses' day the natural Jews had Jehovah's name called upon them. First from among them God picked out a faithful remnant of some thousands of men and women who accepted Jesus as Messiah. After giving these Jews who bore Jehovah's name an exclusive opportunity for seven years to be taken into the Kingdom covenant with Jesus, Jehovah began visiting the non-Jews or Gentiles who had not been called by His name. He opened up to them the chance to fill up the rest of the number of fellow heirs of the royal covenant. He used Simeon Peter as the first one to declare the Kingdom opportunity to the Gentiles. Then God opened the eyes of the disciple James to see that this was the fulfillment of Amos' prophecy, whereupon James said: "Brethren, hearken unto me: Symeon hath rehearsed how first God visited 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 these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men [the Jewish remnant] may seek after the Lord [Jehovah] and all the Gentiles, upon whom my name is called, saith the Lord [Jehovah], who maketh these things known from of old."—Acts 15:13-18, *Am. Stan. Ver.*

7. How did Jesus covenant with his disciples for a kingdom?
8. How did God foretell he would add joint-heirs to the covenant?
9. Since when and how has God been adding these?

THE HEIR'S GOVERNMENT TO INCREASE

10 During these centuries since Pentecost Jehovah God has been taking out from Jews and Gentiles the 144,000 faithful followers who shortly "shall be priests of God and of Christ, and shall reign with him a thousand years". (Rev. 20:4, 6) During all those centuries of selection and preparation those prospective heirs of the heavenly kingdom have given their allegiance to Christ Jesus as Jehovah's anointed King, and with them as his subjects Jesus has reigned over them. They say: "God . . . hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." They obey Peter's admonition: "Love the brotherhood. Fear God. Honour the king." (Col. 1:10-13; 1 Pet. 2:17) They will ever be subject to him, for he is their Head and King of kings. But these are not the only ones over whom Christ Jesus is to reign. The time comes, and that shortly, when all the 144,000 will be with him, glorified in the heavenly kingdom, and they will "reign with him a thousand years". He will reign then, and the 144,000 together with him; but over whom?—2 Tim. 2:12.

11 The Scriptural answer is, He must reign over all mankind and to the uttermost parts of the earth. This is as certain as day follows night, and night day. He has already begun to reign in an active sense. The allotted "times of the Gentiles" ran out A.D. 1914. Then the divine moment came for the great God of the covenant to give the Kingdom to him whose right it is to have it. This God did in fulfillment of his

10. Since Pentecost over whom has Jesus reigned, and how so?
11. Over whom must he and his 144,000 reign? Despite what?

covenant with David. There Christ Jesus came into the Kingdom. He now reigns in the midst of his enemies, whose newest invention of organized resistance to him is the United Nations along with all pacts and treaties within the framework of that international organization. Jesus now endures them until the time comes for the war of Armageddon, when he will dash them to pieces as a potter's vessel when smashed by an iron rod. Their hostile efforts to prevent the expansion of his kingdom out beyond the faithful remnant yet on earth of his 144,000 are not succeeding. They will end soon in disastrous failure. Not in vain did Jehovah God prophesy regarding the Heir of his covenant with David: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."—Isa. 9:6, 7, *Am. Stan. Ver.*

[12] Jehovah is thoroughly devoted to his covenant. He will faithfully see to it that it is carried out to the limit. His government in the hands of the Permanent Heir of the covenant was born in 1914. Despite all the persecution and opposition heaped upon the anointed remnant of his fellow heirs, the Theocratic Government of God's dear Son goes on increasing as this anointed remnant preach this gospel of the established Kingdom in all the world for a witness to all the nations.

[13] The proof of this increase lies in the fact that hundreds of thousands of men and women of good-will who have heard this good news of the Kingdom have accepted it as the truth. In its light their eyes of understanding see Christ Jesus reigning in heavenly glory and power as Jehovah's Vindicator. They see him riding irresistibly to battle and victory at Armageddon. They recognize him as the great Seed of David who inherited the royal covenant and who died for their sins that they might live forever under his kingdom. Since he has redeemed them they recognize that he owns them and they owe their full and unwavering allegiance to him. Gladly they surrender themselves as his loyal devoted subjects. The United Nations does not deceive them, nor will any other later form of international compacts for global rule. They see clearly that Jehovah's Kingdom covenant has designated his beloved Son as the new world's Ruler, and they will choose and will have no other one than God's Chosen One as their personal King and World Ruler. Their decision is made. They will stand by it and will uphold Jehovah's sovereignty as expressed in his covenant. To the death, if necessary, they uphold his choice of Christ Jesus. They know that the increase of the Government of the great Son of David will be not only over those today living who accept and obey him but also over all the dead in the graves whom he will resurrect during his coming thousand-year reign.

[14] At no far distant date Christ Jesus will resurrect even his illustrious forefather with whom the Kingdom covenant was made three thousand years ago. Then David will know that the Most High God is faithful and that He has not broken his covenant but has gloriously fulfilled it, in that now the rightful Heir of it reigns. Then David with other resurrected faithful men of old will joyfully serve Jehovah's King as one of his visible princes in all the earth. (Ps. 45:16) At Armageddon the great Son of David will fight for the peace of the new world. Following the destruction of all his foes in that universal war, there will be no end of the increase of the peace of the "Prince of Peace". Hail to Jehovah, whose zeal and faithfulness perform his royal covenant! Hail to Christ Jesus, who reigns in vindication of the covenant. "Glory in the highest unto God! And on earth peace, among men of good-will."—Luke 2:14, *Rotherham.*

12, 13. How does his government, born A.D. 1914, go on increasing?

14. How will there be peace, and no end of its increase?

RANSOM FROM DEATH AND THE GRAVE

THE revealed purpose of God is first to ransom and deliver the true Christian congregation, that is to say, those consecrated followers of Jesus Christ who make up the members of "his body" and who are selected to reign with him in the heavenly kingdom. Second, after the selection of these elect ones is completed to the number given in the Scriptures, 144,000, then the work follows in which the Good Shepherd Jesus Christ gathers and delivers his "other sheep". The latter work of gathering these consecrated people of good-will is now in progress, and hundreds of thousands show that they have already been gathered to the fold of Jehovah's Theocratic organization.

Our English word *ransom* is drawn from the Latin word "redemptio", through the French "rançon". As a verb *ransom* means "to redeem from captivity, slavery, punishment, or the like, by paying a price; to buy out of bondage; to deliver, as from sin, its penalty, or the like; to be the redeemer of." (*Webster's New International Dictionary*) It is Jehovah God who ransoms, and he does so by his beloved Son Jesus Christ. Note, now, instances of this.

In the prophecies the name "Ephraim" is sometimes used to designate a class who were once enlightened with the truth concerning God's kingdom by Christ but who become unfaithful to God and compromise with this world. The

"evil servant" class that Jesus foretold belongs to that group. At Hosea 13:12-14 the word "ransom" occurs and the prophecy using it shows the contrast between those professing Christians who were once enlightened but who became unfaithful and those Christians who remain faithful and true to God and his Christ and who are therefore "children of Zion". A.D. 1914 Zion, which is God's universal organization, brought forth the promised Kingdom in the person of Jesus Christ, for him to reign as the Vindicator of Jehovah's universal sovereignty. (Rev. 12:1-5) But the facts show that A.D. 1918 Zion brought forth her other royal children who are to reign with him, these being brought forth by their resurrection from the dead to spirit life in company with the glorified Jesus Christ. There is a remnant of her children yet on earth, and during the years of World War I down till 1918 they were greatly oppressed by worldly powers and brought into captivity to the Devil's Babylonish world-organization. At that time the "evil servant" class proved itself unfaithful, but the faithful remnant remained true to their vows to God and consequently Zion brought them forth as her approved children, to serve as Jehovah's witnesses on earth thenceforth.—Rev. 12:17.

Referring to the different destinies of these two classes Hosea 13:12-14 says: "The iniquity of Ephraim is bound up; his sin is laid up in store. The sorrows of a travailing woman shall come upon him: he is an unwise son; for it is time he should not tarry in the place of the breaking forth of children. I will ransom them from the power of Sheol; I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction? repentance shall be hid from mine eyes." (*Am. Stan. Ver.*) The more modern translation of these verses by Moffatt shows that "ransom" means "rescue" and that "Sheol" means "Death-land" or the grave of mankind. It reads: "Ephraim's iniquity is carefully collected, his sin is kept in store for him. The pangs of childbirth are here, but a senseless babe is he, he will not come to the womb's mouth at the right moment [and thus be born as one of Zion's children to a destiny of everlasting life]. Am I to save them from Death-land? am I to rescue them from death? Nay, come, Death, with your plagues! Come, Death-land, with your pestilence! I have no mind to relent." (*Moffatt*) Whom, then, does God deliver from Sheol or Death-land?

Hosea 13:14, above quoted, has long been used to apply to the ransoming of Adam's offspring from sin and death by the precious blood of Jesus. But the apostle Paul corrects such a wrong application and shows it applies to God's "new creation" in unity with Christ. (2 Cor. 5:17, *Moffatt*) In confirmation of this conclusion that the ones here redeemed are the faithful anointed followers of Jesus Christ who become Zion's children, we quote the apostle's words at 1 Corinthians 15:52-55 concerning the resurrection of the 144,000 anointed Christians: "The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" (*Am. Stan. Ver.*) The apostle is here borrowing his language from Hosea 13:14 and thus shows the application of it is not to mankind in general.

At the time that they made their consecration of themselves to God, these Christians were redeemed from death because the merit of Christ's ransom sacrifice was applied to them and they were justified from sin, the penalty of which is death. After their justification God begets them by his life-giving spirit to be his spiritual children, members of his organization Zion. Hosea 13:14 could not properly be applied to the ransoming of the entire human race by Christ's shed blood, for the apostle shows the text applies only to those who have been justified and begotten of God by his spirit. (John 3:3, 5) In 1918 the Devil by use of his world-wide organization attempted to destroy these witnesses of Jehovah. The class pictured by "Ephraim" fell away under the pressure and became the "evil servant" described by Jesus at Matthew 24:48-51. Their destiny is eternal death, destruction. But as for his faithful, spirit-begotten servants, these were ransomed or delivered from the power of the adversary, who had hoped to put them in the grave, Sheol or Death-land, and to destroy them in death, and thereby clear all of Jehovah's witnesses off the face of the earth.

A.D. 1914 marked the time when Jesus Christ was enthroned as reigning King and the 'rod of his strength' was sent out of Zion and he was told to rule in the midst of his enemies. (Ps. 110:1, 2) Immediately after this birth of the Kingdom "war in heaven" began, accompanied by war upon our globe. That marked the "beginning of sorrows" upon the earth, and from then until 1919 God's spirit-begotten witnesses were in much distress among all nations. (Rev. 11:18; 12:7-13; Matt. 24:7, 8) But in 1919 God redeemed or delivered the faithful ones from the power of Satan's organization and thus prevented the enemy from overwhelming them and destroying them from the earth. This redemption or deliverance of them from Great Babylon was foretold at Micah 4:10 in these words: "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city [your home organization], and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD [Jehovah] shall redeem thee from the hand of thine enemies."

At Isaiah 35:8-10 God tells of the "highway" by which his redeemed or delivered ones escape from Babylon and return to his Theocratic organization and its worship and service. He there says: "And there shall be there a raised way—even a high road, and the Highroad of Holiness shall it be called, there shall not pass over it one who is unclean; but He Himself shall be one of them travelling the road, and the perverse shall not stray thereinto. There shall be there no lion nor shall ravenous beast go up thereon, it shall not be found there,—thus shall travel the redeemed; and the ransomed of Yahweh shall return and shall enter Zion with shouting, with gladness age-abiding upon their head, joy and gladness shall overtake them, and sorrow and sighing shall flee away."—Rotherham's translation.

Prior to their redemption or deliverance in 1919 God's consecrated people were compelled to mingle with Satan's organization and they were restrained under the belief that the rulers of this wicked world constituted the "higher powers" to whom every Christian soul should be subject.

(Rom. 13:1) But when, in 1919, God issued his call to his devoted people to resume his work as his witnesses and to do so fearlessly, they responded and broke away from worldly Babylon. Then Jehovah God revealed to them that his capital organization is Zion and that they are its children or prospective members, and joyfully they went over the "Highroad of Holiness" to return to Zion and serve God as her children. With backs to Babylon they went over the symbolic highway or highroad. The remnant of Zion's children took the lead upon this highway that leads away from Babylon, but while en route they obeyed God's command to teach others who are seeking the way to righteousness that they might know the way to come to the living God and to Jesus Christ. The unclean "perverse" persons are not permitted to enter that highway. But who are to go upon it and by it come to Zion, God's organization? Why, those whom Jehovah ransoms or delivers from the power of the Devil's organization. As it is written: "No lion [the Devil is like a roaring lion] shall be there, nor shall any ravenous beast [political governments of the Devil's world are likened to wild beasts] go up thereon; they shall not be found there; but the redeemed shall walk there: and the ransomed of Jehovah shall return, and come with singing unto Zion."—Isa. 35:9, 10, *Am. Stan. Ver.*

In the foregoing texts that we have quoted we note no direct mention made of a money-price or payment to procure the redemption or ransom. The clear meaning of "ransom" or "redeem" in all such texts is that of liberation, freeing, rescuing, delivering from the hand of the enemy, that is, from the Devil's organization, including his agents that oppose and persecute God's faithful witnesses. None of the enemy organization are ever redeemed or ransomed, but, on the contrary, the redemption is always spoken of as FROM the enemy, not OF the enemy. Again we say, it is Jehovah, acting by and through his Chief Executive Officer, Jesus Christ, that accomplishes such liberation, rescuing or delivering from the enemy.

DELIVERANCE FROM THE AVENGER OF BLOOD

The people of good-will who today consecrate themselves to God through Christ are represented as undergoing a deliverance from the Avenger of blood at the coming battle of Armageddon. He is the Avenger of the blood of those who were slain. In such a case something is required to be paid over equal to what was lost by those slain, that is to say, a life for a life. That rule is stated at Deuteronomy 19:21, where we read: "And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Referring to the 'cities of refuge' that Jehovah God caused to be set up in the land of ancient Israel, the man that pursues a shedder of blood fleeing to such a city was called the "revenger of blood", or "blood-redeemer". (*Rotherham*) Here the redeeming of the blood does not refer to the redemption procured by Christ's blood shed at Calvary, but it refers to requiring a payment in kind, a retribution paid out to the one guilty of shedding the blood of another. It is a retribution that will be paid out to the death-dealing enemies of Jehovah God at the battle of Armageddon, and this retribution is paid by the great Revenger or Blood-redeemer, Jesus Christ, as an offset to the blood that was spilled by God's enemies. Otherwise stated, the Revenger or Redeemer, Jesus Christ, squares the account with the enemies of Jehovah God and oppressors of mankind at the battle of Armageddon.

A person that had unawares, unwittingly and without enmity or malice caused the death of another might escape the blood-avenger or redeemer by fleeing to the city of refuge and staying there until the death of Israel's high priest who offered sacrifice to atone for sin. In the modern application of this prophetic picture such a person must flee to Jehovah's organization under Christ and remain there under the sin-atoning blood of Jesus, trusting in his shed blood as a means of protection and salvation. Persons who in the present time have unwittingly done violence to God's law and deadly violence against Jehovah's witnesses may gain redemption from destruction through the redeeming blood of Jehovah's great High Priest, Jesus Christ. In the ancient picture of the cities of refuge the destruction of Jehovah's enemies at Armageddon is pictured as a redemptive price for those of mankind slain by the wicked enemies. But Jesus Christ, the great High Priest and Executive Officer of Jehovah, provides by the value of his sacrifice a redemption for those who flee to him for refuge. He is Jehovah's Executioner of those who remain in the enemy camp and who willfully stay as sharers in the sins of such enemy camp. Because of such wickedness they suffer destruction in order to offset the wickedness they did against Jehovah God and his consecrated people.

In both cases there is a freeing or delivering by means of a meeting or squaring of the obligation, that is, a meeting of the penalty for sin which is death. Christ's redemptive price provided at Calvary was for those who exercise faith in him as Redeemer and who consecrate to God and vow to do His commands. But the redemption at Armageddon punishes the deserving wicked ones, that is, the ones who have caused damage intentionally or in willful ignorance. Those who have thus damaged or committed violence against God's little ones are indebted or obligated on account of their wickedness. Such ones are bound to pay, and they do pay, at Armageddon with their lives. They cannot pay the debt to the damaged one, because that one is dead. So they must pay to the dead one's nearest of kin in flesh and blood, namely, Christ Jesus, who partook of blood and flesh that he might redeem mankind and become their "Everlasting Father". Just as the man who causes the death of the slain one is a debtor, so death must be meted out to that slayer by the slain one's nearest of kin, "the redeemer." The redeemer removes the debt by exacting the life of the slayer. Christendom and all the nations of earth have violated willfully the everlasting covenant concerning the sanctity of blood as made with Noah after the flood and the symbol of which covenant was the rainbow. In that covenant God said: "And surely your blood, the blood of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even 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."—Gen. 9:5, 6, *Am. Stan. Ver.*

In the case of the unwitting slayer, his life was not exacted of him if he got to the city of refuge in time. In that ancient type he was covered and shielded by Israel's high priest. But in the modern-day antitype the people of

good-will who flee from this blood-stained world, from blood-guilty Babylon, and who take refuge in Jehovah's "city of refuge" under Christ, are shielded by His great High Priest, Jesus Christ, who made sin-atonement for those fleeing to him. In the ancient type the malicious, willful and deliberate manslayer could in no wise have satisfaction met or accepted for his own life by any other means, but his life had to be taken by the avenger or "blood-redeemer". In the modern antitype at the battle of Armageddon this exaction of the life of the unrepentant, willfully guilty is made against the wicked by the great Redeemer of innocent blood, Jesus Christ, Jehovah's Executioner. This fact well foretells that the sacrificed life of Jesus does not stand as an atonement or ransom for the willfully wicked who spurn God and spurn his provision for salvation through Christ. Such persons as die at Armageddon under those conditions of willful wickedness will certainly never have a redemption. The type of the cities of refuge and the "blood-redeemer" is given for us in full at Numbers, chapter 35, verses 9-34.

All the Scriptures verify that the wicked are in no case redeemed from the consequence of willful wickedness. Only God's poor and needy ones are redeemed. By "poor and needy" are meant those who come to a realization of their own utter inability to save themselves and who desire to be saved in God's way. So they exercise faith in Jehovah God and in his Son Jesus Christ and they apply to Jehovah's High Priest to be saved or redeemed. All those who are wicked and refuse to accept God's provision for salvation abide under the condemnation resulting from Adam's sin: "The wicked [attackers] shall be turned back unto Sheol, even all the nations that forget God." (Ps. 9:17, *Am. Stan. Ver.*) But those persons of good-will who now take advantage of the remaining time before Armageddon and flee to the "city of refuge" under Jehovah's High Priest will be redeemed from execution in that battle and be ransomed from going down into the grave. That means they will be spared to go alive through that universal war of Armageddon and enter into the righteous new world, with opportunities there for life everlasting in perfect health, boundless happiness, and interminable peace.

SHADRACH, MESHACH AND ABEDNEGO MAINTAIN INTEGRITY

THE way of Christian integrity follows not the path of compromise. Christ Jesus did not advocate an inter-faith movement to consolidate Pharisee and Sadducee and Christian. Nor did faithful men before Christ. When the Israelites entered Canaanland they were under no instructions to launch Brotherhood Weeks to promote harmony between themselves and the false worshipers living there. Such weak fraternizing was practiced later, but the price was prohibitive. On the subtle altar of religious peace they sacrificed integrity toward Jehovah. As the centuries rolled by their spineless backsliding gathered momentum, till finally it carried them to national disaster and captivity in Babylon. But throughout that Biblical past there were varying numbers of persons that sidestepped the subtle inter-faith snares and the weak brotherhood compromises. They counted the cost of religious peace and when it added up to their integrity toward God they refused to pay that price.

Three Bible characters that balked at religious peace at any price were Shadrach, Meshach and Abednego. At least, it was under those names that they were rocketed to universal notice. When up in Judah these three Hebrews were known as Hananiah (meaning "Jah has favored"), Mishael ("who is like God") and Azariah ("Jah is keeper"), but when they were carried into Babylon by Nebuchadnezzar at the time of the first captivity of Jerusalem, in 618 B.C., he changed their names respectively to Shadrach ("the moon god"), Meshach ("guest of the king") and Abednego ("servant of Nebo").

The two tests of integrity first recounted in the prophecy of Daniel were only preliminary. There was the time when these three Hebrews along with Daniel were to be taught the wisdom of the Chaldeans at Nebuchadnezzar's command, and their food was to come from the king's provisions. But the meat from the king's larder might be from beasts counted unclean under the Mosaic law, it might be from beasts not properly bled at the time of their slaughter, and, most objectionable, it might be from animals sacrificed to demon gods. As for the king's wine, it might have been involved in drink-offerings to such heathen gods. Hence the three Hebrews and Daniel determined that they "would not defile" themselves with the king's meat or wine. Their request for other food brought concern from the overseer, who feared that they would not fare so well physically as the other captive youths, but Daniel as spokesman for the four said: "Try your servants for ten days, letting us have vegetables to eat, and water to drink; then compare our appearance with the appearance of the youths who eat of the king's delicacies." The trial was granted, the results gratifying, and the four were allowed to continue on vegetables and water, not for dietetic reasons but to safeguard their integrity. God blessed their course, gave them wisdom, caused them to excel all others when before Nebuchadnezzar, and as a result they were made the king's attendants and rated ten times better than all other wise men throughout the kingdom.—Dan. 1:1-20, *An Amer. Trans.*

The second test came when Nebuchadnezzar dreamed, forgot his dream, demanded that his wise men tell him both the forgotten dream and the interpretation thereof, and in a rage at their failure to do so ordered that all the wise men be destroyed. This hasty decree of destruction included Daniel and the three Hebrews, though they had not been advised of the controversy. Daniel inquired the reason for the harsh decree, and, upon learning it, went to break the news to Shadrach, Meshach and Abednego. The result was united prayer to Jehovah, pleading for his mercy and enlightenment that they might not perish with the other wise men of Babylon. Jehovah acted for the preservation of his servants who had clung to their integrity. He revealed the dream and its interpretation to Daniel, in answer to the united prayer that did not ask amiss. Daniel conveyed the information to Nebuchadnezzar, crediting Jehovah God as the revealer of this secret matter. The outcome was that the king raised Daniel to a position next to himself, and

promoted Shadrach, Meshach and Abednego to have charge of the affairs of the province of Babylon.—Dan. 2:1-28, 46-49.

The climax of testing of the three Hebrews' integrity comes when Nebuchadnezzar reared a slim but high image into the sky. It is spoken of as being of gold, but as it was from ninety to one hundred and five feet high it doubtless had only a thin plating of the precious metal. It is likely that this image was religious as well as national, for Nebuchadnezzar was intensely religious, as shown by the many inscriptions of his that have been found giving thanks and homage to demon gods, particularly his patron-god, Bel-Merodach. When the image was dedicated before an assemblage of all the officials of the provinces the king's herald sent this proclamation rolling out over the plains of Dura: "To you is given a command, O peoples, nations, and tongues, that as soon as you hear the sound of the horn, the pipe, the lyre, the trigon, the harp, the bagpipe, and every other kind of musical instrument, you shall fall down and prostrate yourselves before the image of gold which King Nebuchadnezzar has set up; and whoever does not fall down and prostrate himself shall forthwith be cast into the midst of a furnace of flaming fire."—Dan. 3:4-6, *An Amer. Trans.*

As soon as the people generally heard the national music they flung themselves into the appointed body position; but not Shadrach, Meshach and Abednego. No image-worship for them; no state-worship; no flattering or subjecting postures, regardless of national custom. Integrity to God came before duty to the state. So envious persons trotted to the king and tattled that the three Hebrews did not show respect due the king and the state and the gods. In a blind and unreasoning rage at this apparent sedition and blasphemy, Nebuchadnezzar haled the three nonconformists before him and gave them a special chance to reform and conform to the orthodox mode of worship. Did the integrity of Shadrach and Meshach and Abednego wilt and vanish like smoke when faced with the furnace of flaming fire? Judge for yourself from their prompt and straightforward reply: "O Nebuchadnezzar, we need not waste words in discussing this matter with you. If our God, whom we serve, is able to deliver us, he will deliver us out of the furnace of flaming fire, and out of your hand, O king; but even if not, be it known to you, O king, we will not serve your gods, nor prostrate ourselves before the image of gold which you have set up."—Dan. 3:7-18, *An Amer. Trans.*

Shocked out of his senses by this sharp dismissal of his ultimatum, Nebuchadnezzar's fury turned him mad, and with face distorted in rage he shouted his orders. Get the strongest soldiers! Have them bind these three rebels! Hurl them into the fiery furnace! But first, superheat it till it is seven times hotter than usual! The king's underlings seurried in their haste to obey. Why, so intense was the heat of the furnace that the men who flung the three Hebrews in were shriveled to a crisp by the blasts of flame! Shadrach, Meshach and Abednego? They walked unsinged in the midst of the fiery furnace, and as Nebuchadnezzar's unbelieving eyes bulged he saw a fourth with them like the Son of God. The hot-headed king cooled off faster than he had flared up, and called for the three Hebrews to come out. The dumfounded observers saw that the emerging Hebrews were unharmed, not a hair singed, not a garment damaged, not a scent of smoke clung to them. Nebuchadnezzar said:

"Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel to deliver his servants who trusted in him, and frustrated the king's order, by surrendering their own persons. rather than serve and worship any god, except their own God! Therefore I make a decree that any people, nation, or tongue, that speaks a word against the God of Shadrach, Meshach, and Abednego, shall be hewn limb from limb, and their houses made a dunghill; for there is no other god who is able to deliver in this manner." —Dan. 3:19-29, *An Amer. Trans.*

With the verse that follows relating further promotions of Shadrach and Meshach and Abednego in the province of Babylon, the Bible closes its account of the three Hebrews. In the Catholic Douay Bible the dramatic experience of the men in the furnace is embellished by sixty-seven spurious verses inserted between verses twenty-three and twenty-four of the third chapter. These verses, like other apocryphal writings, are contradictory within themselves, and are uninspired legend that has grown up in the Jews' tradition. However, the Bible does make a later allusion to the experience of Shadrach, Meshach and Abednego when it speaks of 'quenching the violence of fire' through faith.—Heb. 11:33, 34.

In these days when religions, nations and political ideologies clash in a competitive scramble for the individual's support or allegiance, the Christian must look first to his allegiance and integrity to Jehovah God. Violence or persecution, subtle schemes or deceptive movements, state bluff or bluster, none of these tactics should be allowed to rip or wean or frighten the Christian's integrity from him. To part with it is to embrace death; to hold it fast is to gain life. Maintain it as stoutly as did Shadrach, Meshach and Abednego.

LETTER

IN RE THE "SHEEP" AND THE "GOATS"

Dear Sister: July 22, 1949

Yours of June 28 to hand regarding the *Watchtower* article "Sheep, Goats, and the King's Brothers", on Matthew 25:31-46.

For your explanation of "the kingdom prepared for you from the foundation of the world" we note your use of Jesus' words to his spiritual brothers: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 14:2, 3 and 17:24) We also note your explanation of the symbolic "goats" to be the spiritual "evil servant" class by the use of Isaiah 58:3-12.

Why do you limit the "place" which Jesus went to prepare for his spiritual brothers to the "kingdom"? Why is it not larger and applying to that position in the universal Theo-

cratic organization to which Jehovah God glorified Jesus and which he will occupy in all time to come, next to the Father himself, and for which God reserved his Son Jesus "before the foundation of the world"? We think the "place" prepared is larger than the kingdom which has particular reference to our earth.

If, in speaking to the "sheep" at his right hand, Jesus had said, 'Inherit the kingdom of God,' or, 'Inherit the kingdom of the heavens,' or, 'Inherit my Father's kingdom,' his language would have been more explicit. But we note that this parable is not even introduced by Jesus' usual introduction, "The kingdom of heaven is like." The Son of man comes in his glory, but he does not invite the "sheep" class to inherit his kingdom with him, but simply to inherit 'the kingdom prepared for them from the world's foundation'. Therefore what the kingdom is has to be determined by other features of the parable which have a bearing upon the matter.

Your insistence that the "goats" are the spirit-begotten "evil servant" class runs into difficulties. You will note that in the preceding parables, from Matthew 24:45 to 25:30, the "evil servant" class is unmistakably portrayed. But we observe this fact that at Matthew 24:45-51 the two classes described are both "servants" of the same Lord and of the same household; also at Matthew 25:1-13, the wise class and the foolish class are both virgin classes; likewise at Matthew 25:14-30 the several-talent men and the one-talent man are all servants of the same Lord and of the same household. Why, then, if the "goats" picture the "evil servant" class, are not also those at the King's right hand also "goats"? or, why are not those at the King's left pictured as "sheep" the same as those at his right? Have the one-time sheep of the Lord suddenly turned into "goats" at his left hand? Or, did the goats never belong to him? If he is the Good Shepherd, he is not a goatherd. So manifestly the "goats" picture a class who were never his servants and never of his spiritual household and hence could not picture the "evil servant" class who appear in the preceding three parables.

Your application of Isaiah 58 to the "goats" as though they pictured the "evil servant" class runs into the corresponding difficulty. It must be observed that Isaiah 58 and 59 are not addressed to the Gentile nations, but are addressed to Israel or Jacob. As 58:1 says: "Shew MY PEOPLE their transgression, and the house of Jacob their sins." And 59:20 continues the reference to Israel or Jacob, saying: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD." And the apostle Paul, at Romans 11:26, 27, applies this to spiritual Israel. If now the "sheep" and the "goats" are all, to begin with, of spiritual Israel and only separated in due time by the King's judgment, why, then, did not Jesus introduce the parable, saying: 'Then shall he sit upon the throne of his glory: and before him shall be gathered all Israel,' or, 'all the twelve tribes of Israel.' But we ask you, please, not to overlook that Jesus actually said: "Before him shall be gathered all nations." The Gentile or non-Israelite nations were regularly referred to as the nations. So it is not the people of spiritual Israel that the Lord Jesus on his throne gathers before him and separates as sheep and goats, but it is the people of the nations of this world, hence persons not spiritual Israelites and not spiritual brethren of Christ or fellow members of the spiritual Seed of Abraham.

Logically, when addressing the sheep, Jesus, please note, does not address them as "my brethren" and he does not commend the sheep for doing their kindnesses of various kinds to "your brethren", saying, 'Inasmuch as you have done it unto one of the least of these YOUR brethren, ye have done it unto me,' but he commends them for doing good to "my brethren". Likewise, he does not condemn the goats for failure to do good to THEIR brethren, but to "my brethren". Manifestly the Lord Jesus was very careful to choose the right language and make the right references because the "sheep" and "goats" are classes both different from the ones he designates as "my brethren".

To apply both the "sheep" and the "goats" of the parable to the spiritual brethren or one-time spiritual brethren of Christ leaves completely ignored the great fact of today, the gathering of the consecrated people of today who are of good-will and who are doing great good to the remnant of Christ's spiritual brethren. It also ignores the great persecution that the opposing peoples of all nations are heaping upon the remnant of Christ's spiritual brethren. Certainly in a prophecy on the end of the world, as Matthew 24 and 25 are, the Lord Jesus would not ignore such an outstanding fact of the time and the respective judgment it would bring from him. And we do not think he did ignore such a prominent, time-marking fact. A parable or prophecy is to be interpreted according to God's fulfillment of it. We do not, therefore, choose to ignore the facts at this end of the world, but prefer to understand the parable according to the facts which God has caused to appear, and not to make an arbitrary interpretation of our own. So we still adhere to the *Watchtower* article.

Sincerely in His service,

WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCE

LOCAL COMPANY FOLLOWS UP INTEREST

"As a circuit servant in Canada I have enjoyed many thrills and privileges in Jehovah's service. In serving the Mission company for the first time, we were working along a rural road offering the *Watchtower* subscription. Within a quarter of a mile we met three persons of good-will. The first, Mr. A, said his wife was opposed to our work, so he would not like to have the magazine coming through the mail; however, he took the eight-booklet combination as well as the book *'Let God Be True'*. Next door a young man, Mr. B, immediately took the subscription offer. The next call Mrs. C took a sample *Watchtower* to read after a real discussion on the Bible. The names of these three persons were turned in to the local company for calling back. Imagine the thrill I had when returning to the company six months later. Mr. A was attending the company meetings and had even taken part in the door-to-door work. His wife had changed her attitude toward us and was also studying with him. A Bible study had been started at the home of Mrs. C, and her husband was also attending the company meetings. Moreover, Mr. B attends studies at Mrs. C's home and has been out to many company meetings."

The WATCHTOWER

Announcing Jehovah's Kingdom

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

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OCTOBER 1, 1949

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"RAISING THE SIGNAL" TESTIMONY PERIOD

The first of the Testimony Periods of the new service year is entitled "Raising the Signal", during October. We rejoice that God has disclosed that the Signal is his now reigning King Jesus Christ and that we can have a part in lifting up this glorious Signal by giving the widest publicity and greatest conspicuousness to him and his kingdom. We have the means to do it, and taking advantage of these means we shall, during October, offer all people on all occasions a year's subscription for the *Awake!* magazine, at the regular rate of $1.00. This 32-page uncensored magazine will aid many to see the truth. Here lies a blessed opportunity for our *Watchtower* readers. Let all of them join us in raising the Signal during this special Testimony Period. Our aid to do so is assured to all who may need it in the way of instructions, territory, supplies, and associates in the work. Drop us your request by card. At the end of October report what you have done, on our report form, that yours may be combined with the reports of all other Signal raisers for a world-wide total report.

"WATCHTOWER" STUDIES

Week of November 6: "It Is Nearer than They Think," ¶ 1-18 inclusive, *The Watchtower* October 1, 1949.

Week of November 13: "It Is Nearer than They Think," ¶ 19-24 inclusive, also "The Day of Jehovah upon This World", ¶ 1-14 inclusive, *The Watchtower* October 1, 1949.

"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 seventy 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 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. Subscription rates are shown above.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX OCTOBER 1, 1949 No. 19

IT IS NEARER THAN THEY THINK

"Howl ye, for near is the day of Jehovah, as destruction from the Mighty it cometh."
—Isa. 13: 6, Young.

JEHOVAH'S day is the time of mankind's deliverance. It comes as a day of destruction to their enemies and oppressors. It is a time for these foes of God and of mankind to howl. But for all those who long for righteousness to triumph that day will be glorious, despite its fearfulness. For them it is a day much to be desired. Those who are now learning to understand the blessed significance of the day of Jehovah are fervently praying for it to come. All things good and desirable are to be gained by that day, chief of which is the vindication of Jehovah as God and Universal Sovereign by wiping out that powerful organization which has dominated this evil world and fought all of Jehovah's good moves for blessing mankind. Because it means his taking of vengeance against that wicked organization and all unrighteousness, it is His day, the day of Jehovah. Persons who love and serve the wicked organization stand to lose everything by the destructiveness of Jehovah's day and do not want it to come and righteousness to be made supreme. When served notice of its coming, they either do not believe it or else postpone it far into the future beyond their day. But the facts since A.D. 1914 have plainly inscribed the handwriting of doom upon the wall of that organization. A prophet greater than Daniel is interpreting the meaning, and his reliable interpretation shows that the day of Jehovah is nearer than any of them think.

[2] We certainly could not expect such an imposing thing as the world organization to be removed and to be replaced with something perfect for mankind unless the God of infallible prophecy had foretold it. His considerate practice is to notify mankind in advance of events of such world importance, and he has foretold it. He now calls attention to the prophecy. He makes it understandable because the time for its fulfillment is near, yes, nearer than people who will feel the weight of it like to think. In these fateful days such strenuous efforts are being made by the ingenuity of brainy men to bolster up the world structure that it may seem impossible for it to be destroyed suddenly within this generation. Just as impossible as when twenty-five centuries ago it was thought impossible that the great world power, the empire of Babylon, should collapse in one night, in 539 B.C. But down from her lofty height Babylon did crash. Breath-taking was her fall, and the one that took the responsibility for her downfall was Jehovah, the God of a persecuted minority in Babylon, the Israelites. A century and a half before a small remnant of Israelites went captive to Babylon Jehovah by his prophet Isaiah forewarned them of their captivity to that world power. He also comforted them by the promise of their release from the oppressive power by the terrible overthrow of Babylon. It is to this prophet we here turn for the vivid prophecy on the destruction of the world organization now so near. It is found in the thirteenth chapter of Isaiah's book.

[3] "The doom of Babylon, which Isaiah the son of Amoz foresaw." So the chapter opens. It lets us know instantly against whom it is directed, and those affected by it can either be pained or be glad according to how it strikes them. But we live in this day of the United Nations, twenty-five centuries after ancient Babylon was overthrown. Why are we affected by this still earlier prophecy? Why turn to it for a prediction on this modern world of atomic science? Why? Because ancient Babylon, which became the dominant political power on earth, was used in Bible prophecy as a symbol of the wicked world organization of which Satan the Devil is the god and invisible ruler.—Isa. 13: 1, *Leeser; Fenton.*

[4] In ancient time the Israelites, Jehovah's chosen people, could rejoice at the overturning of Babylon. It meant their deliverance from the unyielding grip of that devilish organization. It meant their restoration to the free worship of the living and true God, Jehovah, in the land he had given them but from which he had uprooted them for their failure to be true to his worship. It is quite significant, then, that in the book of Isaiah the doom of Babylon follows right after the prophecy of the setting up of God's kingdom (chapter 11) and the restoring of the faith-

1. What does Jehovah's day mean to all concerned? How near is it?
2. Why not baselessly do we expect removal of this world soon?
3. Why turn to a prophecy against Babylon for a prediction now?
4. How is Babylon's fall linked with kingdom and restoration?

ful remnant of Jehovah's worshipers to their homeland, his anger having turned away from his chosen people. "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. Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, even Jehovah, is my strength and song; and he is become my salvation." (Isa. 12:1, 2, *Am. Stan. Ver.*) When Jehovah sets up his kingdom in the hands of his Messiah, Jesus Christ, it carries along with it the destruction of the Devil's organization in heaven and earth and the restoration of Jehovah's anointed remnant to full freedom, yes, too, the lasting liberation of all people of good-will of all nationalities.

5 In Isaiah's day Babylon was just developing as a nation and working its way to supremacy in the earth. We could not expect a man of Babylon, fired with a proud nationalistic spirit, to foretell its doom. But Isaiah, a witness of Jehovah in the eighth century B.C., foresaw Babylon's downfall when at the zenith of her power. He foretold it some two hundred years in advance, doing so under inspiration of the spirit of the great God to whom the nations of earth are as the fine dust of a scalepan. In his prophetic position Isaiah was a man who prefigured the Messiah, Jesus. Their names are very similar in meaning, *Isaiah* meaning "salvation of Jehovah" and *Jesus* meaning "Jehovah is salvation". Isaiah foretold the present uniting of the nations in a conspiracy against God's kingdom by his Messiah, and then said: "Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in mount Zion." (Isa. 8:18, *Am. Stan. Ver.*) This prophetic scripture the inspired apostle Paul applied to Jesus Christ and his disciples, at Hebrews 2:9-17.

6 It follows that, just as Isaiah was used by Jehovah to foretell ancient Babylon's doom, so Jesus, Isaiah's counterpart, would be used to explain Isaiah's prophecy. He would show in advance the doom of Babylon's great counterpart, that is, this wicked world which is specially marked by false religion. Since Jesus Christ now reigns in the invisible heavens, he would cause the explanation of the prophecy to be declared to this world by means of his disciples, the modern witnesses of Jehovah. We cannot expect that any lovers and supporters of this Babylonish world would foresee and foretell its doom, but Jehovah's witnesses of today, like Isaiah of old, are making plain to all the nations the prophecy which notifies this world of its early doom. They are courageously declaring the "day of vengeance of our God".—Isa. 61:2.

5. Who delivered the prophecy, and why is that significant?
6. Who now interprets it, and who now publish it to the world?

THE SIGNAL SET UP AND EXALTED

7 This world, modern Babylon, will not go down because of its own corruption, or because of its own divided condition, or because wrecked by its invisible god and ruler, Satan the Devil, who believes in the policy "rule or ruin". Rather, it will go down while it is still a going concern, by the direct assault of the forces of righteousness under Jehovah God and his anointed King Jesus Christ. In the sixth century B.C. Jehovah and Christ Jesus his kingly Son were foreshadowed by the "kings of the east", the elderly King Darius the Mede and his nephew Cyrus the Persian. Back in that ancient time the command to assemble and attack was directed to the kings Darius and Cyrus, while in this twentieth century A.D. it is to the Greater Kings, Jehovah God and Christ Jesus, that the rousing command is directed, at Isaiah 13:2, 3: "On a bare hill raise a signal, call aloud to them; wave the hand for them to enter the gates of the nobles! For I have commanded my consecrated ones, I have summoned my warriors, my proudly exulting ones, to execute my anger." (*An Amer. Trans.*) With these words Jehovah foretold what action he and his King Christ Jesus would take in this "time of the end" of this world.

8 The signal for the assembly of the troops for assaulting Babylon must be set high up, high on a bare hill with nothing to obstruct its being seen from a great distance. In this time of impending doom for modern Babylon, a signal has been set up. It is the kingdom of Jehovah God in the hands of his anointed King, Christ Jesus. On earth Jesus was the descendant of David, the son of Jesse of the tribe of Judah. The kingdom in the hands of this descendant of Jesse is the brilliant signal for the forces of righteousness to assemble for assault on Babylon. This is the fact that Isaiah was inspired to foretell. A couple of chapters before prophesying on the doom of Babylon Isaiah described the righteous kingdom of Messiah and said: "They will do no harm or destruction on all my holy mountain; for the land will have become full of the knowledge of the LORD [Jehovah], as the waters cover the sea. It shall come to pass on that day that the root of Jesse, who will be standing as a *signal* to the peoples—to him will the nations resort, and his resting-place will be glorious. On that day will the LORD [Jehovah] once more raise his hand to recover the remnant that remains of his people, . . . he will raise a *signal* to the nations, and will gather the outcasts of Israel; and the scattered daughters of Judah will he assemble." (Isa. 11:9-12, *An Amer. Trans.*) Jehovah God alone could raise that signal, and he did so at his appointed date, A.D. 1914. At the end of the "times of the Gentiles" that year, he raised the royal Signal by establishing His kingdom, en-

7. Toward whom is Isaiah 13, 2, 3 directed, anciently and modernly?
8. How, when and where was the "signal" raised up?

throning his King Jesus Christ on his heavenly height, symbolized by the holy mountain of Zion. —Ps. 2:6.

[9] The establishing of the Kingdom put a new factor in the affairs of all the universe. That included our earth, because it is particularly toward this earth that the Kingdom must exercise its power and must take special measures to uproot wickedness and rebellion. The setting up of the Kingdom forced a choice upon all intelligent creation. From then on, who would be for Jehovah's kingdom by his enthroned Son Jesus Christ? The choice must be either for the Kingdom or for the world organization of wickedness and rebellion, the antitypical Babylon under Satan the Devil. All who make Jehovah's kingdom their choice must assemble to his royal Signal, his reigning King on the holy mountain of Zion.

[10] Isaiah's prophecy foretold that the remnant of Israelites would assemble to the signal. In 537 B.C., after ancient Babylon fell, there was a small-scale fulfillment of this prediction, because then a faithful remnant of Israelites who worshiped Jehovah left the fallen Babylon and assembled to Mount Zion in Jerusalem to renew their worship of Jehovah God there. Today we are living in the glorious time of the full-scale fulfillment of the prophecy. The real and eternal kingdom, the avowed foe of great Babylon, has been born and put in power over all the universe. With eyes of faith turned to divine prophecy and to events since A.D. 1914 fulfilling the prophecy, the remnant of spiritual Israelites have been able to see the birth of the Kingdom.

SHOUT LOUD

[11] These true Christians have seen the prophetic role they must play as Jehovah's witnesses in the midst of modern Babylon. Christ Jesus the King enlightens their eyes to discern the setting up of the promised kingdom; and could they resist assembling to it in full support, in all-out allegiance? No; but they have declared themselves for Jehovah's Ruler of the new world and uncompromisingly against antitypical Babylon, the Devil's world. They are convinced of the Kingdom's establishment and are gathered to it, and could they, dare they, now keep silent and not exalt it before mankind? No! So to them, too, because of their devotion to Jehovah God and his kingdom, the command applies: "On a bare hill, up with the signal! shout to them loud, beckon them on to enter the gates of the proud." (Isa. 13:2, *Moffatt*) Boldly, unashamed, and with enthusiasm the faithful remnant of Christian Israelites are doing this, especially since A.D. 1919, by publicizing Jehovah's kingdom far and wide, lifting it to the greatest height of prominence, bidding all people of good-will to assemble to the Kingdom by vowing it their eternal allegiance. They shout loud and urge on the Leaders of righteousness by praying unceasingly to Jehovah God and Jesus Christ his King that they will soon destroy the Devil's entire organization. They also shout by calling out publicly and from house to house the prophecies of Babylon's doom. Such prophecies obligate Jehovah God and Christ Jesus to "enter the gates of the proud". These prophecies Jehovah inspired by his spirit and gave over his own name, and he must fulfill them for the vindication of his word and name. He will do so.

[12] The "gates of the proud" are the gates of the nobles or princely ones of the Babylonish organization, the Devil's world. The ancient city of Babylon, fourteen miles square, with an outer wall 344 feet high and 86 feet wide and with an inner wall and moat, had a mighty system of gates, 25 bronze gates on each side. As the city straddled the Euphrates river, it had gates in the walls which flanked the river, and these bronze gates led down to the quay along the river bank. Through these gates the king of Babylon and his nobles went in and out, with pride at the greatness of their city, which was without equal in the ancient world. Babylon seemed untakable by its envious foes. Yet Jehovah's Word declared the time must come when the kings of the east must go in triumphantly into her gates of the proud nobles. How could it be possible? But it was, and Darius the Mede and his nephew Cyrus the Persian did enter through them and capture King Belshazzar's palace and take over all the city. They made the bed of the river Euphrates through the city dry by turning its waters aside to the artificial lake of Ardericca which King Nebuchadnezzar had dug for the benefit of the city. Down the emptied river bed the torrent of warriors of Darius and Cyrus rushed under all barriers. Then up they went over the quays and up to the river gates which had been foolishly opened, affording the invaders their chance of a lifetime to dash through and overwhelm the city feasting amid its imagined peace and safety.

[13] How accurately in ancient history the prophecy of the Most High God through Isaiah was fulfilled: "Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut!" (Isa. 45:1, *Am. Stan. Ver.*) But remember that the conqueror Cyrus in capturing Babylon and in releasing the Israelite captives was a prophetic figure of Jehovah's King, Jesus Christ. By his descent through King David and his father Jesse, Jesus is the promised Seed of Abraham in whom all families

9. What choice did this force upon all the universe?
10. When did the ancient small-scale assembly take place? Where?
11. To whom else is Isaiah 13.2 directed, and how do they obey it?
12. What were the "gates of the proud"? How were they entered?
13. How was this foretold of Cyrus himself? How also to Abraham?

and nations are to be blessed. As Abraham obeyed the divine command to offer up his beloved Son Isaac in a human sacrifice, so Jehovah offered up his Son Jesus Christ as the only effective sacrifice for sin-stricken, dying humankind. At the time that Abraham showed his obedience to make the precious sacrifice, God's angel said to Abraham at the altar-side: "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:17, 18) To take possession of the gates or the commanding entrances of the enemies meant to take possession of the enemy organization and to subdue it. This must be done in order for all families and nations to be fully blessed forever.

14 Now the time has come for the Greater Cyrus, the enthroned King at his Father's right hand, to assault, invade and destroy the proud antitypical Babylon. On earth the remnant of Jehovah's anointed witnesses and their many companions of good-will now wave the hand and beckon to Them to enter Babylon's proud gates, because the day of Jehovah has drawn near and Babylon as a world organization has been weighed in the balance and has been found wanting, in spite of all her organized religion. As if beckoning Babylon's Conquerors to advance, the remnant and their good-will companions earnestly lay their hand to the witness work of declaring the day of God's vengeance against that proud, oppressive organization, and there is no time to lose. Not now!

HIS SANCTIFIED MIGHTY ONES

15 The great issue before all creation is universal sovereignty. That is to say, Who will be Supreme Sovereign in all the universe? This issue has been accentuated by the birth of the Kingdom A.D. 1914. All the faithful creatures of the universe now align themselves on the side of the Kingdom, the great Signal that Jehovah has raised up. On earth only a comparatively small minority may gather round the Signal as Jehovah's capital organization of the universe; but in heaven there are hosts upon hosts of holy angels that bow to the Kingdom and do obeisance to His enthroned King. All these volunteer for service under the King against that wicked organization which has been a blot on the universe for so long, antitypical Babylon. With these, God's name properly becomes "Jehovah of hosts". Revelation 9:16 gives the number for at least one fighting division as "two hundred thousand thousand", or 200,000,000. John "heard the number of them". Jehovah is the Great Commander in Chief of all these hosts. He foretold the overthrow of the world power of Babylon, and he reserved it for the armies of Darius the Mede and Cyrus the Persian to do it, in 537 B.C. So Jehovah has separated and prepared certain angelic hosts for the "battle of that great day of God Almighty" against Satan's world. These mighty ones are the warriors he means when he says: "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness."—Isa. 13:3.

16 God Almighty can depend on these troops whom he has placed under the captaincy of his reigning King Jesus Christ. These are doubtless the angels, or include the angels, that fought for the Kingdom in the "war in heaven" immediately after the Kingdom was born in 1914. That war expelled Satan the Devil and all his demon hosts out of heaven and forced them down to the earth, preliminary to their early destruction here. (Rev. 12:1-13) But that significant defeat was not the full expression of His anger against antitypical Babylon. It was just a TOKEN of his wrath against the invisible demon part of the Devil's organization. The full expression of his anger must yet come at the battle of Armageddon. Spirits, that is to say, ideas, utterances and expressions inspired by hidden powers of evil, are issuing forth from the mouths of the leading organizations of Satan's world. They are gathering the rulers of the earth and their armies to the final fight at Armageddon against Jehovah's newly enthroned King Jesus Christ. Come a third world war or not, one thing is absolutely certain: the fight of the universe, Armageddon, "the battle of that great day of God Almighty," is ahead of this world. In it Jehovah's anger will be expressed in full against the Devil's organization, invisible and visible, demon and human. (Rev. 16:14-16) Almighty God has called his mighty angels under Christ Jesus to take part in expressing his anger. They rejoice in his universal sovereignty as exercised through his kingdom. They are his "proudly exulting ones", proud to be on his side, exulting to serve in his heavenly army.—*Am. Stan. Ver.*

MUSTERING FOR BATTLE

17 Listen! Do you hear it? That ominous sound of the gathering of Jehovah's celestial troops in answer to his call. Can you hear it above the hideous noise of the governments of the Eastern bloc and of the Western bloc mustering their military and ideological forces for the atomic warfare of a third world conflict? About two hundred years in advance the prophet Isaiah with inspired hearing power heard the din of the mustering of the hosts of the Medes and Persians. Turn now your ear of faith heavenward as God's spirit, speaking by Isaiah, makes ring in your ears what is taking place in the heavens:

14. Who on earth now beckon with the hand, and how and to whom?
15. Who are the sanctified and mighty ones that Jehovah has called?
16. How are they his "proudly exulting ones" and yet to be used?
17. How do we hear and see these hosts mustering for battle?

"The noise of a multitude in the mountains, as of a great people! the noise of a tumult of the kingdoms of the nations gathered together! Jehovah of hosts is mustering the host for the battle. They come from a far country, from the uttermost part of heaven, even Jehovah, and the weapons of his indignation, to destroy the whole land." (Isa. 13:4, 5, *Am. Stan. Ver.*) Do not be embarrassed because a modern Babylonian tells you you cannot see those heavenly hosts of Jehovah being mustered for Armageddon. God's Word serves as your spiritual eyes. Remember how, when the enemy surrounded the prophet Elisha in the city of Dothan with their horses, chariots and infantry, Elisha calmed his young servant by saying: "Fear not; for they that are with us are more than they that are with them." Then to help the young servant to see that fact, "Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."—2 Ki. 6:14-17, *Am. Stan. Ver.*

[18] It is therefore not right for persons with faith in the prophetic vision of Isaiah 13:4, 5 to become frightened at the gathering of the worldly nations to the fight at Armageddon. With these nations the issue is the domination of our earth, either as united nations or as divided nations with one bloc holding the upper hand over the other bloc. But whether it is the one way or the other, they are all against Jehovah God and his kingdom by the Messiah, Jesus Christ. But if we have the Kingdom on our side we have more for us than the entire Devil's organization that is against us. With eyes and ears sharpened by the prophecy now made plain, let us be aware of what is going on behind the scenes, in the mountainlike heights of God's heavens. He is not asleep; he is not inactive. Never does he slumber or sleep; he is alert to all moves of his foes. The hosts he is mustering are likened to a "great people" and to "kingdoms of the nations", because they were foreshadowed by the armies of Darius and Cyrus, in whose armies a number of kingdoms and nations were represented. —Jer. 51:27, 28.

[19] The heaven of Jehovah's presence is the "far country" to which Jesus ascended from our earth in order to receive a kingdom for himself. But the expression "the uttermost part [or, end] of heaven" is also used to mean the East. Media and Persia lay east of Jerusalem, and Darius and Cyrus, representing Jehovah God and Jesus Christ, were "kings of the east", before whom the way into Babylon must be prepared by drying up the river Euphrates. (Rev. 16:12) The armies of Darius and Cyrus were the weapons of Jehovah's indignation which he used in his wrath to destroy the power of ancient Babylon. But his weapons to execute his indignation and wrath in the battle of Armageddon are his angelic hosts under his Greater Cyrus, Jesus Christ. "They come from a far country," heaven itself. The "whole land" to be destroyed is antitypical Babylon, Satan's hoary organization visible and invisible. The King Jesus Christ told his disciples: "He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father." (Rev. 2:26, 27, *Am. Stan. Ver.*) So doubtless the weapons of Jehovah's indignation against antitypical Babylon include the consecrated, anointed followers of Jesus Christ who proved their faithfulness to death and whom he has now resurrected from death to life as immortal spirits in the heavens, to reign with him in his kingdom up there.—Rev. 20:4, 6.

[20] But Jesus' faithful remnant of anointed followers who survive on earth down to the battle of Armageddon will have no part in any violent opposition to the political nations or in any destruction of these. They are the most peaceable people among all earthly nations. They obey Jehovah's command and merely warn the people of the destruction coming upon the nations at Armageddon.

HOWLING BECAUSE OF ITS NEARNESS

[21] Even already the condition of the world rulers in politics, commerce, and religion is as if they were obeying God's command to them, at Isaiah 13:6-8: "Howl ye, for near is the day of Jehovah, as destruction from the Mighty it cometh. Therefore, all hands do fail, and every heart of man doth melt. And they have been troubled, pains and pangs they take, as a travailing woman they are pained, a man at his friend they marvel, the appearance of flames—their faces!" (*Young*) But this trouble already upon the nations since A.D. 1914 is not of Jehovah's doing. Since 1914 it has been a succession of wars, famines, pestilences, earthquakes, horrors, disasters, political upheavals, dictatorships, persecution of minority groups, economic crises and continual distress of nations. But Jehovah God is not responsible for these peace-robbing, death-dealing conditions and developments. He is not punishing mankind by such things for their persistent refusal to take their stand on the side of his Kingdom and yield their sovereignty and allegiance to His installed King Jesus Christ as earth's rightful Ruler. Had they turned to him, they would have been spared these things. And if they now truthfully called on Jehovah God, they would accept his King, and not the United Nations

18. Where are they? Why like a "great people", 'kingdoms of nations'?
19. Who are Jehovah's 'weapons of indignation', to destroy what?
20. What part do his witnesses on earth play in this connection?
21. Are the nations howling in obedience to Isaiah 13:6? Or why?

or other human expedient as the rightful global Ruler. But no! And so Jehovah is letting the rebellious people call on those whom they regard as their gods or mighty ones to save them. Their gods are playing them false and are really oppressing the people rather than helping them.

[22] Hence Satan the Devil, the "god of this world", is the primary cause for the mounting woes of the people, for he is angry because the Kingdom was born A.D. 1914 and he and his demon angels have since then been kicked out of heaven. When these world-shaking events occurred the voice from heaven declared: "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, . . . Rejoice then, O heaven and you that dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!" (Rev. 12:10-12, *Rev. Stan. Ver.*) In proving so destructive to human peace, prosperity, health and happiness since their ousting from heaven, Satan the Devil and his demons show they are united in the policy of "rule or ruin" for this earth and its peoples. If they cannot have it all, they want God and Christ to have nothing.

[23] The Devil and his demons well know that their time is short. Nevertheless, they try to get men to think that Jehovah's day of destruction for this world is not as near as world events since 1914 cause men of faith to believe in the light of Bible prophecy. Consequently the day of Jehovah will come upon them with the suddenness of a thief in the night. Jehovah's witnesses are not and will not be responsible for the sudden arrival of that day of destruction. Like Jehovah's appointed watchmen who will be charged with the people's blood for any failure to warn them of the coming world destruction, His witnesses have gone up to the housetops and shouted out the warning, fulfilling their anointing to "declare the day of vengeance of our God". Making bold to challenge the popular wishful thinking that it is not near, the witnesses of Jehovah keep up the proclamation that His day of world destruction is near, nearer than they think. In this way the witnesses heed the apostle Peter's admonition respecting the end of this world, to "await and hasten the coming of the Day of God, which will cause the heavens to burn up and dissolve and the heavenly bodies to blaze and melt". (2 Pet. 3:11, 12, *An Amer. Trans.*) Now is no time to be fooling the people by letting them postpone that event in their minds. Now as never before is the time to bestir the people of good-will to life-saving action by showing them from the Bible and from world affairs the imminence of the day of Jehovah God.

[24] It is no pleasant message of optimism for this world, this message concerning the "day of vengeance of our God". It is one that shows the hopeless state of this world and the futility of all the desperate efforts now to save it. For this the backers of this world howl in protest and insist that our message is seditious and weakens the confidence of the people in world rulers. If they howl and wail now at the mere prophecy, how they will howl when the day overtakes them like a thief and all their worldly hopes and institutions and remedial measures crash around them in embittering disillusionment! "Come now, you rich people! weep aloud and howl over the miseries that are going to overtake you!" (Jas. 5:1, *An Amer. Trans.*) Their hands, fluttering with feverish efforts, will drop in paralysis. Their hearts that once beat strong in self-reliance and in defiance of God will melt in fear. Strong men will be like women at childbirth; their loins which were once stout like tempered steel bands will be shot through with sudden, agonizing pains that will twist their bodies. Unable to understand why nothing succeeds, why no man-prescribed remedy avails, why idols and gods do not and cannot answer prayers for help and relief, they will stare at one another in amazement, their faces aflame with frightened excitement. This is no overdrawn description. It happened in a local way in Babylon twenty-five centuries ago, and it will occur in a world-wide way in the near future, at the battle of Armageddon. Jehovah foresaw it and he foretold it!

22. Who is responsible for the nations' woes? With what policy?
23. Why will that destruction come suddenly? How do we hasten it?
24. At whom do they howl now, but how will they howl finally?

THE DAY OF JEHOVAH UPON THIS WORLD

FOR four thousand years now, or since shortly after the global flood of Noah's day, the world was organized by the Devil and burdened all mankind with its heavy rule. To picture its greedy, oppressive rule and to show its inglorious end, Jehovah God in his Bible used mighty Babylon as a symbol of it. Once it awed most of mankind with its shining worldly glory, but now dark days are upon it, with darker ones still to come. It has been cruel to all the common people, but has been designedly cruel toward the servants and witnesses of the living and true God. So, now that the time for repayment has come, Jehovah God will be righteously cruel to this antitypical Babylon. The vast majority of mankind fear this Babylon, and yet love, admire and

1, 2. Why will Jehovah's day be righteously cruel to modern Babylon?

support, and fight for her. They will bear the penalty for sharing in her sins and wickedness. Those who escape from her destruction will be very scarce in number, like the survivors of the flood that destroyed the antediluvian world. On all counts, NOW is the time to sound out in warning the prophecy that nears its final fulfillment:

[2] "Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man [or, a common man] than the pure gold of Ophir."—Isa. 13:9-12, *Am. Stan. Ver.; Young.*

[3] Antitypical Babylon has extended its sway earth-wide, sitting like the immoral mistress of worldly kings and rulers upon the vast waters of peoples, multitudes, nations and languages. (Rev. 17:15, 18, 5) Look at her history for these four thousand years and you cannot help but realize how fitting Jehovah God's pitiless wrath and blazing anger will be against that world organization of the Devil, arch-enemy of God and of man. Her realm, particularly Christendom, is the "land" that Jehovah God will desolate, destroying the hypocritical religious sinners out of it. All predictions of a fairer tomorrow and of brighter days to come for it are false, foundationless, anti-Bible. Persons still sit in high offices political, commercial, military and religious, and their offices once brightened Babylonish skies. But these high persons are now somber, worried, uncertain. Neither at day nor at night in their deliberations have they any light to shed upon mankind. The blessings of the pope upon Rome and upon the rest of the world, and all his prayers to the dead religious saints and, purportedly, to the virgin Mary, fail to cheer even the Roman Catholic population.

[4] Men of good-will have sighed under the proud worldly rulers and officials, arrogantly demanding everything. Often they have been denied human rights and the proper dignity of man by the haughtiness of political and religious tyrants. By remembering that there is a God of righteousness who has promised to straighten out all injustices and to do away with all sinners and oppressors it should comfort men of good-will and help them to be patient. There is no need or reason for them to give way to discontent and to rise up in violent rebellion against worldly authority. Wait a bit longer for Jehovah to fulfill his word against antitypical Babylon at the battle of Armageddon. Let HIM punish Satan's world for its wrongdoing, and the willfully wicked for their guilt. He alone is authorized to do it, and he will do it righteously by his King Jesus Christ. Jehovah's laying low of the proud, the arrogant, the haughty, and the terrifying ones, and His destruction of all the multitudes of people participating in Babylon's sins will cut a wide swath through earth's teeming population. To show the scarcity of man upon earth after Armageddon wipes out old "Babylon", Jehovah God warns: "The arrogance of proud men I will still, and lay the haughtiness of tyrants low, till man becomes more rare than finest gold, men scarcer than gold ore from Ophir." (Isa. 13:11, 12, *Moffatt; An Amer. Trans.*) The persons from antitypical Babylon will be rarer than the most precious ancient metal, yes, scarcer to be found than gold nuggets of Ophir. They will be the people who now believe God's warning-message and who dissociate themselves from any part in Babylon's wickedness, and whom Jehovah will spare alive at the battle of Armageddon, because they now seek his righteousness. They survive into the new world.

[5] Armageddon will be no local fight, raging over the field of Megiddo in northern Palestine where sanguinary battles were fought on momentous occasions in ancient times. "Armageddon" or "Harmagedon" may mean "mountain of Megiddo", but the name is used only because it is associated with decisive battles and not to designate any one historical spot on earth. The coming battle which prophecy calls by that name will rage both in the visible earth and in the invisible heavens, for antitypical Babylon takes in an earthly part and a heavenly or spiritual part. The heavenly is, of course, the superior and more mighty part. It dominates the whole world organization. Only Jehovah God Almighty could free our earth and its peoples from the superhuman sway of this modern Babylon. His day is near for doing so. Hence he now brings to general notice his prophetic promise: "Therefore I will make the heavens to tremble, and the earth shall be shaken out of its place, in the wrath of Jehovah of hosts, and in the day of his fierce anger. And it shall come to pass, that as the chased roe, and as sheep that no man gathereth, they shall turn every man to his own people, and shall flee every man to his own land. Everyone that is found shall be thrust through; and every one that is taken shall fall by the sword. Their infants also shall be dashed in pieces before their eyes; their houses shall be rifled, and their wives ravished."—Isa. 13:13-16, *Am. Stan. Ver.; Young.*

3 In what sense do the heavenly bodies give her no light now?
4. (a) Why should we not rebel against present worldly authority? (b) How will God make a man more rare than gold or Ophir's wedge?
5. Where will the battle of Armageddon rage, and why?

6 Satan the Devil and his invisible demon organization are higher and mightier than flesh and blood. They are organized into principalities, powers, world-rulers of this darkness, and spiritual hosts of wickedness in the heavenly places. (Eph. 6:12, *Am. Stan. Ver.*) They constitute the heavens of this evil world. They once had access to the celestial regions in general association with the holy angels, but now they have been forcibly shut out from that liberty by the "war in heaven" which followed the birth of Jehovah's kingdom A.D. 1914. So now those Satanic heavens are atremble, awaiting their destruction at Armageddon. The earth that is to be shaken out of its place at Armageddon is the visible human part of Satan's organization. It is not our literal earthly globe which Jehovah God created and which he has decreed shall be transformed into a paradise after the battle of Armageddon.

7 Making the heavens tremble and shaking the earth out of its place means the everlasting removal of Satan's world organization, invisible and visible, which world organization was symbolized by arrangements and governing powers of ancient Babylon. Paul gives us that explanation, saying of Jehovah: "Whose voice then shook the earth [at Mount Sinai]: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire." —Heb. 12:26-29, *Am. Stan. Ver.*

8 Shaken by the irresistible assaults of Jehovah's fighting hosts under his King Jesus Christ, the Greater Cyrus, none of Satan's Babylonish organization will be able to hold up. The parts composing it will be broken, and each scattered part will scurry off seeking its own safety. Panicky internecine strife will break out between them as Jehovah God smites Satan's forces with confusion. Any who escape the decimating effects of this anarchistic warfare between religious, financial, political and military forces will be picked off by Jehovah's pursuit forces.

9 The so-called "Eternal City", Rome, will no more escape than did ancient Babylon, neither will any of the Vatican's adherents in any land. This past January 30, as reported in the New York *Times* next day, Pope Pius XII told 6,000 students that, "even if Rome were to be razed and St. Peter's Basilica, itself, with all its art treasures lost to the world, the Roman Catholic church would survive because 'it is indestructible'." This statement, the *Times* said, caused a deep impression in Italian Catholic circles, because "the mere mention of such a possibility was held to indicate the Pope was seriously concerned over the future of Catholicism in many Soviet-controlled areas". (N.Y. *Times*, Jan. 31, 1949) Though it may have presented an "indestructible" appearance before Nazi, Fascist and Communist powers until now, that Vatican-controlled system will not prove indestructible at Armageddon, not before Almighty God, the Foe of Babylon. Above all other systems, the Roman Catholic religious system is the repository of ancient Babylon's religion. And Jehovah God has doomed every trace of Babylon to eternal destruction. All her children, no matter where they flee and hide, will be ferreted out and dashed to pieces. Long ago Jehovah's captive witnesses in Babylon sang: "O daughter of Babylon, that art to be destroyed, happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the rock." (Ps. 137:8, 9, *Am. Stan. Ver.*) Christ Jesus, the Greater Cyrus, is that "happy" one, and he will leave none to raise up the wicked, oppressive organization of all iniquity again. "They shall in no wise escape."—1 Thess. 5:3, *Am. Stan. Ver.*

6, 7. What does making heaven tremble and earth shake mean?
8. Why will the Babylonians flee, but with what success?
9. But will the Roman religious system be indestructible? Why?

THE WAY CLEARED FOR THE NEW WORLD

10 Rich persons and wealthy organizations of this Babylonish world need not think they will be able to bribe Jehovah's hosts and buy their escape from annihilation at Armageddon. The "battle of that great day of God Almighty" will not be fought for the material and financial enrichment of Jehovah's hosts. Universal sovereignty is the issue at stake. For an unselfish reason, that is, for the vindication of Jehovah's universal sovereignty and unblamable name, He and his King Jesus Christ will fight that battle. Bespeaking this righteous motive for battle and for destroying antitypical Babylon, Jehovah likens his hosts to the conquerors of ancient Babylon, the Medes and Persians. He says: "See! I am stirring up the Medes against them, who pay no regard to silver, and take no pleasure in gold. Their bows will dash the young men in pieces, and on the fruit of the womb will they have no mercy, nor on children will their eye look with pity. And Babylon, the beauty of kingdoms, the proud glory of the Chaldeans, will be as when God overthrew Sodom and Gomorrah." —Isa. 13:17-19, *An Amer. Trans.*

11 Not silver! Not gold! But to do away with that blasphemous world organization which has reproached Jehovah's name and put itself in the way of His universal sovereignty, this is what moves Jehovah's hosts, the antitypical Medes, to demolish that Babylonish organization. King Darius the Mede,

10, 11. Why can no one buy his escape with silver and gold?

the conqueror of ancient Babylon, foreshadowed Jehovah God, and his nephew Cyrus the Persian foreshadowed Jehovah's fellow Warrior, Jesus Christ. The ancient Persians were expert bowmen. With their large bows made of steel they were able to dash even Babylon's young men to pieces. Being bent, not on the plundering of wealth, but upon world domination, the Medes and Persians of old pitied none of the Babylonians. They executed their fury upon young men, babes and children, any and all of the offspring of the hated enemy organization. Only Jehovah's people, held captive in Babylon, like Daniel the prophet, were spared, preserved to return to Jehovah's worship at Zion.

[12] How thorough a destruction of all members, adherents and offspring of all the Devil's world organization this portends! Its beauty is false. Its proud glory is founded on a course shameful in God's eyes. Good riddance to it! Babylon, the "Swell" or "Dandy" among kingdoms of the ancient world, could not stand up against Jehovah's wrath. It became like the cities of Sodom and Gomorrah upon which he rained fire and brimstone from heaven. Its modern counterpart, this world with its lust of the flesh and lust of the eyes and pride of living, will fare no better. Its artificial glory and beauty will disappear as a false, deceptive value, not a relic of which is worth preserving. It really has nothing to make it endure and to commend it for universal domination.

[13] You people who would escape from antitypical Babylon's doom as righteous Lot and his daughters escaped from Sodom's destruction, do not be dazzled by this world's veneer of glory nor be carried away by its false pride. Look beyond these the last days of this world to the inevitable fulfillment of God's prophecy upon this modern Babylon. By the foresight that God's Word gives you, see her coming sudden desolation, as certain as that Babylon of Isaiah's day lies a ruin today. Terrible is God's Word against it: "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and wild goats shall dance there. And wolves shall cry in their castles and jackals in the pleasant palaces: and her time is near to come, and her days shall not be prolonged."—Isa. 13: 20-22, *Am. Stan. Ver.*

[14] Here again we have the repeated assurance of God's Word that the overthrow of the wicked world organization is near. It is nearer than the modern Babylonians care to think as they scramble now for what they can selfishly seize in fear of otherwise losing all. This world's days will not be many now, no, not now when God's kingdom by Christ Jesus has been established as the vindicator of His universal sovereignty and the liberator of oppressed mankind. The decisive battle of the Kingdom against this Babylonish world will reduce her to ruin and rid the earth of her children. She will never be rebuilt. But our terrestrial globe which she has misruled for millenniums will not lie desolate like ancient Babylon's site. No; but her destruction will just clear the ground for establishing a visible organization of righteousness everywhere, under the sovereignty of Jehovah God exercised by Christ Jesus. All traces of Babylon's earth-defiling rule will be effaced, and all earth will rejoice in the reign of her rightful King, the Son of God. Under his blessing it will blossom as the garden of Jehovah for the endless enjoyment of men of good-will. With an earnest desire due to a right understanding, we watch and pray for the early arrival of the foretold "day of Jehovah" and its thorough work of righteousness to His glory. In the meantime we sing the taunt-song against the "king of Babylon", which will be discussed in our next issue of *The Watchtower*.

12. Like what will antitypical Babylon become, and why?
13. Why should we not now be dazzled by Babylon's outer appearance?
14. What does Babylon's desolation mean for our earth and mankind?

RELEASE OF THE PRISONERS

A PRISONER is one who is a captive and under restraint by another and who is bound and denied his full liberty. A person in this condition must be alive, because a dead one could not be said to be a prisoner. If a person is blind to the truth and his blindness is caused by another, then he is bound in the fetters of ignorance. If a person is in darkness and does not know which way to go, he is restrained in the exercise of freedom of action and is therefore a prisoner.

There is a prince of darkness, Satan the Devil. He, together with the many agents employed in his wicked work, holds the human race in restraint and therefore in darkness. His world-organization, particularly the religious systems belonging to it, is truly a prison-house, a place of darkness and hypocrisy, where many persons of sincerity have suffered much torture. Now the divine command has come for a mighty liberator, the Prince of Light, to get the liberty-lovers out of Satan's prison-house. He is doing it, too.

Jehovah God, who issues the decree of liberation, does not believe in prison-houses and he imprisons no one. At times His witnesses have been imprisoned by the Devil and his agents, and then those faithful ones are called 'Jehovah's prisoners'; meaning prisoners for his sake. Prison-houses are places of darkness and torture. Death cannot be properly called a prison-house, because no one when dead is conscious or could therefore be in torture. Prisons are the institution

of the Devil, and concerning his world-prison it is written: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth. . . . I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house."—Isa. 42:1-7, *Am. Stan. Ver.*

This prophecy was addressed to Jehovah's beloved Son, Jesus Christ, and the apostle Matthew applies it to him under inspiration. (Matt. 12:15-21) Followers of Christ who are dedicated through him to Almighty God are bound to him by consecration. But when the enemy came against the faithful remnant of them during the years of World War I, then, sad to relate, they failed to do their duty because of fear of the enemy. Thus they fell into Satan's snare and Jehovah let them be taken prisoners. Duly coming to a realization of their restrained condition and of why they were bound and in prison, they turned to Jehovah God with full devotion and sought and looked for deliverance by him. He heard their cries and delivered them. Foreshadowing this, the psalmist said: "I am poor and sorrowful: let thy salvation, O God, set me up on high. . . . The meek have seen it, and are glad: ye that seek after God, let your heart live. For Jehovah heareth the needy, and despiseth not his prisoners." (Ps. 69:29-33, *Am. Stan. Ver.*) Manifestly the prisoners here pictured as speaking are Jehovah's consecrated people, particularly the remnant who were in restraint under the enemy because of their negligence but who were released by God and gathered to his side in freedom from and after A.D. 1919.

The faithful devoted ones of Jehovah's people on earth were in danger of death at the hand of the enemy during the first World War. So to speak, they were the "children of death". During World War I they were groaning and praying that their bonds, both literal and figurative, might be removed, and a loving God deigned to hear them: "to hear the groaning of the prisoner; to loose those that are appointed to death [or, the children of death]." (Ps. 102:20, and marginal reading) Why were these praying for their bonds to be broken and for them to be released from the prison of the Devil's world-organization? They had been called and separated out from the world to be a 'people for the name of Jehovah', and both the historical facts and the words of sacred prophecy agree that their desire was to be released that they might serve Him. As Psalm 102:21 goes on to say: "That men may declare the name of Jehovah in Zion, and his praise in Jerusalem."—*Am. Stan. Ver.*

Zion is Jehovah's capital organization in which Jesus Christ is the Chief Cornerstone. God established this capital organization in royal power in 1914 (A.D.) when he enthroned Christ Jesus in the heavens to rule in the midst of all enemies of the new world and finally to destroy them at the battle of Armageddon. So the prophecy fixes this as the time when Jehovah would hear the prayer of his prisoners who were held in restraint by those enemies. "For Jehovah hath built up Zion; he hath appeared in his glory. He hath regarded the prayer of the destitute, and hath not despised their prayer." (Ps. 102:16, 17, *Am. Stan. Ver.*) The prayer of such has not gone disregarded, but even while they prayed God heard them and made ready for their release. "For Jehovah heareth the needy, and despiseth not his prisoners." So with confidence the prisoners exercised faith and prayed: "For God will save Zion, and build the cities of Judah; and they shall abide there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein." (Ps. 69:33-36, *Am. Stan. Ver.*) In proof, observe the Theocratic organization of Jehovah's witnesses today.

The work of releasing the prisoners has been done within a time of controversy and fight, when the Devil is employing all his power to turn the people away from God and to hold them in subjection and finally cause their destruction. It is Christ Jesus, the Servant of Jehovah, that is commissioned to bring the prisoners out of the prison-house. Christ's followers are a part of the servant class, over whom Jehovah God has appointed Christ Jesus to be the leader, commander and deliverer. Those who now make up his faithful followers now on earth are commanded to give witness to the name of the Most High God and to do this under the leadership of Christ Jesus. So the truth has been declared since A.D. 1919 at God's commandment that those persons of good-will who are also prisoners may now get the light and have the privilege of escaping from the prison-house of the Devil's world.

In his further commission to his servant Jehovah says: "Thus says the LORD: 'In a time of favor have I answered you, on a day of salvation have I helped you; I have kept you, and have made you a pledge to the people, to restore the land, to allot the desolate heritages, saying to the prisoners, 'Go forth!' and to those in darkness, 'Show yourselves!'" (Isa. 49:8, 9, *An Amer. Trans.*) Of course, the application of this prophecy is first to the spiritual Israelites who were under the power of Babylon the Great during World War I. Christ Jesus as Jehovah's Servant would be a pledge to them of release in due time, which proved to be from 1919 on But the application broadens out to take in also the numberless persons of good-will who are now coming forth from Babylon the Great and going along with the remnant of spiritual Israel and serving with them as Jehovah's witnesses. They form the "other sheep" mentioned by Jesus. (Zech. 8:20-23; John 10:16) The earthly condition of the remnant of spiritual Israel was trodden down by the Gentile nations during the first World War period. But now, when released from imprisonment, this remnant "arise" and "shine" to the honor of Jehovah's name. The time has come to make His name known and his faithful consecrated people must be the ones to bear witness to his sacred name. They are doing so—Rev. 11:2; Isa. 60:1.

BREAK YOUR BONDS!

The people of good-will yet in Babylon the Great must now break their bonds before the universal war of Armageddon wipes out that organization and all lying under its power. They must heed the command of Jehovah's Servant. The official commission given by Jehovah to this Servant, Jesus Christ, declares: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." (Isa. 49:9) Who are these prisoners?

First of all, let us never forget, the prisoners here meant are the remnant of spiritual Israel, the original ones making up the "faithful and wise servant" class and then those

added ones who since A.D. 1919 were brought into the truth and into the divine service and made a part of this "servant" class, this remnant of spiritual Israel. But now the "prisoners" also include the people of good-will, that is to say, the Good Shepherd's "other sheep" whom he must also bring and who will be one flock with the remnant of spiritual Israel. (Matt. 24:45-47; John 10:16) *All* of these have been prisoners in Babylon the Great, that is to say, the Devil's world-organization, and each group or class in its turn is addressed by Jehovah's Chosen Servant, who says to them: "Go forth!" not just out of literal prison-houses, but out from the Devil's organization. This going forth to liberty must be done before Armageddon. As it is written: "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks." "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Jer. 50:8; 51:45; Rev. 18:4.

They were in mental and spiritual darkness. Therefore the divine commission commands Jehovah's Servant to say: "To them that are in darkness, Shew yourselves." (Isa. 49:9) This does not mean they are naked captives led along by Satan's gang and that they should show themselves in this condition. Indeed not; but they must 'show themselves' by making a public appearance and a public declaration or confession that they are out of harmony with Satan's organization, that they are out of Satan's prisoner organization and are now on Jehovah's side, and that they are living testimonials to the saving power of Jehovah. In this way they must let their light shine. (Eph. 5:8) As for all those who do so and who continue faithfully to serve him, Jehovah's commission to his Servant says: "They shall feed in the ways, and their pastures shall be in all high places." The "high places" here mean the Kingdom heights since A.D. 1914. They no longer sit in darkness. Neither are they hungry, but they are led and fed by Jehovah and his Good Shepherd. During World War I their pastures were made bare, but now, says Jehovah God, "I will open rivers on the bare heights." How refreshing it is!—Isa. 41:18, *Am. Stan. Ver.*

So those of God's Theocratic organization are being led, comforted and blessed by him and his Chosen Servant, just as foretold: "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isa. 49:10) The words of this part of Isaiah's prophecy also appear quoted at Revelation 7:16 and are there applied to the "great multitude". This proves that the "great multitude" of the Good Shepherd's "other sheep" are included in Isaiah's prophecy. So Isaiah's prophecy applies to all those once in the prisons of Babylon the Great and who are eventually brought forth and put in touch with Jehovah's organization. And so the prophecy continues:

"Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim [or, Syéne, in southern Egypt]. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for Jehovah hath comforted his people, and will have compassion upon his afflicted.

"But Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children make haste; thy destroyers and they that made thee waste shall go forth from thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith Jehovah, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride. For, as for thy waste and thy desolate places, and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away. The children of thy bereavement shall yet say in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thy heart, Who hath begotten me these, seeing I have been bereaved of my children, and am solitary, an exile and wandering to and fro? and who hath brought up these? Behold, I was left alone; these, where were they?

"Thus saith the Lord Jehovah, Behold, I will lift up my hand to the nations, and set up my [signal, *nehs*] to the peoples; and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou shalt know that I am Jehovah; and they that wait for me shall not be put to shame."—Isa. 49:12-23, *Am. Stan. Ver.; An Amer. Trans.*

To those in Babylon the Great who seek to find God's provided way for their escape Jehovah God shows his mercy. Now since he has built up Zion, those who are on His side recognize and appreciate the truth that Jehovah God and Christ Jesus are their Teachers and Shepherds With King David they say: "Jehovah is my shepherd." (Ps. 23:1, *Am. Stan. Ver.*) And concerning Christ Jesus the "great multitude" now appreciate the fulfillment of Revelation 7:17: "The Lamb 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."

All the marvelous facts since A.D. 1914 bear testimony unitedly that Jehovah God has not forgotten Zion. Says Isaiah 49:20 to his "woman", his universal organization: "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." This clearly indicates that, after 1918 with its end of World War I, the earthly part of Jehovah's universal organization would become well peopled by his remnant and by their good-will companions. There must come a great multitude of these good-will associates of Zion's children out from Babylon the Great. Many of such people are yet due to come to Jehovah and to be blessed with the remnant of spiritual Israel, Zion's children. Her children are commissioned to bear the 'fruits of the Kingdom' before such people that they may eat and be sustained. As such prisoners are released, they, too, must join with their fellow freemen in making proclamation of Jehovah's name and kingdom.

DANIEL, CHANNEL FOR DIVINE WISDOM

DANIEL won renown as a man of great wisdom, but fame did not turn his head. He was learned in literature and language, and used the two tongues of Hebrew and Aramaic to write the Bible book that bears his name. He was specially gifted in having visions and dreams of significance, and in interpreting those had by others that were of prophetic import. He excelled many times over the wisdom of the wise men of Babylon. But his knowledge did not puff him up or enlarge his head. He knew that there was no wellspring of wisdom sourced within himself, but appreciated that he was merely an instrument to channel down from above divine wisdom for men. This fact he was quick to declare, to direct attention to the fountainhead of all true wisdom, Jehovah God.

The Bible character Daniel is launched in the stream of Scripture narrative by the first captivity of the Jews by Nebuchadnezzar, king of Babylon. This occurred in 618 B.C., the third year of Judean king Jehoiakim's reign as a tributary ruler for Babylon, his eleventh and last as king of Judah. At the time of this captivity the chief of Nebuchadnezzar's eunuchs was instructed to select from among the Judean youths of royal or noble birth such ones as were well formed, handsome and intelligent, and to put them through a three-year training course to fit them to serve in the king's presence. Among those selected were Daniel and his three Hebrew companions of fiery-furnace fame.—Dan. 1:1-7.

After the disclosure of how young Daniel and his companions kept themselves undefiled in food and drink, the outcome of the training period is reported: "As for these four youths, God gave them knowledge and skill in all branches of literature and learning, while Daniel was accomplished in all kinds of visions and dreams. Now at the end of the days which the king had appointed for bringing them in, the chief of the eunuchs brought them in to the presence of Nebuchadnezzar; and when the king conversed with them, he found none among them all like Daniel, Hananiah, Mishael, and Azariah. So they became attendants of the king. And in all matters of learning and knowledge, about which the king questioned them, he found them ten times better than all the magicians and enchanters that were in all his kingdom. And Daniel retained his position till the first year of King Cyrus."—Dan. 1:17-21, *An Amer. Trans.*

Note how writer Daniel credited God as the giver of this wisdom. Also notice how the passage of time and spreading fame saw no change in his contention that he was only the channel, the wisdom was God's. In the second year of Nebuchadnezzar's reign in the special capacity of first world ruler of the Gentile times (that period had started two years earlier, with Nebuchadnezzar's complete overthrow of Israel as an independent Theocratic nation, in 607 B.C.) the Babylonian king dreamed, but on awaking forgot the dream. In response to Nebuchadnezzar's decision that his wise magicians and enchanters either reveal the dream and its interpretation or die, the terrified wise men declared: "There is not a man on the earth who can tell the king what he asks; for no king, however great and mighty, has asked such a thing of any magician, enchanter, or Chaldean. The king is asking a hard thing, and none can tell the king what he asks, except the gods whose dwelling is not with mortal flesh."

Furious at their failure, the king ordered the destruction of all Babylon's wise men. This sweeping decree even embraced Daniel, and he and his three companions joined in united prayer to God. Their faith was rewarded, and soon Daniel is before the king. "Are you able to make known to me the dream that I have seen, and its interpretation?" comes Nebuchadnezzar's query. Daniel answers: "No wise men, enchanters, magicians, or astrologers are able to tell the king the secret which the king has asked; but there is a God in the heavens who reveals secrets, and he makes known to King Nebuchadnezzar what shall be in the end of the days."—Dan. 2:10, 11, 26-28, *An Amer. Trans.*

After this introduction that gave full credit to Jehovah God, Daniel revealed the king's dream of the terrible image that was struck by a stone and destroyed, and in the interpretation thereof showed it was a forecast of Christ's kingdom smashing Satan's organization, saying: "In the days of those kings the God of the heavens shall set up a kingdom which shall never be destroyed, nor shall the kingdom be left to another people; it shall break in pieces and annihilate all these kingdoms, but it shall stand forever." "Truly, your God is the God of gods," cried Nebuchadnezzar; and he promoted Daniel to be ruler over the province of Babylon and chief prefect over all the wise men.—Dan. 2:44, 47, 48, *An Amer. Trans.*

More visions and dreams that preview events of national and international importance. Chapter four recounts one of Nebuchadnezzar's dreams that alarmed him and defied interpretation by the wise men of the realm, till Daniel was called in and told of the vision of the towering tree that was chopped down and its stump banded; then, "Let his portion be with the beasts in the grass of the earth let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." (Dan. 4:15, 16) The interpretation was that Nebuchadnezzar would lose his sanity and turn wild to roam with the beasts of the field for seven times or years, unable to administer his kingship, yet it would be preserved for him as depicted by the banded tree-stump. Twelve months later the king did lose his reason and roam with the beasts for seven years, then sanity returned, he praised God, and his kingship was restored.

During Belshazzar's reign over Babylon Daniel had visions that foretold the rise and fall of the world powers Babylon, Medo-Persia, Greece, Rome and the Anglo-American empire, and climaxed them with prophecy concerning Jehovah's kingdom under Christ that would follow, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:1–8:27) The fifth chapter records the famous scene of banqueting and debauchery where Belshazzar and his fellow revelers blaspheme Jehovah by using the sacred vessels from Jehovah's temple to drink toasts to demon gods. Then the eerie hand scrawls mysterious writing that causes the color to drain from the king's face, his loins to weaken, his knees to knock. Only Daniel possesses the wisdom from above to interpret: "*Mene*—God has numbered your kingdom, and brought it to an end;

Tekel—you have been weighed in the scales, and found wanting; *Peres*—your kingdom is divided, and given to the Medes and Persians." "That night Belshazzar, the king of Chaldea, was slain; and Darius, the Mede, received the kingdom."—Dan. 5:26-28, 30, 31, *An Amer. Trans.*

During Darius' brief reign prophecies are given by Daniel that show the conflicts between the kings of the south and the north, both before and after the earthly coming and death of Jesus. The struggle for world domination is specially violent in modern times, after the great prince Michael stands up to reign in power, when those wise with the wisdom from above reflect it, when knowledge is increased in the time of the end. (Dan. 11:1–12:13) The ninth chapter gives that very important prophecy concerning the seventy weeks, a prophecy that set the time for the appearance of Messiah Christ, that disclosed his death after a ministry of three and a half years, and that indicated the gospel's spread to the Gentiles three and a half years after his death on the torture stake.

Very well known is the casting of Daniel into the lions' den. Actually, it came about through a frame-up. Other state officials envied Daniel's distinguished record of service, sought in vain to find grounds for complaint against him, and so said among themselves: "We shall find no ground of complaint against this Daniel, unless we find it in connection with the law of his God." They tickled the king's vanity by getting him to pass an unalterable law that any who addressed petition to anyone, god or man, except Darius, for thirty days would be thrown into a den of lions. Daniel defied the decree. Three times daily he prayed to Jehovah God as he kneeled before open windows, as was his usual practice. The jealous liers-in-wait caught him in the act, told the king, and exerted pressure that the decree be followed to the letter. It was, with the well-known result of God's angel's shutting the mouths of the lions and delivering Daniel.—Dan. 6:1-23, *An Amer. Trans.*

Another vision is assigned to the third year of the reign of Cyrus the Persian, which would be 535 B.C. This means that Daniel lived to an advanced age and that throughout adulthood he was used as a channel to make known divine wisdom. His first entry into the Sacred Record is at the time of the first captivity, in 618 B.C., and final mention of his activity is dated 535 B.C., a period of eighty-three years. Throughout this period of captivity Daniel was a faithful dispenser of the only reliable wisdom. He is mentioned with approval at Ezekiel 14:14, 20, and Christ Jesus referred to Daniel's prophecy of the abomination of desolation.—Matt. 24:15; Mark 13:14; Dan. 11:31; 12:11.

Daniel's name means "God is judge; God's judge"; the Chaldean one, Belteshazzar, given him by Nebuchadnezzar, means "the lord's leader; prince of Bel". His faithful course of action with respect to Jehovah God, despite his being prominently situated in the third world power Babylon, is profitable instruction to Christians today. More profitable, however, are the prophecies he was used to channel to humankind. Today Christ Jesus at the temple reveals their meaning and thereby increases the wisdom of his followers on earth. May these present-day witnesses of Jehovah be as quick to give God the credit for this knowledge as Daniel was centuries ago.

FIELD EXPERIENCES

JEHOVAH'S WITNESSES IN GERMANY

The following report was written in by a Gilead graduate on missionary assignment in Belgium:

"In Charlottenburg, Germany, there was to be a lecture by clergymen for the purpose of exposing Jehovah's witnesses. One of Jehovah's witnesses was in attendance and heard the whole thing, and he gave the following report: 'When it was time to start, the first preacher began as follows: "At present, everywhere you go there are these witnesses around. When I sit in my room and study, the bell rings, and who is there? Of course, the witnesses of Jehovah. When I sit in a train, opposite my place there are Jehovah's witnesses. It is terrible. There must come an end to that." When he had spoken in this vein for about half an hour, he announced that one of his colleagues would next speak about the deceiving doctrines of Jehovah's witnesses. This man stood in the pulpit and said:

" 'In the last few months I missed quite a few members of my congregation and therefore I went to look for them. After searching for a while I found them in the congregation of Jehovah's witnesses. I went to one of their service meetings to find out what they taught. The thing I found out was, they are really doing the Lord's work and no hypocrisy to it. They really studied the Bible and the congregation was being trained to serve the Most High God. I was ashamed of myself and of my congregation. I also attended the *Watchtower* study. There the study conductor merely conducted the study and the whole congregation had the right to speak. Questions were propounded and quickly answered and all was backed up by the Bible. Again I was ashamed. After the study was over I asked an old lady what she had learned. She gave a complete explanation and backed up all this with scriptures. Yes, even so thoroughly that it is clear that theological students who pass their final examinations do not have as much Bible knowledge as these people. Their Bibles are colored red and black and most of them are old and worn because of usage. This cannot be said of my Bible and not at all of those of my congregation.

" 'Do you know where I got acquainted with these witnesses of Jehovah? I was a chaplain during the war and the commander called me to his office. He told me to go to the prison to try to help some people. I went, and there I found twenty-three witnesses of Jehovah bound in chains and their only offense was refusing military service. The next day they would be executed and I was to try to make them to agree to do service behind the front, but instead of me talking to them, they were talking to me; and this time, again, I was ashamed. The next day I was allowed to go with them to the place of execution. They walked briskly, faster than I did. They were not afraid of death. I could hardly keep up with them. Their last words were: "We give our lives for the vindication of Jehovah." '

"After this surprise statement by this clergyman, the first preacher started a fight with the last one. And then the witness in the audience rose and calmed the people.

Then he went to the pulpit and gave a very fine witness. He thanked the last preacher for his fearless and bold words in favor of the witnesses and the answer of the preacher was, 'I have the book *"The Truth Shall Make You Free"*. Pray for me that I may be enlightened and that the truth *shall also make me free.'* "

ORGANIZING A NEW COMPANY IN BURMA

"A letter was received by the Branch office in Rangoon, Burma, that there was a group of interested persons in the Thing-an-aing village located back in the jungles about nine miles from the town of Henzada. This group had left the Catholic Church eight or ten years before and had been studying the Society's publications since then. Immediately these people of good-will were sent the *Yearbook* and the Calendar and informed of the Society's Branch office in Rangoon. These interested persons at once informed the Branch office of their heart-felt joy at receiving the first 'meat in due season' in eight years. At a recent assembly held in Rangoon these good-will persons sent a delegation of three who joyfully took part in the Lord's service. These brethren wanted the Branch servant to return to their village with them and wanted further instructions as to how they could carry on the Lord's service. A week after the assembly two of the brethren returned to their village and took the Branch servant and another Gilead graduate back with them.

"Traveling in Burma is somewhat different than in America. Due to disturbed conditions in Burma it is impossible to travel more than ten miles from Rangoon by train. Highway busses in Burma are no more than trucks converted into busses for carrying passengers. They have long seats on either side and people sit on these seats as well as all over the floor. Into these busses are brought all luggage as well as the marketing, live chickens, and all sorts of other things. It seems that everyone talks at the same time, and therefore amid much shouting and talking and confusion the bus pulled out from Rangoon. A short distance out of Rangoon it stopped to join a convoy, some trucks carrying produce, others carrying passengers. At Letpadan, about 80 miles from Rangoon, the brethren transferred from bus to train. There were no seats in this train, so they sat on the platform with legs hanging over the sides. An hour and a half later they reached the end of the railroad line at Irrawaddy river, to cross which they were ferried and thence taken by bus to the town of Henzada.

"Conveyances became even more strange as from Henzada a five-mile journey was made by tri-shaw (a bicycle with a sidecar). After this the brethren were met by two other witnesses in bullock carts. The witnesses with the bullock carts had written many letters to the Branch office but these two Gilead graduates were the first of Jehovah's witnesses that these brethren in the jungles had met for eight years. So under the shadow of the image of reclining Buddha the brethren climbed up onto their seats of straw in the bullock carts to finish the last lap of their journey across the rice fields. About every 30 feet the fields are divided by a mound of earth 10 inches high; the purpose of this being to hold the water during the rainy season. So every 30 feet one hits one of these mounds and the bullock cart jumps up into the air and comes down with a bump on the other side. A half hour later the traveling brethren began to meet different persons of good-will scattered along the way.

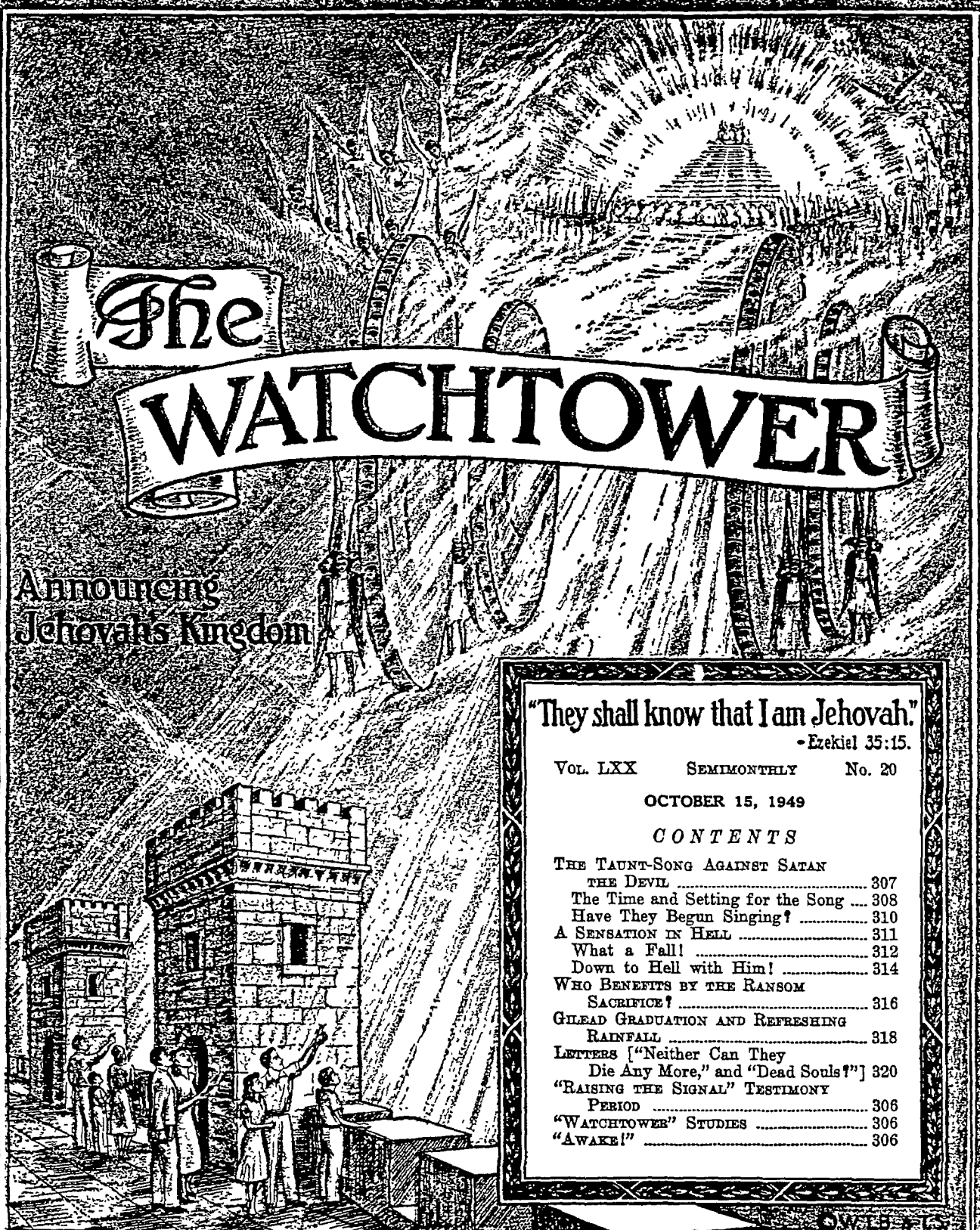
"At last, Brother U Po Lay said: 'This is my house, brethren, welcome.' His home with its thatched roof was set back in banana and coconut tree groves and in order to get into the house it was necessary to climb up a bamboo ladder about three feet high, as the house is raised off the ground because of the rainy season. A warm bath, a satisfying meal, and a joyful talk with the brethren, then retirement for a night's rest. The next morning the Gilead graduates found it a great entertainment for the isolated brethren to watch them shave. The villagers in Burma usually pluck out their whiskers with two coins. Almost everything the Gilead graduates did was unfamiliar to the brethren and they always had an audience.

"It being Sunday, it was the day for the weekly Bible study, at which 15 were in attendance, all of whom were in the truth but only three of whom knew English. The study had been carried on by reading scriptures from the Burmese Bible and enlarging upon them by one of the brethren; but these brethren were now shown how to conduct the *Watchtower* study, and after each paragraph was studied it was translated into Burmese, then read. This study is now held weekly by them. After the *Watchtower* study a service talk was given and announcement made that an immersion service would be held the next day for any desiring to be baptized. After this session all indicated their desire to take part in the service and to be immersed and to become a company organization. So that afternoon was spent with the two most mature brethren and they were shown how to keep track of the individual service record and how to report field service to the Branch office, also how to study the *Informant* after the *Watchtower* study.

"Bright and early the next morning there could be seen coming across the rice fields a string of bullock carts filled with people of good-will who had at last found Jehovah's organization. The group assembled at a river, and after the immersion talk had been translated into Burmese there were twelve that came forward and symbolized their consecration. The next day was spent in field service, each of the two Gilead graduates taking two other publishers along with him and showing them how to do the work. Next morning the Gilead graduates left Thing-an-aing village at 4:30 a.m. and traveled the 120 miles back to Rangoon, arriving at 5:30 p.m. The slow travel was due to a large extent to the many times that the bus had to stop and be searched by armed guards in order to make sure that no arms were being carried into Rangoon.

"This trip has certainly proved worth while, because the next month the Branch office received a report from the new company, and there were twelve publishers reporting. It will be a real joy for the Branch servant to return there in May as circuit servant and again take part in field service with the brethren in Thing-an-aing village."

Jehovah will maintain the cause of the afflicted, and justice for the needy. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.—Psalm 140:12, 13, *A.S.V.*



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

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OCTOBER 15, 1949

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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

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"RAISING THE SIGNAL" TESTIMONY PERIOD

The first of the Testimony Periods of the new service year is entitled "Raising the Signal", during October. We rejoice that God has disclosed that the Signal is his now reigning King Jesus Christ and that we can have a part in lifting up this glorious Signal by giving the widest publicity and greatest conspicuousness to him and his kingdom. We have the means to do it, and taking advantage of these means we are, during October, offering all people on all occasions a year's subscription for the *Awake!* magazine, at the regular rate of $1.00. This 32-page uncensored magazine will aid many to see the truth. Here lies a blessed opportunity for our *Watchtower* readers. Let all of them join us in raising the Signal during this special Testimony Period. Our aid to do so is assured to all who may need it in the way of instructions, territory, supplies, and associates in the work. Drop us your request by card. At the end of October report what you have done, on our report form, that yours may be combined with the reports of all other Signal raisers for a world-wide total report.

"WATCHTOWER" STUDIES

Week of November 20: "The Taunt-Song Against Satan the Devil," ¶ 1-19 inclusive, *The Watchtower* October 15, 1949.

Week of November 27: "A Sensation in Hell," ¶ 1-19 inclusive, *The Watchtower* October 15, 1949.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is $1, American money; individual copy, 5c; mailed anywhere.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXX OCTOBER 15, 1949 No. 20

THE TAUNT-SONG AGAINST SATAN THE DEVIL

"How hast thou fallen from the heavens, O shining one, son of the dawn! Thou hast been cut down to earth, O weakener of nations."—Isa. 14:12, Young.

JEHOVAH has provided a song to be sung now against his arch-enemy, Satan the Devil. It taunts that foe of all righteousness. It is an advance notice of the humiliation and disgrace that is shortly to come upon him. He has had his day. He has passed the summit of his climb and is now on the descent. He has every reason to know it, but if he does not care to admit it and chooses to fight against the inevitable in bitter chagrin, Jehovah God gives him a reminder. The words of the taunt-song which God caused to be composed under inspiration over twenty-six centuries ago, he makes plain today. Irresistibly he moves his singers to voice the words during these last days of Satan's world organization. It is not for that wicked one's benefit that the taunt-song is sung. It is a known fact that he will never reform. The singing is for the benefit of all those who have long been the victims of Satan the Devil and his terrible organization and who want to get out from under its power and control. The song, mournful to Satan, is a melody of deliverance to them. Its taunting words sound a defiance and denote a victory over the long-time oppressor. The singers of the song could not themselves sing it with such courage and conviction in the very midst of Satan's world organization unless the divine Composer of the song had first given them a victory over the oppressor and a release from his power. Those who want to experience a similar victory and deliverance must now believe the song and come over to the side of the Composer and his singers in defiance of the taunted oppressor.

[2] Those who are singing the song and who have the courage to do so are few. The majority of mankind are groaning and complaining under the series of woes that Satan the Devil is bringing upon earth and sea. Vast numbers of people scoff unbelievingly at the idea that such a personality as Satan the Devil exists. In this way they stupidly blind themselves to the one really responsible for their troubles. So they cannot find out how to get loose from his toils. But Jehovah God takes the Devil seriously and his written Word exposes that wicked one to us. Not only that, but it also reveals to us the ambition the Devil has ever pursued. Best of all, it assures us that his dread career is now near its end. The taunt-song specializes on this. Because of its prophetic nature it must be sung aloud for devils and men to hear. The prophecy itself foretold that the singing would take place at a time when a great deliverance had been effected by Jehovah for his people and a large measure of release had been gained for them from Satan's world organization. Deliverance and release have come! Jehovah's witnesses can testify to that. So on with the song in a continual crescendo, that more and more people may hear the message which tells of the fuller and complete deliverance and release so near at hand for all men of good-will! That we may sing the song with better understanding, let us consider its words as set down for us in Jehovah's prophecy through Isaiah, chapter fourteen.

[3] The preceding chapter was considered in our last preceding issue of *The Watchtower*. It foretold the destruction of the ancient world power, Babylon, and the destruction of the antitypical Babylon of modern times, the Devil's world-organization. The Almighty God, who destroys that evil organization, tells why he brings this about. It is because his name is involved, and the people who are called by his name and who are devoted to his worship are also involved. For many centuries before the so-called "Christian era" his name-people were the twelve tribes that descended from Jacob. The Bible called them, not "Jacobites", but "Israelites", because the name of their forefather was changed by God to "Israel". In the prophecy, however, the Bible many times speaks of the whole nation under both names of its forefather, now as *Jacob* and now as *Israel,* both names having a parallel meaning.

[4] In harmony with his covenant promises to the nation's faithful forefathers Abraham, Isaac and Jacob, Jehovah God mercifully chose it as his people, to be called by his holy name. In further fulfillment of his covenant with their forefathers, he gave the Israelites the Promised Land, Palestine, and

1. What song has God now provided? To be sung for whose benefit?
2. Why must the song be sung now?
3. What great organization does God destroy, and mainly why?
4. What ancient city did he sanctify, and how?

set up the center of his worship there in the temple at Jerusalem. The royal mountain in the city was Mount Zion, where the king's palace stood, and so the city was also called "Zion" or "Mount Zion". The king of the tribe of Judah was only a visible representative of the real King of Israel, Jehovah God. The city was therefore called the "city of the great King", meaning its great invisible Ruler Jehovah. His temple of worship sanctified and beautified the city. His pure and holy worship glorified it and made it a joy to all on earth who worshiped the true and living God. So with great rapture the Levite sons of Korah sang at the temple these words: "Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God hath made himself known in her palaces for a refuge." (Ps. 48:1, 3, *Am. Stan. Ver.*) So Jehovah's name was on this nation.

5 Satan the Devil envied Jehovah's fame in connection with Jerusalem. As a rival to Jerusalem with its divine worship Satan built up the city of Babylon to a world power and made it the glory of the Gentile kingdoms of ancient times. He organized there the worship of himself as god under the name of "Merodach". Just as the king of Jerusalem had to be the patron of Jehovah's worship, so Jehovah's opposer made the heathen king of Babylon the chief patron of the worship of Satan the Devil. This was specially true of Nebuchadnezzar, who brought Babylon to the apex of its world dominion. His long name meant "Nebo is the protector against misfortune". Though this great conqueror bore the name of the lesser god Nebo, yet he made Merodach almost exclusively the object of his religious worship. He spoke and wrote of Merodach as "his lord (Bel)", "his great lord," "the joy of his heart," "the great lord who has appointed him to the empire of the world, and has confided to his care the far-spread people of the earth." While allowing some godhood to the other deities of Babylonia, Nebuchadnezzar insisted that his empire was really the monarchy of Bel-Merodach. Hence he addressed him as "the supreme chief of the gods", "the most ancient," "the king of the heavens and the earth," and he regarded Jehovah of the Israelites as just an inferior foreign god. In this manner Babylon's king worshiped Jehovah's great rival, Satan the Devil. He served the Devil and was his main representative on earth. The use the Devil made of him shows that the Devil was ambitious for world domination in defiant opposition to the true and living God. Fittingly God's Word uses the king of Babylon as a symbol of the Devil himself. Under cover of this symbol God directs the taunt-song and other prophecies against the Devil.

5. How did Satan establish a rival city and worship?

THE TIME AND SETTING FOR THE SONG

6 It was to serve the Devil's high ambition that Nebuchadnezzar destroyed Jerusalem in 607 B.C. and carried away most of the surviving Jews to locations in Babylonia to the north. Nebuchadnezzar gave the credit for this extension of the Babylonian empire to his god Satan the Devil under the guise of Merodach. But it was in reality Jehovah God who let the Devil's servant do this blasphemous work. He not only let the Devil betray his selfish ambition against Jehovah, but also showed his chosen people the sad results that come from forsaking the worship and service of the living and true God. The proud boast of the king of Babylon that Satan the Devil *alias* Bel-Merodach had given him the empire of the world was proved a false claim when Jehovah God used the Medes and Persians to overturn the Babylonian empire and restored His captive people to Mount Zion in the Promised Land. This deliverance of his people from the dominant part of the Devil's visible organization was miraculous. Two centuries before its occurrence Jehovah's prophet Isaiah referred to it in the following words:

7 "For Jehovah will have compassion on Jacob, and will yet choose Israel, and set them in their own land: and the sojourner shall join himself with them, and they shall cleave to the house of Jacob. And the peoples shall take them, and bring them to their place; and the house of Israel shall possess them in the land of Jehovah for servants and for handmaids: and they shall take them captive whose captives they were; and they shall rule over their oppressors." —Isa. 14:1, 2, *Am. Stan. Ver.*

8 But on whom and how does this prophecy have its final and complete fulfillment? How does its fulfillment since A.D. 1914 provide the stage setting for the singing of the taunt-song here and now? In this way: Jehovah had his name-people in ancient times, the natural Israelites, and they had the obligation to be His witnesses. In the first century of the Christian era Jehovah sent the long-promised Messiah in the person of Jesus Christ, the rightful heir of King David of Jerusalem. God anointed Jesus with his holy spirit. He likewise anointed Jesus' followers who upheld him as the Messiah, and these anointed Christians Jehovah took over as a Christian Israel, a spiritual Israel. At the same time he dropped natural Israel as his name-people thenceforth. In these years since 1914 there is only a small remnant of such spiritual Israelites on earth, and they are loyally trying to carry out their obligation as Jehovah's witnesses. But a serious interruption to this witness work of theirs occurred during the years of World War I, from 1914 to 1918. Modern history shows that then these spiritual Israelites went into

6, 7. How did God have mercy on Israel and set them in their land?
8. How did spiritual Israel arise and come to need such mercy?

captivity to the great antitypical Babylon, Satan's world-organization, not willingly, but under the heavy pressures, the fears, and the confused understandings of those years. The religious, political and military powers of this world maliciously placed great restraints upon them. They hindered and limited their activities in publishing God's name and kingdom and their worshiping of him according to their consciences. They were thus displaced, being forcibly taken from Jehovah's place of service for them and being held away from his worship and service under the hostile organization of this world.

[9] But look at Jehovah's witnesses today! Certainly He must have had mercy on spiritual Israel, spiritual Jacob, for since the end of World War I in November, 1918, this anointed remnant are freely and boldly serving him in the open, world-wide. They are back "in their own land" again, "in the land of Jehovah," for they are again organized as his people, more strongly than ever before. They are active again in service as his witnesses and worshipers. And the number of "sojourners" of good-will who are coming to this Theocratic organization and associating themselves with it as Jehovah's approved organization is increasing by the thousands yearly in all the earth. These are helping the small remnant of spiritual Israelites in their educational work and are placing themselves at the disposal of the Theocratic organization under Christ Jesus the spiritual Head. That is how the spiritual "house of Israel" is possessing these helpful people in the land of Jehovah as servants and handmaids. Formerly many of these belonged to nations that took the remnant of spiritual Israel captives during World War I. But now the tables are turned. Those who were once captors of the remnant in this Babylonish world-organization have surrendered themselves to the King Christ Jesus. Thus they have become captives of him and of his organization of spiritual Israel. No longer do they oppress the spiritual remnant, but gladly submit to the Theocratic rule of Jesus Christ, becoming the "other sheep" of him as their Good Shepherd. —John 10:16.

[10] It is to this remnant of spiritual Israel, restored to their proper place in the "land of Jehovah" since 1918, that Isaiah's next words are directed. This way we know who are the ones commanded to take up the taunt-song against Satan, "the god of this world," the king of antitypical Babylon. The prophetic words of command read: "And it shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" (Isa. 14:3, 4, *Am. Stan. Ver.*) Jehovah's mention of sorrow, trouble, and hard service refers to the agony, misery, turmoil and slavery that the spiritual Israelites had to endure while debarred from his joyful free service and while held in cruel restraint under the lash of fear by the official powers of Satan's world-organization.

[11] Read the issues of *The Watchtower* particularly from the end of 1916 into the spring of 1919 to get some sidelights on this sad period of spiritual Israel. How well this was foreshadowed by ancient Jerusalem's seventy-year desolation and natural Israel's mournful captivity in Babylon! But now the situation is completely reversed, just as much as when old Babylon was knocked from its throne of world domination by the allies, King Darius the Mede and King Cyrus the Persian, in 539 B.C., and then the faithful remnant of Israel was restored to Palestine two years later by King Cyrus. So Jehovah has given relief from the recent oppressed, captive state of his anointed witnesses, the spiritual Israelites.

[12] But how can this be? The terrible king of antitypical Babylon, Satan the Devil, yet lives. This heartless oppressor has not yet ceased. Everywhere his activities are visible on the earth. His organization still functions, that "golden city", or, as some translators of Hebrew call her, "the exactress of gold," "the gold-seeker." (*Leeser; Fenton;* at Isaiah 14:4) How, then, can Jehovah's witnesses take up the "parable" or "taunt-song" to the effect that the tyrannical oppressor has ceased and the world organization that is greedy for money has ceased with him? It is because we are at the beginning of the complete fulfillment of these things and since A.D. 1914 much has already been accomplished to that end. The world war beginning that year dragged in its wake famine, pestilence, earthquakes, persecution and captivity of Jehovah's witnesses, and continual woe and distress and fear of the nations. This was a visible evidence that the "seven times" of Gentile domination had ended and God's kingdom had been born in the heavens. Those uninterrupted "seven times" of Gentile rule of earth started at Babylon's desolation of Jerusalem and Judea in 607 B.C. and ended at the birth of God's kingdom A.D. 1914. Then the Universal Sovereign Jehovah God took his great power to reign and he set his Son Jesus Christ as earth's rightful King on the heavenly Mount Zion. By this coup Almighty God set up his capital organization for the government of the new world of righteousness. The birth of this kingdom is pictured at Revelation 12:1-5.

[13] Two thousand five hundred and twenty years previously Nebuchadnezzar was permitted to dethrone King Zedekiah and destroy the capital city of

9. Whom do they now possess as servants and also as captives?
10, 11. From what has God given them rest? To compare with what?
12. Why do we already sing, "How hath the oppressor ceased!"?
13. When and why was there "war in heaven"? With what result?

Jerusalem. But in 1914 the Devil, the king of the Greater Babylon, was powerless to prevent the seating of Jehovah's King on the heavenly throne and the establishment of the new capital organization of the universe. Till then the Devil and his demon angels had been permitted access to those upper heavens, but they were unable to prevent the enthroning of the new world's Ruler or to swallow up his newly begun government. Talk about World War I on earth A.D. 1914-1918! Why, there was "war in heaven" at the same time, between the newborn Kingdom and the Devil's invisible organization. The Kingdom, backed by Almighty God, won. The opposer, the king of Greater Babylon, lost. He and his invisible demon hosts were forced down to this earth where he had started his rebellion against God and had become Satan the Devil. No more will place be found in the holy expanse of heaven for the wicked oppressor and his angels. The time comes, too, when no more place will be found for him and his crowd at this earth. The release of Jehovah's witnesses in 1919 for their witness activities argues that by then, at least, the ousting of Satan and his angels from heaven and their confinement to our earth had been brought about. The procedure which there began toward making the oppressor Satan and his gold-greedy city cease will not halt till they both lie hushed and quiet in destruction after the battle of Armageddon.

HAVE THEY BEGUN SINGING?

14 But have the restored remnant of Jehovah's witnesses had the courage to take up the taunt-song against the king of Greater Babylon? Have they recognized their freedom to sing it? Have they braved the persecution this would mean for them amidst the fallen "golden city"? Yes, and by this course they have shown how far already the oppressor and the golden city have ceased for them. They no longer confess themselves captives of the king of Greater Babylon. They boldly act the part of servants of Jehovah's King on Mount Zion, Christ Jesus. No longer do they act on the Babylonish claim that the "golden city" stands as the "higher powers" ordained of God and to whom every Christian soul must be subject without conscientious objection. No, but now they openly own and acknowledge Jehovah God and his King Christ Jesus as "The Higher Powers" to whom to be subject. So for them the "golden city" has ceased to exist as the "higher powers", and they refuse to bow in fear of her and to carry out her commands which conflict with God's righteous laws. (Rom. 13:1-4) Now they fearlessly move forward in carrying out His commands, and one of these is to preach "the day of vengeance of our God". (Isa. 61:2) That vengeance is against the king of Greater Babylon and all his wicked organization. It will be executed in full at the battle of Armageddon. In the year 1925 the scripture at Revelation, chapter twelve, was opened to their understanding revealing that the Kingdom was born A.D. 1914 and Satan and his demon hosts were right afterward driven out by "war in heaven" and cast down to this earth. (See *The Watchtower,* March 1, 1925, under the heading "Birth of The Nation".) Forthwith Jehovah's witnesses published that news to all the nations.

14. How has the "golden city" ceased for Jehovah's witnesses?

15 Three years later, in 1928, there came a direct pronouncement by them against the wicked oppressor and his "golden city". This began at Detroit, Michigan, U.S.A., where 12,000 were gathered in convention in the great Coliseum July 30 to August 6, inclusive. On Sunday, August 5, 1928, before that great visible audience, and also by a network of more than 100 radio stations to a still larger invisible audience, the then president of the Watch Tower Bible & Tract Society delivered a public address on the subject "Ruler for the People". But before launching off on this speech the Watch Tower president read to his audience a resolution entitled "Declaration Against Satan and for Jehovah". He moved adoption of this resolution and then delivered his speech in explanation and support of it. The speech finished, the resolution was unanimously adopted by the convention. Promptly five million copies of the speech and the Declaration against Satan and for Jehovah were printed in English, besides other millions of copies in foreign languages. These were distributed free inside and outside of Christendom by Jehovah's witnesses. Because of the vital contents of that Declaration and as one of the indisputable proofs that His restored remnant have obeyed him in taking up the taunt-song against the king of Greater Babylon we publish this Declaration in the footnote.*

15, 16. What in 1928 and 1929 proves they took up the taunt-song?

* DECLARATION AGAINST SATAN AND FOR JEHOVAH

THE Bible Students in international convention assembled do declare themselves against Satan and wholly for Jehovah of hosts, and emphatically announce further these vital truths, to wit:

First: That the peoples of earth organized into forms of government and under the control of a superior and invisible ruler constitute the world;

Second: That Jehovah is the only true and Almighty God and the source of all just authority; that he is the King Eternal, the God of justice, wisdom, love and power and the true friend and benefactor of all creation;

Third: That Jehovah delegated to his son Lucifer the authority to be the overseer of man; that Lucifer became disloyal, rebelled against God and caused man to fall away from righteousness, and since that rebellion Lucifer has been known by the titles Dragon, Serpent, Satan and Devil; that Satan the Devil has caused strife amongst the nations and is responsible for all the cruel wars, wicked murders, all heinous crimes and other corrupt acts that have been committed; that until now Jehovah has not restrained Satan from the exercise of power and influence over man, to the end that mankind might learn the baneful results of evil doing; that for many centuries Satan has been the invisible ruler of the

[16] Less than a year later, in the *Watchtower* issues of June 1 and 15, 1929, a further declaration of independence from Satan was published in the two-part article "The Higher Powers", denying his visible organization as being such and proving by the Scriptures that Jehovah God and his reigning King Jesus Christ are really such.

[17] Seeing what has already come upon Satan and his organization and what is finally to come, it is in a taunting way that the "parable" or simile proceeds: "How hath the oppressor ceased! the golden city ceased! Jehovah hath broken the staff of the wicked [ones], the sceptre of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid low, no hewer is come up against us."—Isa. 14:4-8, *Am. Stan. Ver.*

[18] The Babylonian empire extended itself far in ancient times. So those taunting verses well describe the career of its emperor and his religious, political, commercial and military officials. But they describe in a complete global way the harsh and greedy course of Satan and his oppressive system for these thousands of years. Their course especially since the "war in heaven" and the kicking of them down to the earth only corroborates further the accuracy of the prophecy. All nations and peoples, ancient and modern, have felt the crushing burden and the bestial rule of the tyrannical "god of this world" and his seen and unseen organization of wickedness. More than any others Jehovah's witnesses have felt the persecution that went on unrestrained and that has been intensified in these last days. To this day there has been no letup of it. For groaning humankind there would be no way out from under it were it not for the living and true God, Jehovah, who has already shown his complete power over Satan and his organization by pitching him and his demons out of heaven.

[19] Not yet is the whole earth at rest and quiet from peace-disturbers. Not yet do all those permitted to inhabit it burst out irrepressibly into a song of praise to the Creator and his "Prince of Peace". Satan still acts toward the best specimens of mankind as the ancient king of Babylon did who seized the regions of Mount Lebanon and wantonly cut down its magnificent fir trees, cypresses and cedars for his building works at Babylon. Satan has succeeded in cutting down many who were "trees of righteousness" in the pure organization of Jehovah God and has transported them from their proper place there to adorn the Devil's organization and to serve his proud purposes. (Isa. 37:24; 61:3) But Armageddon will lay him low by the blows of Jehovah's battle-ax, Christ Jesus the Greater Cyrus. Then, during the millennial reign of Christ that follows, all who try to grow up as trees of righteousness in the new world will not be assaulted by Satan the Devil and his wicked woodmen before they have attained the full height of perfection. (Jer. 51:20-24) All lovers of righteousness will then sing in relief.

17, 18 Whom has Satan ruled? How, and with persecution of whom?

19. How have "trees of righteousness" fared? How will they fare?

world, constantly defaming the name of Jehovah God and working great injury to men and nations;

Fourth: That Jehovah promised that in his due time he would restrain Satan and establish a righteous government in the earth that men might have an opportunity for life everlasting in happiness; and to that end he anointed his beloved Son Jesus to be the redeemer and invisible ruler of the world;

Fifth: That Jehovah's due time has come to fulfil his promise and to clear his reputation in the minds of all creation; that Christ Jesus has taken his high office as the executive of Jehovah and the great issue now is, Who is God and who shall rule the peoples and nations?

Sixth: That because Satan will not surrender his wicked rule over the nations and peoples of the earth, Jehovah of hosts with his anointed executive officer Christ Jesus will press the conflict against Satan and all of his forces of evil, and henceforth our battle-cry shall be, THE SWORD OF JEHOVAH AND OF HIS ANOINTED; that the great battle of Armageddon soon to begin will result in the full restraint of Satan and the complete overthrow of his evil organization, and that Jehovah will establish righteousness in the earth by and through Christ the new ruler and will emancipate mankind from evil and bring everlasting blessings to all the nations of the earth;

Seventh: Therefore the due time has come for all who love righteousness to take their stand on the side of Jehovah and obey and serve him with a pure heart, that they may receive the boundless blessings which the Almighty God has in reservation for them.

A SENSATION IN HELL

THE religionists of Christendom think that the human soul is immortal and that Satan the Devil, who has existed all these thousands of years, is likewise immortal. The death state will never claim him, they think. The words *Sheol* and *Hades* in the original Bible they translate by the old English word *hell*. They interpret it to mean a place of eternal fiery torment for conscious human souls, and they teach that Satan has all the time been in Sheol or Hades to supervise this fiendish place of torture. But the taunt-song addressed to the king of Babylon shows that the Devil has never been there, but that when he dies it will cause a stir and a sensation. The "parable" or taunt-song says to Babylon's king as he is laid low: "Sheol beneath hath been troubled at thee, to meet thy coming in, it is waking up for thee Rephaim, all chief ones of earth, it hath

1. What does the taunt-song show as to Satan's being in hell?

raised up from their thrones all kings of nations. All of them answer and say unto thee, Even thou hast become weak like us! Unto us thou hast become like! Brought down to Sheol hath been thine excellency, the noise of thy psaltery, under thee spread out hath been the worm, yea, covering thee is the worm." —Isa. 14:9-11, *Young; An Amer. Trans.; Am. Stan. Ver.*

[2] That inspired taunt-song does not sound like the theology of Christendom which teaches that hell (Sheol, Hades) is a place to torment immortal human souls, all in motion as they writhe in agony and all making the place noisy with shrieks of pain. Such teaching is inspired by the Devil. But the taunt-song is inspired by the spirit of God and it describes hell (Sheol, Hades) as a place of quiet, inactivity and sleep, where maggots wriggle and worms slither along. All quiet up till then, it is the arrival of such an unusual personage as the "king of Babylon" that sets hell (Sheol, Hades) all astir. Hell has been a bed of sleep for all the chief ones, heroes, and goat-like leaders of earth, but now at the unheard-of event hell wakes them up from their sleep to note what is happening. "It is waking up for thee Rephaim." Certain translations render this Hebrew word "Rephaim" as "the dead" (*Auth. Ver.; Am. Stan. Ver.; Luther; Hebrew Pub. Co.*) or as "the departed" (*Leeser*). It is borrowing from pagan mythology to render the word "ghosts" or "shades". (*Moffatt; An Amer. Trans.; Rotherham*) A word like it in form means "giants". (*Douay; LXX*) But according to the *Hebrew and Chaldee Lexicon* by Benj. Davies, the Hebrew word "Rephaim" at Isaiah 14:9 means "relaxed or feeble ones, departed or dead men". In the resurrection the earth will cast them out, says Isaiah 26:19. Since those in Sheol are dead, it is no wonder that the *Authorized Version* Bible renders "Sheol" as "the grave" at Isaiah 14:11, though it renders the very same word "Sheol" at verses 9, 15 as "hell". Anyway, it shows hell (Sheol, Hades) means gravedom.

[3] Some Bible students will remark that persons in hell (Sheol, Hades) can get out by a resurrection of the dead, and how is it, then, that the Devil goes to hell (Sheol, Hades)? Is he to have a resurrection? Does not Revelation 20:1-3, 10, 14 show he is to be restrained in the abyss for the thousand years of Christ's reign? After that is he not loosed for a short while and then cast, not into hell (Hades), but into the lake of fire and brimstone, which symbolizes the "second death"? We answer that the Bible does not contradict itself in its teaching on the destiny of the Devil.

[4] We must remember that this taunt-song of Isaiah, chapter 14, is a "parable", simile, or likeness (verse 4). It is addressed, not to Satan the Devil himself, but directly to his servant the "king of Babylon", who was a man. Therefore the parabolic taunt-song speaks in terms that apply to the human king of Babylon. In the first or miniature fulfillment of the song Babylon's king (or the succession of men who filled that office) did go to the Bible hell, the grave of mankind. But that is not saying that Satan the Devil will go to hell, Sheol, Hades, or an earthly grave with its maggots and worms. No; but the prophecy and its ancient fulfillment upon the literal human king of Babylon is used as a parable, simile, or likeness of what is to befall the invisible king of the Greater Babylon, Satan the Devil. He, too, is to be brought down at last to the death-state, though not in our earthly hell, mankind's grave, with wriggling maggots spread out under him and worms forming a coverlet for him. It is because the taunt-song is a parable, in which symbols are sometimes used instead of realities, that the dead kings of the nations are pictured as sitting upon their thrones in their burial vaults and coming to life and saying to the newly arrived king of Babylon: "So you too have become weak as we are, have been made like us!" (*An Amer. Trans.; Moffatt*) The dead in the Bible hell are weak and cannot take their kingdoms with them. So, too, Satan the Devil will become weak in death and will not be able to take with him the power of his Babylonish organization. To bring Satan at last to destruction Jesus Christ suffered death as a man: "that through death he might destroy him that had the power of death, that is, the devil."—Heb. 2:14.

2. What does waking up the Rephaim show about hell?
3 What questions arise concerning Satan the Devil and hell?
4. What will kings in hell say to him, and how so?

WHAT A FALL!

[5] The parable next taunts Babylon's king with the disgraceful failure of his pet scheme, his lofty ambition: "How hast thou fallen from heaven, O Shining One—Son of the Dawn! Hewn down to the earth, O crusher of nations! Yet thou didst say in thy heart—The heavens will I ascend, above the stars of GOD will I lift up my throne,—that I may sit in the Mount of Assembly in the Recesses of the North: I will mount on the hills of the clouds, I will match the Most High!"—Isa. 14:12-14, *Rotherham; Young.*

[6] The king of Babylon was never a part of Jehovah's organization but destroyed Jerusalem in 607 B.C., and yet the taunt-song calls him "Shining One—Son of the Dawn". It was not in Jehovah's Theocratic organization that the king of Babylon was or became such. How did he become such, and where? By crushing other nations, and especially Jehovah's nation of Israel. In pursuit of his ambition for world domination Babylon's king, especially in the person of Nebuchadnezzar, used his military

5, 6. How and where did Babylon's king become the "shining one"?

might to crush one nation after another. Jeremiah's prophecy, chapter 25, describes the nations Nebuchadnezzar crushed in his career of conquest. Jehovah was using Nebuchadnezzar without his knowing it, yet the king of Babylon really went after these conquests to serve his god, Satan, and carried out Satan's ambition. By thus rising to the crowning position on earth Babylon's king became like the morning star Venus, which next to the sun and moon is the brightest body in our heavens. In the eyes of the nations of earth Babylon's king became the "shining one—son of the dawn". He reigned in his "golden city", Babylon, which he made to be the "glory of kingdoms, the beauty of the Chaldees' excellency". (Isa. 13:19) He felt most highly exalted, on top of the world.

7 In the original Hebrew Bible the word translated "shining one" is "Heylél".* In the oldest Bible translation, the Greek *Septuagint Version* (*LXX*) of the third century B.C., "Heylél" is translated "Heosphóros", meaning "bringer of dawn" (or, "Phosphóros," meaning "bringer of light"), which name was applied to the major planet Venus. Doubtless, for this reason some translations of Isaiah 14:12 read: "How art thou fallen from heaven, O day-star, son of the morning!" "How art thou fallen from heaven, O morning-star, son of the dawn!" (*Am. Stan. Ver.; Leeser*) It is the Latin *Vulgate Version* that translated the Hebrew word as "Lucifer" (meaning "Lightbearer"), and from this the name has been taken into some English translations. In Bible interpretations from the third century onward this name "Lucifer" has been applied to the Devil. It does apply to him as he is symbolized by Babylon's king. We have seen above how the name came to be applied to the human king of Babylon. So how did it come to apply to Satan the Devil?

8 After the global flood of Noah's day Satan the Devil used the mighty hunter Nimrod to set up the first human kingdom, with its capital at Babel or Babylon. (Gen. 10:8-10) Many centuries later David, the king of the Israelites, captured the city of Jerusalem in the Promised Land and made it the royal capital, both for himself and for Jehovah God. He built his own palace upon Mount Zion. He brought Jehovah's holy ark of the covenant there and arranged for his son Solomon to build a temple for it on a swell of ground northward from Mount Zion. Satan the Devil's ambition was to be the god of every part of the earth. Naturally he envied Jerusalem or Zion as the center of Jehovah's worship. So he determined to wipe it out. Since Jehovah had chosen to put His name there, then if Satan destroyed the city of Jehovah's name and worship, this would seem to prove him equal to Jehovah God or, rather, more powerful. It would also bring infinite reproach on Jehovah's name. The mount on which the temple stood was the mount of meeting, or the elevated place where Jehovah the Most High met with his chosen people, through his intermediary the high priest of Israel. The temple singers sang of the city, saying: "Beautiful in elevation, the joy of all the land, is Mount Zion, in the recesses of the north, the city of a great king." (Ps. 48:2, *Rotherham*) Hence it was an attack against templed Jerusalem that Satan meant when he spoke through the ambitious king of Babylon and said: "The heavens will I ascend, above the stars of God will I lift up my throne,—that I may sit in the Mount of Assembly in the Recesses of the North: I will mount on the hills of the clouds, I will match the Most High!"—Isa. 14:13, 14, *Rotherham*.

9 Of course, the assault and desolation of Jerusalem and its temple was only a symbol of Satan's loftier ambition against Jehovah God and his heavenly residence itself. The destruction of Jerusalem was a broad steppingstone in that direction.

10 In the Bible a "star" is a symbol of a glorious prince, as when the prophet Balaam said: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." (Num. 24:17) The kings of Jerusalem, beginning with David, sat on the "throne of Jehovah" as representatives of the Most High, and hence they were like "stars of God". (1 Chron. 29:23, *Am. Stan. Ver.*) But such kings of David's line were merely forerunners of Jehovah's great King, Jesus Christ the Son of David. When resurrected from the dead and glorified in heaven, Jesus said: "I am the root and the offspring of David, and the bright and morning star." He promised to make his faithful anointed followers like the morning star of God's kingdom, saying to them: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: . . . and I will give him the morning star." (Rev. 22:16; 2:26-28) So when Babylon's king, who symbolized his god Satan the Devil, captured the king of David's line and destroyed the capital city Jerusalem, he felt he had ascended heaven in an assault against Jehovah. He felt he had elevated his throne above the stars of God. He felt he had foiled Jehovah's purpose to bring forth Messiah, the real "Star out of Jacob", and all his star associates. He had also overrun the temple-mount, Jehovah's typical Mount of Assembly in the sides of the north. He had defied Jehovah God and shown himself a match for Him. In this way, in 607 B.C., Jehovah's typical Theocracy over the

* The very same word occurs at Ezekiel 21:12, but is there the imperative form of the verb "howl". So some argue it means "howl" at Isaiah 14:12.

7. How is "Heylel" variously translated? To whom does it apply?
8, 9. What was the "Mount of Assembly" on which he wanted to sit? Why?

10. How did Babylon's king exalt his throne above stars of God?

Israelites was overturned as an independent kingdom, and there the "seven times" of Gentile global domination began.

[11] Overthrowing Jerusalem's king and destroying that city and its temple enhanced the prestige of the king of Babylon in the eyes of all the Gentile nations. He had exalted himself, as it were, to heaven, "above the heights of the clouds." But he did so only to be abased down to hell (Sheol, Hades) for such nefarious conduct. Just as Jesus said of the Galilean city which had been favored so highly by him in his work: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell [Hades]." (Matt. 11:23) In this highly exalted place Babylon's king shone with worldly glory like the morning star, the "Shining One—Son of the Dawn". But in all this the earthly king of Babylon reflected his god, Satan the invisible king of Greater Babylon. By letting Jerusalem be destroyed, Jehovah God was really executing his own judgment upon unfaithful Israel; but the Devil took the credit for the destruction and boasted against Jehovah God with great glee. Just how far Satan's seeming victory over Jehovah's typical Theocratic organization affected the holy angels of heaven we do not know, but he thus showed himself a mighty god to his own organization, visible and invisible. By using Nebuchadnezzar to overturn Jerusalem and its king Satan the Devil made himself the "god of this world". Jesus also called him "the prince of this world". (2 Cor. 4:4; John 12:31) How like a star he shines in his world!

[12] This triumph over the Theocratic kingdom of Israel was a greater exaltation for Satan, but it was not the limit of his ambition. To carry out the full meaning of his heart's ambition as voiced at Isaiah 14:12-14, he must go farther than overturning Jehovah's typical earthly Theocracy. Why? Because after seventy years' desolation Jerusalem and her temple were rebuilt, and Jehovah's worship was revived there. Also, six hundred years later, Jesus appeared and proclaimed the future establishment of the real Theocracy, the kingdom of God by his Messiah. Satan the Serpent bruised the "heel" of Jesus, the woman's Seed, by having him killed. God healed the wound by raising Jesus to immortal life in the spirit and Jesus ascended to heaven to receive the Kingdom. So, to fulfill his ambition completely, Satan must swallow up the kingdom of Jesus Christ "the bright and morning star" as soon as that government should be born. "Seven times," or 2,520 years, from when Satan's king of Babylon desolated Jerusalem and Judea the time came for the birth of the Kingdom. A.D. 1914 Jehovah God enthroned Christ Jesus upon the heavenly Mount Zion, the heavenly throne-place. By this King and High Priest on Mount Zion Jehovah God will meet with mankind to restore them to his favor and to bless them during Christ's thousand-year reign. At once the watchful Satan tried to scale this heavenly Mount Zion and, like a dragon, swallow up the newborn Government. By this he would exalt his own throne above the "stars of God" and match Jehovah God. Satan would thus maintain his sovereignty as the "god of this world".

11. When and how did Satan make himself the "god of this world"?
12. To reach the limit of his ambition what must and did he do?

DOWN TO HELL WITH HIM!

[13] "War in heaven" followed, as Jehovah's new Theocratic Government under Christ Jesus went into action against Satan the Devil and his wicked angels. Would it now be up or down for Satan? Only down, of course! So Jehovah's King and his angels pushed the rebel and his angels down to the earth, never to return above to the heavenly heights again. The triumphant cry rang out: "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death." (Rev. 12:1-11, *Rev. Stan. Ver.*) With that ousting of Satan and his hosts from heaven the time came for the accused but victorious brethren of Christ on earth to take up the taunt-song against the king of Greater Babylon and to say: "How hast thou fallen from the heavens, O shining one, son of the dawn!" (Isa. 14:12, *Young*) From 1919 forward, after their release from Babylon's power, they did so.

[14] Satan's try at climbing still higher in heavenly power and dominion at the end of the "seven times" of Gentile dominion A.D. 1914 ended in failure. He had gotten as high up in the universe as he was permitted to go. His being forced down to the earth was not the full limit of his fall. At this earth he is still very active in his invisible and visible organization. He has not yet been fully hewn down like a mighty towering tree. He is still wanting to have the earthly nations ruined, weakened, crushed for one last suicidal try at realizing his heart's ambition. In answer to his evident ambition the taunt-song tells him of the full depth of his fall yet to be reached, saying: "Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. They that see thee shall gaze at thee, they shall consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home? All the kings of the nations, all of them, sleep in glory [in Sheol, hell], every one in his own house[burial vault]. But thou art cast forth away from thy sepulchre like an

13. After what event, therefore, did we take up the taunt-song?
14. Has Satan yet reached the full depth of his fall? Why?

abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named for ever."—Isa. 14:15-20, *Am. Stan. Ver.; Young.*

[15] Some Bible readers have foolishly taken this to mean that Satan will materialize in flesh as a man before or at the battle of Armageddon and, while thus materialized, he will be killed and lie exposed like a human corpse. But keep in mind that the taunt-song is a "parable" and is directed first at Babylon's king, using him as a symbol of Satan. Then you will see that the fulfillment of this prophecy does not require at all that Satan or any of his demons materialize. When Darius the Mede and his ally Cyrus the Persian overthrew Babylon in 539 B.C. and killed her king Belshazzar, the words of the taunt-song may well have been chanted over Belshazzar or the office of king of Babylon that he once occupied.

[16] But the force of the taunt-song in these verses is to show that Satan's fall from his heaven-high place will not be complete until he has hit the depths of the condition corresponding to Sheol, namely, the death-state, weak, helpless impotence and inactivity. This corresponds with the "abyss" of Revelation 20:3. Oh, what disgrace will be heaped upon him in that condition for his course in all past history! Jesus said Satan "was a murderer from the beginning", leading man into disobedience to God which brought death, and inciting Cain to murder Abel. (John 8:44) But must we look back at the history of ancient Babylon? Look at the woe Satan the Devil has brought upon earth and sea since he was ousted from heaven! By this we know and feel how he has made earthly society tremble, shaken kingdoms, made vast parts of the habitable earth like a wilderness, overthrown its cities with most diabolical means including atomic warfare. Ancient Babylon's king did not loose his Israelite prisoners to go home; King Cyrus the conqueror was the one that let them return to Jerusalem. Not Satan the king of Greater Babylon, but Christ Jesus the Greater Cyrus let the loyal remnant of spiritual Israel go free in 1919, but only after toppling Satan and his Babylonish organization down from heaven.

[17] No honorable burial, no memorial services, no respectable sepulcher, await this king of Greater Babylon after Jehovah's King executes that detestable one at the battle of Armageddon. Many of the kings of the nations of Satan's world may sleep in worldly glory in their death-houses, but Satan will not be united with them in a glorified death-state. Because of his loathsomeness he will be, not as a man put in a grave-pit upon whom they pile up stones, but as an unwanted child untimely born. He will be cast out tombless, like blood-stained garments of dead soldiers, like a corpse under a heap of dead bodies executed with the sword, like a contemptible cadaver to be trampled in the dust. The Seed of God's "woman", Christ Jesus, will crush the head of this detestable Serpent. Satan will no more be named with any honor, but all who become aware of his disgraceful end will comment on his great fall and will speak reproachfully of him as the taunt-song predicts.

[18] In the garden of Eden God declared he would put enmity between His "woman" and the Serpent and between her Seed and the Serpent's seed. (Gen. 3:15) And no better end than that of the Serpent awaits his seed, the offspring that the king of Greater Babylon has spawned. With this seed and "golden city" of Satan's organization in mind, the inspired taunt-song ends with the words: "Prepare ye slaughter for his children for the iniquity of their fathers, that they rise not up, and possess the earth, and fill the face of the world with cities." (Isa. 14:21, *Am. Stan. Ver.*) That "golden city" and its dependent organizations will never be restored on earth. Satan's seed who maintained and operated such will all be slaughtered and be unable to carry on the traditions and practices of Satan their father and their predecessors in his service. They will never be named with any honor in the righteous new world!

[19] Fulfillment of the taunt-song is certain. Jehovah's witnesses may now sing it forth with full conviction. Almighty God, who inspired the song, guarantees its fulfillment to the minutest detail against Greater Babylon and its king and all his seed. "And I will rise up against them, saith Jehovah of hosts, and cut off from Babylon name and remnant, and son and son's son, saith Jehovah. I will also make it a possession for the porcupine, and pools of water: and I will sweep it with the besom of destruction, saith Jehovah of hosts." (Isa. 14:21-23, *Am. Stan. Ver.*) With the broom of Armageddon's destruction Jehovah God will sweep the universe clean of Greater Babylon, the Devil's organization invisible and visible. What a slaughter it will be! In the new world nothing will bear Babylonish names. Not even a remnant of her wicked seed will survive Armageddon into that world. None will produce her kind, nor will any be born of such kind. Utter extinction awaits her, and eternal desolation will be her destiny. Then the taunt-song will ring out in a grand finale at the song's complete fulfillment to the glorious vindication of Jehovah God and to the everlasting blessing of men of good-will by His kingdom under Christ Jesus.

15. Does Isaiah 14:16 prove Satan will materialize? Why?
16. (a) Where does he reach the full depth of his fall? (b) What crimes does he yet commit? What prisoners did he not loose?
17. How will his lifeless remains be treated?
18. How does the taunt-song show the Serpent's seed will fare?
19. How will Jehovah cut off from Babylon name, remnant, son's son?

WHO BENEFITS BY THE RANSOM SACRIFICE?

THERE is nothing in the sacred Scriptures that foretells or foreshadows that the Most High God provides a ransom or redemption for all human creatures down to and including the willfully wicked individuals. The conclusion must therefore be that during the thousand-year reign of Jesus Christ, now near at hand, the willfully wicked will not be brought back from death by a resurrection. We know that it has long been held by many Bible students that the Scriptures guarantee that "all must come back from the dead" at Christ's return and during his millennial rule over our earth. (*Studies in the Scriptures*, Volume 5, pages 478-486) However, that conclusion does not have support in reason or in God's Word.

No one will receive the benefit of the ransom sacrifice of Jesus Christ unless that one willingly avails himself of such privilege. It appears, then, that God would bring back from the dead only those who could and possibly would avail themselves of the ransom when they come to a knowledge of the truth, because the ransom is available only for such, and not for those who have no desire to be reformed or saved. The gift of God is not forced upon unwilling creatures.—Rom. 6:23.

In the redemption of mankind by the ransoming blood of Jesus Christ the attribute of divine justice is not involved. If God's rule of justice alone is called into action and applied, then the entire human race would have to perish because of sin and imperfection. Rather, it is the attribute of divine love that is involved. Mercy is the result of the exercise of God's loving-kindness. From the viewpoint of justice He is under no obligation whatever to ransom sinful men, nor is God obligated to extend his mercy to every creature regardless of whether that creature wants and seeks mercy. That God reserves to himself the right to decide who is to receive his mercy according to his loving-kindness is shown in his dealings with the twins Esau and Jacob. With these two sons of the patriarch Isaac a prophetic picture was made to show God's foreknowledge of a class of humans who seek the way of righteousness and life and also of another class that takes exactly the opposite course. At Romans 9:13 we read: "It is written, Jacob have I loved, but Esau have I hated." Here Jacob represents that class which seeks the Lord God and finds him and then faithfully serves him. Such class God loves. Esau represents the unfaithful class which does not regard God's gracious provision for mankind. Such class God hates.

God foreknew those two classes, and so he foretold the same, because he foreknows everything pertaining to his own purposes and works. Says he: "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (Isa. 46:9, 10) Surely God foreknew those humans who would spurn his proffered blessings of life, and he also foreknew the class that would gladly accept his gracious provision. It follows, then, that those who have no desire to know God and Jesus Christ and who have no desire to receive God's blessings through Christ would have no mercy shown them, and God will not force his mercy upon them.

Can it be argued that justice toward all would require God to force his mercy upon all, even though he knows in advance that such persons would reject his loving-kindness? Certainly not! Justice does not require mercy from God, and he is not unjust in withholding mercy from the undesirous and unappreciative. Justice is righteousness, and injustice is unrighteousness. At Romans 9:14-18 we read: "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Thus God allowed Pharaoh and others who challenged his supremacy and universal sovereignty to harden their hearts against Him. At the same time he disclosed his purpose to extend divine mercy toward those who hear the testimony of his witnesses and who then prove their integrity toward Jehovah God as supreme and as Universal Sovereign. For any person to hold that because God is just he is under obligation to extend mercy to *every* human creature is entirely inconsistent and wrong. To hold that because of justice God is bound to give *every* creature the benefit of salvation by the ransom sacrifice is wrong and is wholly unsupported either by reason or by the Bible. To hold that God is obligated to save *all* men in order to prove his supremacy fully is entirely wrong and unsupported by any Scriptural authority.

The Devil's challenge raised the question of God's ability to put any man on earth who would willingly remain faithful and true to God when he was subjected to the test imposed by the Devil. As respects that challenge, all the evidence that has since piled up shows that God has proved the Devil a liar and has proved his own supremacy beyond any question of doubt. How so? In that many men up to the present time have kept their integrity toward God. At the battle of Armageddon God will completely wipe out everything that the Devil has brought forward in opposition to God. Therefore God will completely establish his own supremacy. Hence, whoever willingly avails himself of God's gracious gift will be blessed with life and he will have an opportunity of proving that the Devil's wicked challenge is a defamation of God's name, word and universal sovereignty, and that Satan is false and God is true.

Men have gotten themselves into great difficulty respecting the ransom sacrifice of Christ by proceeding on the theory that the question of divine justice is involved. When God sentenced Adam to death for his disobedience in Eden, justice required the forfeiture of Adam's life. When Adam went down into the dust from which he had come divine justice was completely satisfied. Justice has been satisfied at all times since, so far as Adam was concerned. We, who are Adam's offspring, justly came under condemnation by our inheritance from him, but, not being under direct judgment ourselves, God could consistently extend his mercy toward us. It was not a question of satisfying justice by the death of another perfect man, Jesus Christ, and the death of Jesus was not for the purpose of satisfying justice. If Jehovah would accept the perfect life of Jesus Christ

as a satisfaction of justice, that would mean that either God's judgment was not satisfied against Adam or else the lifeblood of Jesus was poured out as a double satisfaction. This would be entirely inharmonious and impossible with Jehovah the God of righteousness.

LOVE, RATHER THAN JUSTICE, PROVIDES

Viewing the matter now from the point of love: God unselfishly provided that Jesus should become a man and should lay down his life and, without a doubt, Jesus agreed with his Father Jehovah God on this. This perfect human life laid down would be equivalent to what Adam's offspring would have been entitled to and would have received from their earthly father Adam if he had remained sinless. When that perfect human life of Jesus and his right to it is presented to Jehovah God in heaven as a ransom sacrifice, it constitutes the purchase price of all the rights which Adam's offspring had lost by reason of Adam's sin. At his resurrection from the dead Jesus Christ received immortal life as a spirit creature, and his then paying over his right to life as a human creature made him by virtue of purchase the owner of everyone of Adam's offspring that would comply with God's requirements. To comply they must have faith in God and in Jesus Christ and must then meet the rules that govern all those who take that step of faith, consecrating themselves to God to do his will. The ransom sacrifice of Jesus Christ is a price that exactly corresponds to what Adam lost in Eden. But it was not a substitute for Adam, nor did Jesus give it so as to satisfy justice, but he gave it as a purchase price. Jehovah God makes Jesus "the everlasting Father", that is to say, the one who administers everlasting life. But upon what conditions? Why, that men comply with God's requirements.

Hence it is written that the "gift of God is eternal life through Jesus Christ our Lord". (Rom. 6:23; Isa. 9:6) A gift cannot become such except by the meeting of the minds of the giver and the receiver. Otherwise stated, the offer of the gift must be made, and the one to whom it is offered must willingly accept that offer. It follows, then, that the man to whom the offer is made available but who refuses or fails to accept that offer does not have that gift operate toward him. Consequently the ransom sacrifice inures to the benefit of only those who ask for its benefits and who willingly receive them.

As stated at Romans 5:12, all men have come under condemnation and this must result ultimately in eternal death unless provision is made for redemption. God has graciously provided and placed before mankind the way of escape from death and hence the way to obtain eternal life. Men must choose either to stay under condemnation that justly rests upon them or to avail themselves of the loving-kindness and mercy of God and seek and willingly accept God's gracious provision of salvation by which man obtains life. The way of escape from death and to eternal life is by and through Jesus Christ. God laid him as the foundation of the new world of righteousness, and there is no other way and no other name but his by which man can receive life. Only those who believe that God has made such provision and that Jesus Christ is the means of salvation can possibly be saved. During the centuries past many have been brought face to face with God's provision for eternal life and have willfully and deliberately spurned the same. They have died in their sins, the divine condemnation abiding upon them. It is not reasonably possible that God will bring them back and give them another chance to reject his gracious offer of life.

This is not in the least contrary to what John the Baptist uttered concerning Jesus, namely: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) John's emphatic statement cannot be construed to mean that Jesus removes the sin of all those of the world who refuse to avail themselves of the opportunity of redemption and who willingly choose the way of wickedness, which means absolute death. In times past there have been many, and there are yet many of such. That the condemnation of God remains upon them is stated emphatically by Jesus in these words: "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." —John 3:17, 18.

When Jesus was on the earth he vigorously condemned the Pharisees and their religious offspring, telling them they were the viperous brood of that old Serpent the Devil and worthy of death. He said: "Woe to you, Scribes and Pharisees, hypocrites! . . . Serpents! brood of vipers! how may ye escape from the judgment of the gehenna?" (Matt. 23:29-33, *Young*) To hold that the ransom sacrifice would apply to such opposers of Jehovah God and his kingdom would be to deny the sincerity of and truthfulness of Jesus' condemnation of such wicked ones. But the loving-kindness and mercy of Jehovah God is extended to all men who willingly and voluntarily believe God and faithfully serve him and his beloved Son, Jesus Christ: "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD."—Ps. 107:43.

THE WICKED A RANSOM FOR THE RIGHTEOUS

Men of great wealth in the way of money, position, influence and honor among men think themselves especially favored of God and Christ and rely for safety upon their own wealth, honor and position. But what is the end of such men? "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption." (Ps. 49:6-9) Such men die like brute beasts, for they have no standing above "beasts, made to be taken and destroyed". (2 Pet. 2:12) "Man that is in honour, and understandeth not, is like the beasts that perish."—Ps. 49:20.

Such men cannot provide for their life or purchase their life by throwing their gold into the streets at the battle of Armageddon. Their deliverance from Jehovah's Executioner then cannot be bought by themselves in any manner. Man's riches cannot ransom him. As between men it may be true: "A man's riches provide ransom for his life; but the poor man finds no means of redemption." (Prov. 13:8, *An Amer. Trans.*) Or, "A rich man may buy off his life: a poor man can ignore the robber's threat." (*Moffatt*) But

this does not hold true between God and sinful man at any time.

Under certain conditions the wicked become the ransom for the righteous. As it is written: "The wicked shall be a ransom for the righteous, and the transgressor for the upright." (Prov. 21:18) This scripture applies at the battle of Armageddon. How? In this way, as expressed in the modern translation of Proverbs 21:18: "The wicked man becomes ransom for the righteous; and the faithless man takes the place of the upright." (*An Amer. Trans.*) "The evil have to pay the penalty; the faithless are punished, not the upright." (*Moffatt*) In the expression of God's wrath at the battle of Armageddon the wicked and the willful transgressors must be put to death as the price of freedom for the righteous and the upright. In that way the righteous and the upright may be delivered from the abuse and oppression they have suffered from the wicked and the willful transgressors. Thus by the death of the willfully wicked transgressors the righteous are ransomed or delivered. The reason why is that the wicked and the transgressors refuse to submit to any other arrangement for the freedom of the righteous, and so Jehovah God enforces this remedy against them. In support of this, note Isaiah 43:1, 3, 4: "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. 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. 43:1, 3, 4, *Am. Stan. Ver.*) This referred back to Israel's deliverance from Egypt in Moses' day, and also foretold the deliverance of spiritual Israel, the true Christian organization, from the antitypical Egypt of this world at the battle of Armageddon. The wicked and the transgressors pay with the penalty of their lives, but the righteous escape with their lives, a great multitude of persons of good-will surviving the battle of Armageddon into the new world.

GILEAD GRADUATION AND REFRESHING RAINFALL

THE sun peered down speculatively at the patchwork quilt that comprised Tompkins county's beautiful rurals. Last night's rainstorm had left the air clean and cool, but steel-gray clouds still hovered close, musing over the advisability of an encore. Their night's work had brought cheers, breaking one of New York state's hot spells of summer and watering crops and replenishing thirsty woodland brooks. But a return engagement on this morning of July 31 would bring no applause from the thousands of persons concentrated on the patch of green amid a cluster of buildings. They were not assembled for a morning shower, but were intent upon enjoying the open-air graduation exercises of the thirteenth class of the Watchtower Bible School of Gilead.

The graduating students, 103 of them, are seated near the flower-decked platform outside the library building. Fanning out from this center are more seats and many persons, till the audience reaches a total of 5,205. It is a colorful sight—students bright-eyed and eager with anticipation, the observers expectant, the "auditorium" floor carpeted with green lawn, a bordering bed of petunias like a rosy flame burning around the platform's edge, the ceiling the handiwork of the Creator. This ceiling of clouds, now blue-black silhouettes against an expansive dome of turquoise, it was the cause for apprehensive glances cast skyward. Would the "roof" of the outdoor auditorium leak? No, it did not; and before the three-hour program was over these clouds fleeced up in silvery whiteness and floated across the sky like giant umbrellas to repeatedly shield the audience from the sun's strong rays.

The literal rain during the night had brought physical relief. Now the symbolic shower of truth during the daytime exercises gave spiritual refreshment. Particularly was this so after the Kingdom Farm servant and Gilead instructors had personally or by wire-recording addressed the class and cablegrams of congratulations from Africa, Asia, Europe, Australia, Pacific isles and North and South America had been read. Then it was that the president of the school, N. H. Knorr, spoke to the audience and particularly the class on "Preach the Word". Basis for the talk were Paul's words to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—2 Tim. 4:2.

"Jehovah God has made preaching the most important work in the world," the speaker began. It is the important work for God's ministers. Jesus' ministry on earth consisted of preaching. He taught others to do the same, and sent them out. What they had learned was stored in their minds, and remembered when the information was needed. In their day, before printing presses, their books were large unwieldy scrolls, impractical to carry around with them. Most of those early Christian ministers did not even have the scrolls. They could not turn to a place in a book to prove a point or leave literature to preach for them. They had to remember what they had previously learned, then preach it by using their mouth, their voice, their tongue.

The message preached is foreign to this world, opposite to its ways and ambitions; hence the preacher runs into persecution. But even persecution forwards the preaching. Through his persecution of Christians for preaching Paul was jolted to his senses and became interested in the truth. Paul began to think, then he began to preach. So today the outcome of persecution often brings wonderful results. God's ministers now call at homes and preach and make return visits to talk more. They do not merely place books and depart with the words, "Now you figure it out for yourself." Nor does persecution still their tongues from preaching. This action-stirring discourse called upon all in attendance to give heed to their ministerial work.

After the address diplomas or other gifts were given individually to 36 Canadian, 3 British and 64 American graduating missionaries. Some had already received foreign assignments to serve in Africa and South America. One of their number rose to present a letter from the student

body that expressed gratitude and appreciation to Jehovah God, the Watchtower Society, the school president and instructors, and Jehovah's witnesses in general who had financed their advanced missionary training at Gilead. This letter, enthusiastically and unanimously adopted by the graduating body, closed with the following paragraph:

"Reflecting now over the manifold blessings and great advantages we have gained, each one of us feels a much greater responsibility toward Jehovah for carrying out his consecration to Him. We feel we have passed another milestone on the highway leading to the new world of righteousness and more than ever before we now realize the necessity of faithfully fulfilling our consecration vows in order to attain that goal. Therefore, as we look ahead to ever-widening privileges of service with Jehovah's organization, we determine that by his grace we will continue proclaiming his Word of truth to lovers of righteousness until the final end of Satan's world. Our determination is to forever keep our eye single to the Kingdom, realizing that it will soon completely vindicate Jehovah's holy name and right as Universal Sovereign, to whom all creation will then sing an endless song of praise. With that hope before us, then, we individually and collectively resolve with the psalmist to 'yet praise him more and more'."

The graduation exercises were the highlight of the week-end, but not the whole story. Each student had invited his family, relatives and friends to spend the week-end at Kingdom Farm. Weeks before graduation students and members of the farm family visited all the homes for miles around Gilead to secure rooms for the guests. The newspapers and radio stations in Ithaca, Auburn, Cortland and Syracuse upon request aided by making announcements of the forthcoming event. By the time Saturday, July 30, arrived 1,950 accommodations had been secured; yet late Saturday afternoon found many persons gathered around the rooming committee window hoping to obtain quarters for the night. Many who had come with the intention of bunking out beneath the stars began to be dubious and to change plans as threatening clouds and darkening skies warned of a summer electric storm.

At about 6 p.m. the storm struck in sudden fury and the crowds scattered and scurried to shelter. But an hour later it had spent itself, and the stopping of the rain was a signal for all to abandon their place of refuge and converge upon the chairs before the library. Like a swarm they came, from garages, barns, cellars, library, dormitory. Some 2,500 that evening sat under a low ceiling of clouds and soon turned a deaf ear to the thunderous rumblings from above to give full attention to the evening program. A *Watchtower* Bible study on "Paradise" was followed by a program of entertainment provided by student talent, the main part of which was musical numbers. After the close of the evening session rain took over for the night and by 9 a.m. Sunday morning had completed its rout of the heat wave to make ideal weather for graduation day.

Following the graduation exercises several refreshment stands boomed into operation to feed the thousands scattered over the farm's seven hundred acres. The afternoon passed pleasantly in picnicking and swimming and games for diversion. Many tours were in progress to see the school campus and farm activities. An interesting question-and-answer session was conducted in the library to call notice to the fine collection of books on its shelves. A popular demonstration was put on by the Society's prize herd of Holstein cows, and the dairy barn was so filled with two-legged spectators that the four-legged stars could hardly work their way through to their stalls at milking time. One or two madam bovines appeared a trifle indignant at the invasion of their quarters.

Three thousand persons remained for the Sunday evening program, at which time most of the graduates gave experiences of their Gilead school days. Many were the humorous stories that brought laughter, sometimes at the expense of the instructors. The climax came when one of the students expressed his desire to survive Armageddon to witness a meeting between Joshua and the instructor who teaches Biblical geography to argue out differences as to certain places and their locations. Apparently the graduate hoped that Joshua would win the argument.

This session ended the two days of refreshing events at Gilead. Some miscellaneous items of interest follow. During the two days the food stands served 20,000 fruit and soft drinks, 8,900 ice creams and 13,000 sandwiches, in addition to salads and other dishes. Specially worthy of note is the fact that many of the visiting witnesses brought the householders of the homes where they lodged overnight to the graduation exercises Sunday morning. Many of these neighbor visitors expressed their surprise and delight as to the size of Kingdom Farm and showed interest in the school and its missionaries. The witnesses staying in these near-by homes have done much to dispel any prejudice that may yet exist. Many names were left for follow-up calls and Bible studies. Many of those who opened their homes to the visiting witnesses refused to accept money for the lodgings.

Thus ended another Gilead graduation, the thirteenth, and it brings the total of graduates of the school to 1,276 for the past seven years. It was witnessed by a record-breaking number, 5,205, the previous high being last summer's attendance of 3,559. Those there for the first time had read reports of previous graduations and heard accounts by others who had attended, but when they themselves were present they felt that the half had not been told. And as for the heat wave and drought that was broken by refreshing rain from heaven during the graduation week-end, it can serve as a reminder that there is a greater drought covering this old world and which these graduating missionaries will share in breaking. As the thirteenth class disperses to many parts of the earth they will refresh thirsty thousands upon thousands with waters of truth and life and will point inhabitants of spiritually-parched lands to the showers of blessings that will soon settle over obedient mankind in a new world.

My son, despise not the chastening of Jehovah; neither be weary of his reproof: for whom Jehovah loveth he reproveth; even as a father the son in whom he delighteth.—Prov. 3:11, 12, *A.S.V.*

LETTERS

"NEITHER CAN THEY DIE ANY MORE"

Dear Brother:

Answering your question of February 7 regarding Luke 20:34-36:

We quote you from the book *"The Truth Shall Make You Free"*, page 367: "' . . . neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.'—*A.R.V.* This does not mean they attain to immortality. The angels are not immortal, but are subject to Christ Jesus, who has been rewarded with immortality. Man is a 'little lower than the angels'; and hence being 'equal unto the angels' means that these resurrected humans do not marry. (Psalm 8:5) By obedience and faithfulness during the judgment day they are regenerated by Christ Jesus, 'The Everlasting Father.' Then God approves and justifies them and grants them the right to everlasting life in the Paradise on earth. Therefore they cannot justly 'die any more', because they continue faithful. They attain to 'that world', the new world, a 'world without end'. God guarantees them endless life and protects their right to it. They do not attain unto this justification and life-right till the end of the thousand years of Christ's reign. As it is written: 'But the rest of the dead lived not again until the thousand years were finished.'—Revelation 20:5."

Your difficulty over the phrase, "neither can they die any more," is due to your applying this before the end of the thousand years of Christ's reign, for you say, 'How can this scripture apply, when all inhabitants of the earth will be subject to Satan's last attempt at the end of the thousand-year reign?' Some will die on earth because of yielding to Satan when he is thus loosed for a little season. But you misapply the scripture. The above quotation from the book *"The Truth Shall Make You Free"* shows that the scripture applies after the end of the thousand years and after Satan has been loosed and has been destroyed with all those who then follow him on earth. It is after the faithful humans have passed this final test and Jehovah God therefore justifies them to eternal life and thereby becomes in a direct sense their Father and they become the "sons of God", yes, then first it is that the scripture applies "neither can they die any more", justly, at the hands of any other creature.

Faithfully yours in praising Him more and more,
WATCH TOWER BIBLE & TRACT SOCIETY

DEAD SOULS?

Dear Brother:

Answering yours of February 12:

When *The Watchtower* of November 15, 1948, raised the question, "Are there dead souls?" it was talking in the language of the Hebrew text of the Holy Scriptures. For example, *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (page 829) quotes Numbers 6:6 and reads: "He shall come at no dead *body* [literally, dead *soul*]." Rotherham's translation of the Bible renders Numbers 6:6: "To no dead person shall he go in"; but his footnote on the expression "dead person" reads: "Literally: 'no soul of one dead'."

The Watchtower has repeatedly pointed out that in our common Bible the Hebrew word *nephesh* is for the most part (namely, 428 times) translated into English as "soul". However, 8 other times this same word is translated "dead body". If a soul that has lived and then died cannot be spoken of as a "dead soul", how could the Hebrew consistently use *nephesh* to mean "dead body"? Ask yourself this question as you read Numbers 9:6, 7, 10 and Haggai 2:13. At Numbers 19:11, 13 we read: "He that toucheth the dead body of any man [marginal reading: dead body of soul of man] shall be unclean seven days. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel." Here verse 13 uses *nephesh* twice, it being translated once "dead body" and once "soul". Rotherham renders verse 13 as follows: "Whosoever toucheth the dead, the person of the human being that dieth, and doth not cleanse himself from sin, the habitation of Yahweh hath he made unclean; that person therefore shall be cut off out of Israel." Both times Rotherham renders *nephesh* as "person", first to apply to the dead and then to apply to the living. But *Englishman's Concordance* reads: "Whosoever toucheth *the* dead *body* of any [literally, the dead, the *soul of*] man."

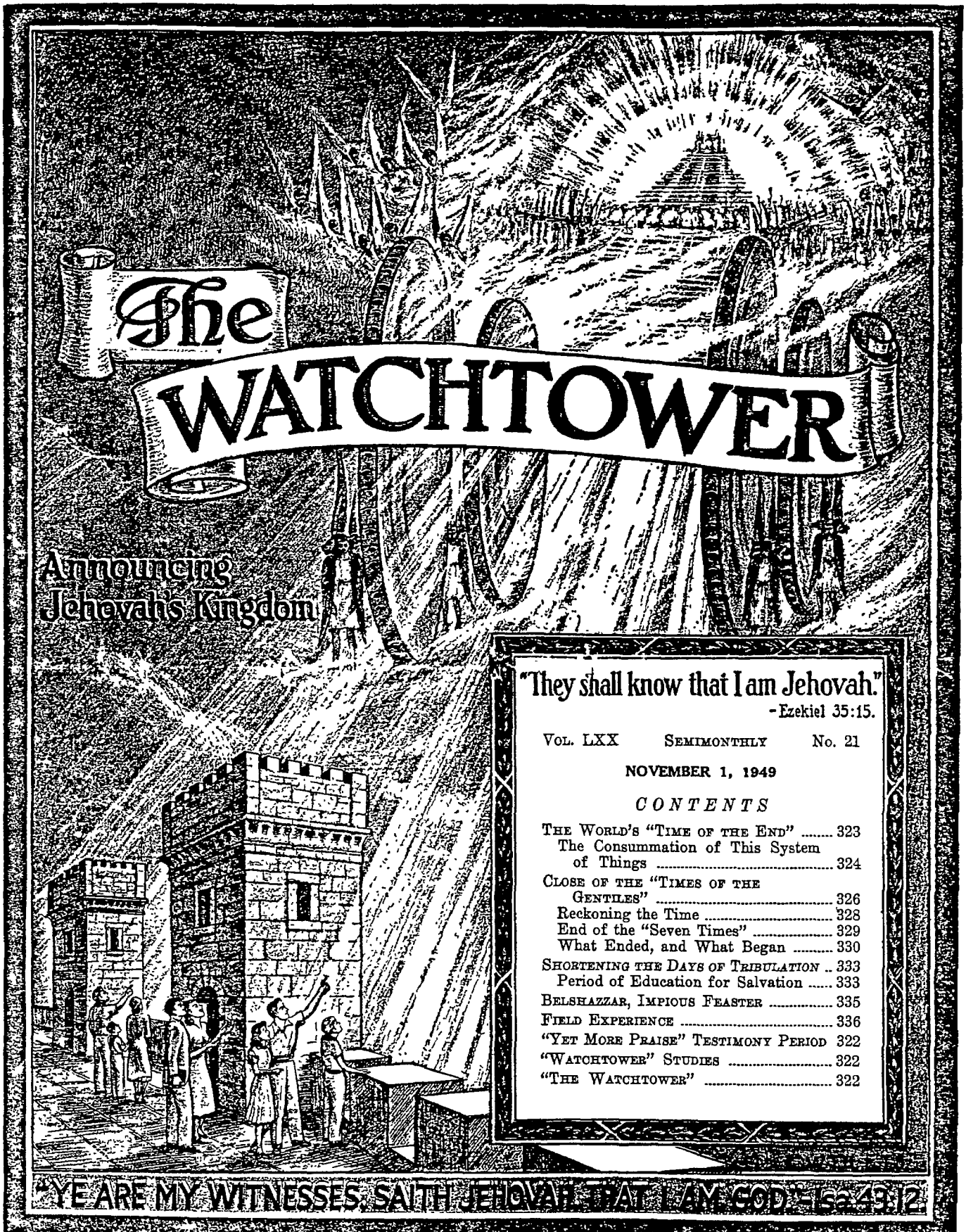
Certainly, at death a *living* soul ceases to exist, but the human body which was once part and parcel of that living soul can continue to exist for a time. Such body would therefore represent a soul that has ceased to exist, that is, it represents a dead soul. In writing you, we believe we are writing a live person; but if you died, it would be proper to speak of your corpse as a dead person, would it not? Why? Because you once lived, and that body was no longer you alive, but you dead. If you as Mr. So-and-So had never lived and died, it would never be proper to speak of Mr. So-and-So as a dead soul or a dead person. But if you do live and die in course of time, then it would be correct to speak of you as a dead person a hundred years after your death and your body had disintegrated to formless dust. At least, the Hebrew would Biblically speak of you this way, but believers in human immortality who refuse to admit that a person is a soul and that when a person dies a soul dies would object to this.

As to your other question, If the remnant of the members of the body of Christ continue on earth after the battle of Armageddon, how will they then die? We leave this for Jehovah God and his King Christ Jesus to answer in their own due time after Armageddon.

As to Luke 20:36 which applies to the general resurrection, we answer your question, Can't those of the general resurrection "die any more"? by referring you to the book *"The Truth Shall Make You Free"*, pages 367 to 369. This shows that they cannot die any more after their final test when Satan is loosed and after God justifies them to eternal life for their unswerving faithfulness under this test.

Faithfully yours in Kingdom service,
WATCH TOWER BIBLE & TRACT SOCIETY

Good and upright is [Jehovah]: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way.—Psalm 25:8, 9.



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

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NOVEMBER 1, 1949

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

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

ITS MISSION

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

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

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"YET MORE PRAISE" TESTIMONY PERIOD

One bound book and one booklet, published by the Watch Tower Bible and Tract Society, on a contribution of 35c! Can you offer that to another person in order to help him to understand the Bible better and thereby learn to praise the Most High God more than he has ever known before? If you can do so, then you should feel capable of joining in with Jehovah's witnesses in the final special Testimony Period of the calendar year of 1949. This is entitled "Yet More Praise" Testimony Period and occupies the entire month of December, and the special offer the praisers of Jehovah God will make to all seekers of truth and righteousness will be the above combination of book and booklet. We have the organization to help all our *Watchtower* readers to take part in this grand, spiritually uplifting Testimony Period. So write us, if you need to, and we shall gladly assist in every way toward your getting started in thus publicly praising the living and true God yet more and more. Your report of work is of interest, so be pleased to turn it in at the close of December on our report form.

"WATCHTOWER" STUDIES

Week of December 4: "The World's 'Time of the End'," ¶ 1-15 inclusive, also "Close of the 'Times of the Gentiles'," ¶ 1-5 inclusive, *The Watchtower* November 1, 1949.

Week of December 11: "Close of the 'Times of the Gentiles'," ¶ 6-22 inclusive, *The Watchtower* November 1, 1949.

Week of December 18: "Close of the 'Times of the Gentiles'," ¶ 23-30 inclusive, also "Shortening the Days of Tribulation", ¶ 1-10 inclusive, *The Watchtower* November 1, 1949.

"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 seventy 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 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. Subscription rates are shown above.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX NOVEMBER 1, 1949 No. 21

THE WORLD'S "TIME OF THE END"

"Tell us, when shall these things be? and what shall be the sign of thy presence, and of the end of the world?"—Matt. 24: 3, Am. Stan. Ver., margin.

JEHOVAH centuries ago marked A.D. 1914 as his appointed year for bringing his kingdom to birth. His purpose is to rid this earth of a corrupt, oppressive old world and to usher in a righteous new world in which obedient mankind will have the opportunity to live forever. The first thing required for bringing in a new world is to establish a new and righteous government for it. The difference this government means for the people of good-will is nicely stated by the proverb: "When the righteous are in power, the people rejoice; but when the wicked bear rule, the people groan." (Prov. 29:2, *An Amer. Trans.*) If Jehovah God had left it to men to organize and establish the government guaranteeing the longed-for new world, the date 1914 would never have marked the birth of the righteous government.

[2] Look back at 1914. Review what happened there among men. A global war for world domination, from the evil effects of which mankind has never recovered! At the end of that war the League of Nations was proposed, and in January of 1919 the Federal Council of Churches of America issued a proclamation which began: "The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather the political expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is 'Peace on earth, good will toward men'. Like the gospel, its appeal is universal. The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter 3:13."

[3] The creating of new heavens and a new earth as foretold by the apostle Peter means the creating of a new world of righteousness. But the League of Nations, which began existing January 10, 1920, failed to bring peace on earth and good-will to men. It failed to bring a righteous world of new heavens and a new earth. All the talk of recent American presidents and other politicians about bringing in a better and finer world created by men's hands has proved to be blasphemous boasting and deceptive propaganda. Toward realizing such a man-made new world their millions of heroic dead who died in World War I did die in vain! Instead of dying for a new, they died for an old world whose end is now certain and near. Their very participation in global war from 1914 onward was a plain sign and incontrovertible proof of this. Therefore that year 1914 did not mark the establishment of a righteous government *by man.* The people of all nations continue to mourn and groan, proving that the same old wicked crowd are in authority and are bearing rule among men.

[4] But men of good-will do not need to despair because of man's failure. At Jehovah's own foreordained date He fulfilled his promise and set up the Government needed for the new world to be created by the hands of Almighty God. Prophecy foretold that when that glorious event occurred a great announcement would be made in the heavens, to be picked up here on earth. Concerning this announcement we read: "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever." (Rev. 11:15, *Am. Stan. Ver.*) Since this kingdom of the Lord Jehovah God is proclaimed to be "the kingdom of the world" and since he is to reign for ever and ever, the setting up of the kingdom in the hands of his Christ means that the promised new world is near and will last for all time. It means, too, that the accomplished end of this old world is near. Yes, and its end will be a great blessing for all men of good-will. Hence the discussing of this world's end fills us with no dread. The invention of the atomic bomb does not make us fear global destruction.

1. What required thing did God provide for the new world? When?
2. What League followed World War I? How was it recommended?
3. What did the outcome of the League show?
4. What does the kingdom of the world's becoming God's mean?

5 The Bible is the only book on earth that tells us of the end of this wicked system of things at a definite time. It is therefore the only book presenting us a grand message of hope of lasting relief from wickedness, oppression, death and the Devil's organization. And to think that we are living at this marvelous time of change-over! We know this for sure, because Jesus Christ, the greatest of Jehovah's prophets, foretold our time. He described it. He did so in reply to a question four of his apostles privately put to him. Here is what induced their question. He had just declared to the Jews at the temple in Jerusalem that their house was left desolate to them. As he was going out of the temple his disciples took occasion to show him the wonderful buildings that had been built in the temple area. Jesus quite shocked them when he said: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Later, as he sat by himself on the mount of Olives which overlooked Jerusalem and its temple, Peter, Andrew, James and John came and asked: "Tell us, when shall these things be? and what shall be the sign of thy presence, and of the end of the world?"—Matt. 23:37 to 24:3, *Am. Stan. Ver.*, margin.

6 The apostles connected together the temple's destruction (which also meant Jerusalem's destruction) with Jesus' second presence and the world's end. Of course, from all he had taught them and also from what he said in this particular reply, they understood that his second presence would be a presence in his kingdom with him seated in the throne and wielding the scepter of power. (Matt. 16:27, 28; 25:31) So they were in effect asking him to tell what the sign would be of his kingdom's establishment, which meant this world's end. They did not have in mind or ask about any end of the earthly ball upon which we live. They were taught and were sensible enough to know that the setting up of God's kingdom by his Messiah Jesus did not mean the destruction of this earth but meant its transformation into a paradise for obedient man's home forever. When praying the prayer that Jesus taught them, they did not say, 'Our Father who are in heaven, your name be revered! Your kingdom come! This earth be destroyed together with the sun, moon and all the stars in heaven.' No; but they prayed for God's kingdom by Christ to enforce perfect righteousness in the earth forever, saying: "Our Father in heaven, your name be revered! Your kingdom come! Your will be done on earth as it is done in heaven!" (Matt. 6:9, 10, *An Amer. Trans.; Basic English*) If not our earth, what were they expecting to end?

7 When politicians hoodwink the people by solemnly talking of creating a better world of tomorrow by men's hands, nobody, not even Roman Catholics and Protestants, take such politicians to mean the destruction of our globe and the creating of a new one on which to live. But when it comes to Christ and his apostles' talking about the end of the world, those same religionists interpret their words to mean fiery destruction to our globe and the passing away of all our material creation into invisible nothingness. As a result the Catholic and Protestant population give way to all kinds of unscriptural fears in their religious miseducation. For example, The Associated Press under date of January 26, 1948, from Manila, Philippine Islands, reported on a series of earthquake shocks that shook Iloilo and told how a Roman Catholic woman "hysterically screams as she leads her child: 'More are coming! Oh, Mother of God, could this be the end?'" (New York *Times*, January 26, 1948, page 1) In the year when World War II ended, the United Press, under date of September 18 (Tuesday), from Pasadena, California, reported that thirty men, women and children there were preparing themselves for the end of our earth, which they expected to explode three days from then, "like an atomic bomb," the religious missionary in charge of them saying, "The end will be on Friday —and in a manner similar to the explosion of an atomic bomb." (Camden, N.J., *Evening Courier*, September 18, 1945) Their fearful religious expectations proved untrue, because the Holy Scriptures scientifically say, at Ecclesiastes 1:4: "The earth abideth for ever."

8 From its very first issue in July, 1879, *The Watchtower* has taught the Bible truth on the destiny of our literal earth. In its opening issue, under the heading "Three Worlds", *The Watchtower* said: "These three exist in the order of succession as above, *no two at the same time,* and the same planet, Earth, is the basis of all three. . . . The heavenly state of the saints, as the 'Bride, the Lamb's wife,' and the earthly state of the nations, as the 'blessed of the Lord,' are facts of the world to come and in harmony with each other. If the saints are to rule the nations as promised, the nations must be there to be ruled. There are high and low, heavens and earth, in the future as well as in the past." Through all the years since then, the Catholic and Protestant clergy have scoffed at Jehovah's witnesses because these did not teach fiery destruction to our planet earth, but taught its abiding forever in paradise perfection under God's heavenly kingdom.

THE CONSUMMATION OF THIS SYSTEM OF THINGS

9 In the Greek in which the apostles' question to Jesus was recorded they did not speak of any end of

5. What book tells of the end? How do we know it is so near?
6. Did the apostles ask about the end of our earth? Why?
7. What do religionists interpret the Bible to mean on the end?
8 From its first issue what has *The Watchtower* taught as to earth?
9. What does modern translation show as to the apostles' question?

our planet earth. Modern translation of the Greek text of the Scriptures makes this fact very plain. The Catholic *Westminster Version* of 1938 reads: "Tell us when these things shall be, and what shall be the sign of thy coming [*parousía,* margin], and of the consummation of the world?" *An American Translation* of 1939 reads: "Tell us when this is to happen, and what will be the sign of your coming, and of the close of the age." Young's translation of 1863 reads: "Tell us, when shall these be? and what is the sign of thy presence, and of the full end of the age?"—See the *Revised Standard Version* of 1946.

[10] In the Greek text the word used by the apostles, at Matthew 24:3, and translated as "full end, consummation, or close", is *syntéleia.* This is a compound word, made up of the preposition *syn* meaning *with, along with, in company with, together with* and the noun *telos* meaning *end.* The compound word may therefore denote more than the mere end of *one* thing. The preposition *syn* denotes that a number of things, operations or conditions have been going on together or in company with one another. So their ending together would be a combined end or combination end, a coming to a common end. Several editions of Liddell and Scott's *Lexicon* give as definitions of the word "the combination of parts to one end; combination of efforts; the consummation (of a scheme)". If we use the expression "combination end" or "ending together", it will bring out the correct thought. The apostles asked Jesus, "When shall THESE THINGS be?" and this suggests things ending together or in combination. The apostles picked up the expression "end of the world" from Jesus, at Matthew 13:39, 40, 49, and so they knew from how he described it that a number of things would end together at that combination end or *syntéleia.* In fact, this expression is used only six times in the apostolic writings, five times by the apostle Matthew and once by the apostle Paul.

[11] But how about the *world* regarding whose combination end or consummation the apostles asked? The word they used is *aión,* and the modern Roman Catholic translators follow the *Douay Version* in translating it "world". But the practice of most non-Catholic modern translators is to render it "age", meaning a period of time in man's history, whether having or not having datable bounds. "Age" may be suitable translation of *aión* in certain connections, yet it could not be the meaning at all times or in certain other connections. Ephesians 2:2 is a case of the latter kind. There Paul says to the Christians: "In time past ye walked according to the course [or *aión*] of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." There the word "world" translates the Greek word *kosmos,* whereas "course" translates the word *aión.* Thus the emphasis is upon the course pursued during a particular period of time, rather than upon the time-period itself. Paul again used *aión,* at Galatians 1:3, 4, to say: "Our Lord Jesus Christ . . . gave himself for our sins, that he might deliver us from this present evil world [*aión*]." Since Christians from Paul's day till now have continued to live in the same general period of time in which evil or wickedness controls mankind, *aión* here cannot mean a *time* period. It must be the system of things which is evil and from which Jesus Christ has delivered his consecrated followers.

[12] The meaning "system of things" is also contained in the word *aión* when Paul uses it at Hebrews 1:1, 2, where he says: "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds [*aiónes*]." This cannot reasonably mean he made periods of time, but must be speaking of systems of things which the Most High God used his Son Jesus Christ to create. These systems could, of course, exist for a limited period of time or forever, depending upon the divine will. This meaning of *aión* also fits at Hebrews 9:25, 26, where Paul speaks of Jesus' sacrifice for sins and says: "Nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world [*kosmos*]: but now once in the end [*syntéleia*] of the world [*aiónes;* systems of things] hath he appeared to put away sin by the sacrifice of himself."

[13] When Jesus offered himself as a human sacrifice to God, it did bring a combination end to the systems of things that had operated toward the Jewish nation till then. It put an end to the acceptableness of further animal sacrifices in God's sight. It ended the old Mosaic law covenant which God had made with Israel. It ended the system of prophetic types and shadows that had been enacted among the Israelites and their forefathers. Now a new covenant went into force between God and a new Israel, a spiritual Israel, upon which new nation the ancient types and shadows began fulfilling. That system of Jewish worship and relationship with God completely ended when Jerusalem was destroyed about forty years later. No more was there a material temple at the one-time holy city to which the Jews could gather and carry on as in old time. Truly, then, Jesus Christ appeared at a time when special systems of things that belonged to the Jews were ending together.

[14] Since the apostles tied in the destruction of

10. In Greek what word did they use? What does it mean here?
11. What word did they use for "world"? How is its meaning shown?
12. How does Hebrews 1:1, 2 show the meaning of "aión"?
13 How does Hebrews 9:25, 26 further show its meaning?
14. So what does "aión" mean at Matthew 24:3, and why?

Jerusalem and its temple with Christ's presence and the combination end, the word *aión* in Jesus' prophecy better has the meaning "system of things" rather than an age and absolutely does not mean our earthly globe.

15 But if the Romans destroyed Jerusalem A.D. 70, why does not the end about which the apostles asked apply to that complete end of the Jewish system of things that year and to which Paul refers at Hebrews 9:25, 26? The reason why not is that the "presence" of Christ did not begin A.D. 70 nor did he then come into his kingdom power and glory. This only became true A.D. 1914. Hence when Jesus combined the destruction of Jerusalem and her temple with the end and with his own presence as reigning King, he must have used Jerusalem and her holy place as pictorial of a similar religious organization in our day, namely, Christendom. Also he must have used the end of the Jewish system of things as a prophetic picture, to picture the end of the system of things that has obtained down till now. This end does occur during the time of his royal presence now. Thus, with prophetic understanding and with clear vision of the future, Jesus gave a twofold meaning to much of his prophecy. So he lifted his prophecy far beyond the terrible end that came on the cast-off Jewish nation to the end of Christendom and of all the world to which she belongs, in our day. With this understanding of his prophecy we can appreciate more vividly that we are now living in the world's consummation or "time of the end".

15. Why did not that end of the "aión" apply A.D. 70? When does it?

CLOSE OF THE "TIMES OF THE GENTILES"

THAT Jesus Christ did not begin his promised presence or *parousía* at the end of the Jewish system A.D. 70, Paul the apostle shows. Forty days after Jesus ascended to heaven to sit down there at God's right hand, he began waiting until the "times of the Gentiles" should run out. On this the apostle says: "But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet."—Heb. 10:12, 13, *Rev. Stan. Ver.*

2 Now take note why Jesus' time of waiting at God's right hand did not end with the end of the Jewish system of things A.D. 70. It did not do so because the "times of the Gentiles" did not end there but continued on. This is emphasized in that in the year 70 Jerusalem was wiped out for the second time by Gentiles. That her destruction meant the continuance of the Gentile times for a long while after A.D. 70 Jesus explained in his own prophecy, saying: "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:23, 24) With the Gentiles' taking the complete dominance of the earth there, certainly Jesus' enemies were not made his footstool at that time. Plainly he made no effort at that time to make them such, but let them destroy Jerusalem in which Jehovah God had once placed his name, at his temple. Since Jesus Christ could not enter into his kingdom and begin his royal presence, and rule in the midst of his enemies, until the end of the "times of the Gentiles", his presence and the world's end of which he prophesied did not take place A.D. 70. His presence in Kingdom power began A.D. 1914. That was Jehovah's year to bring his kingdom to birth.

3 Jehovah's kingdom by his Christ is a heavenly government, and the installing of his Christ must take place in the invisible heavens. Why, then, do we say with such positiveness that 1914 marks the Kingdom's beginning and hence the beginning of Christ's second presence or *parousía*? Because in 1914 the "times of the Gentiles" ended. Still, why should this fix the date for the kingdom of the world to become the kingdom of the Lord God and of his Christ'? Why should that be the date for Jehovah God Almighty to take his great power and begin to reign with respect to our earth? (Rev. 11:15-17, *Am. Stan. Ver.*) Because when the "times of the Gentiles" first began, Jehovah God let his typical kingdom on earth be overturned by the worldly Gentile powers. Those Gentile times did not start with Jerusalem's destruction by Roman legions under General Titus A.D. 70. If the "times of the Gentiles" ran on after A.D. 70 because Jerusalem then got its *second* destruction, logically those Gentile times must have really begun in 607 B.C. That year Jerusalem was destroyed for the first time by the Gentiles, by the Babylonian armies of Emperor Nebuchadnezzar. She was trodden down under the Gentile heel and she never afterward regained absolute independence from Gentile rule under a ruler of King David's line, even after she and her temple were rebuilt seventy years later, in 537 B.C.

4 It was when Jerusalem was first destroyed in 607 B.C. that God's command concerning the symbols of active royal power, the crown and miter, was enforced: "And thou, O deadly wounded wicked one,

1. At Hebrews 10:12, 13 what does Paul show on Christ's waiting?
2. Why did his waiting not end in 70 (A.D.)? How is this shown?
3. Why do we say so positively that 1914 marks the Kingdom's birth?
4. Why must the GENTILES' times have begun in 607 B.C.?

[Zedekiah] the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21: 25-27, *Am. Stan. Ver.*) The king here addressed was of David's royal line through King Solomon, and concerning Solomon's reign we read: "Then Solomon sat on the throne of Jehovah as king instead of David his father." (1 Chron. 29: 23, *Am. Stan. Ver.*) Thus the throne of Israel's kings of David's line represented Jehovah's throne, and Jehovah was the true and rightful King of ancient Israel. This accounts for Jesus' command respecting ancient Jerusalem: "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King." (Matt. 5: 34, 35) In 607 B.C. the miter and crown symbolizing active royal power were removed from Israel's king and the "throne of Jehovah" was overturned and removed, never to be restored on earth for a Jew to sit on; and the Gentiles were permitted to destroy the typical "city of the great King" and thus dominate the whole earth. In view of all this the "times of the Gentiles" must have begun that fateful year.

5 So the beginning of the Gentile times meant that Jehovah's kingdom and reign even toward that portion of the earth occupied by the Jews had ended or been suspended. But Jehovah had decreed that his kingdom arrangement with a Jewish ruler sitting on the "throne of Jehovah" should be no more until the Messiah comes who has a right to it, at which time God would give it to him. This means that Jehovah's kingdom by his Christ would be established just as soon as the Gentile times had ended. Otherwise stated, the end of the Gentile times meant the time for setting up God's kingdom. This meant, too, the coming into Kingdom power of the Messiah, whose God-given right it is to rule.

6 Jesus said the "times of the Gentiles" would extend beyond A.D. 70, when Jerusalem was razed to the ground by Rome's imperial armies. So when must those "times" end? Finding that out signifies finding definitely the date of the setting up of God's kingdom and the coming into power of the Messiah and the beginning of his presence. Daniel's prophecy, chapter four, shows the length of the Gentile times, namely, the length of seven symbolic times. Nebuchadnezzar, king of Babylon, was the Gentile monarch whom God used to execute judgment upon unfaithful Israel and to destroy Jerusalem. God sent a dream to Nebuchadnezzar and used Daniel to interpret it for him. By it Jehovah God revealed that the divine government would be without a manifest existence or would be temporarily inactive for "seven times". During those symbolic "times" the Gentile ruling powers, represented by Nebuchadnezzar, would conduct themselves like unreasoning brute beasts. At the end of the "seven times" God's kingdom would be restored with respect to the earth, and he would give the ruling power to the One to whom he willed to give it. When on earth, this One was considered the "lowest of men" and was put to death in disgrace at Calvary. That One was Christ Jesus, the descendant of King David.

7 The arrangement for "seven times" was not something that the Gentile powers forced Jehovah to grant. It was something that he himself arranged for according to his own supreme will and wise purpose. But it definitely settles the question, that the restoration of God's kingdom by Christ comes at the end of the Gentile times and puts an end to them. This restoration of the Kingdom is what the apostle Peter meant as he said to the Jews some weeks after Jesus ascended to the presence of the Lord God: "When the times of refreshment shall come from the presence of the Lord, he may send him who has been preached to you, Jesus Christ. For heaven indeed must receive him until the times of the restoration of all things, of which God has spoken by the mouth of his holy prophets who have been from of old." (Acts 3: 20, 21; *Cath. Confrat.*) Peter's words here prove that the Kingdom was not restored when Jesus ascended to heaven and sat down at God's right hand. It could not have been so, for Jerusalem was destroyed thirty-seven years after Jesus ascended, thus causing Jerusalem to be trodden down still further until the Gentile times should be fulfilled.

8 Seven literal times passed over King Nebuchadnezzar when he suddenly became mad, imagining himself to be a grass-eating beast, and he was driven out into the open field to live like one. The "seven times" Nebuchadnezzar spent were seven years of twelve lunar months, or of 360 days to a year. That would amount to 2,520 days (7×360 days) for the seven literal times. Those 2,520 days of his "seven times" of madness were prophetic of the "times of the Gentiles" during which Jerusalem would be trodden down by mentally unbalanced Gentile powers, beast-like. In the case of the Gentile powers the "seven times" are not literal, but must be symbolic. God himself gives us the rule for interpreting the symbolism by saying respecting punishment upon Israel: "Each day for a year." (Num. 14: 34) "I have appointed thee each day for a year." (Ezek. 4: 6) Hence the 2,520 days of Nebuchadnezzar's madness

5. Accordingly, what would the end of the Gentile times mean?
6. How many are those times? During them how about the Kingdom?
7. To the restoration of what did Peter refer? This proves what?
8. How long was Nebuchadnezzar's madness? What does it symbolize?

symbolized 2,520 years assigned to the "times of the Gentiles". When did this long period of years begin?

RECKONING THE TIME

9 The Bible time-table connects up with the time-table of mundane history at the first year of Cyrus the Great, king of Persia. Cyrus, together with his uncle Darius the Mede,* overthrew the empire of Babylon. On this the 1944 edition of *The Westminster Dictionary of the Bible* says in its table under "Chronology" (page 108): "B.C. 539 Cyrus takes Babylon." *The Encyclopedia Americana* of 1929 also says under "Cyrus the Great" (page 373): "In 546 he conquered Crœsus, the rich and powerful king of Lydia, and in 539 took Babylon, which did not offer much resistance, being torn by internal dissensions." *The Encyclopædia Britannica* (eleventh edition, of 1910) says under "Cyrus the Great" (page 707): "Why the war with Babylon, which had become inevitable, was delayed until 539, we do not know. Here too Cyrus in a single campaign destroyed a mighty state. The army of Nabonidus was defeated; Babylon itself attempted no resistance, but surrendered on the 16th Tishri (10th† of October) 539, to the Persian general Gobryas."

10 This Gobryas‡ is frequently identified as Darius the Mede. Daniel 9:1 and 11:1 speak of "the first year of Darius" as "king over the realm of the Chaldeans". Babylon was overthrown in October of 539 B.C., but the ordinary Babylonian reckoning of a king's reign was from the 1st of the month Nisan in the spring of the year.§ Hence the months from October of 539 to Nisan 1, 538 B.C., were referred to as the "beginning of kingship". The first full year of Darius would therefore be from Nisan 1, 538 B.C., to the end of the month Adar in 537 B.C., or, about, March 24, 538, to March 11, 537 B.C., Julian Calendar (or, March 18, 538, to March 5, 537 B.C., Gregorian Calendar).* The first year of Cyrus is now usually given as 538 B.C. So if Cyrus reigned along with Darius, the first full year of Cyrus allowed more than two months in 537 B.C., for Cyrus to issue his decree for rebuilding the temple at Jerusalem.† But if Cyrus succeeded to Darius during or right after Darius' first year, then the first full year of Cyrus would run from Nisan 1, 537 B.C., to the end of Adar, 536 B.C., or, about, March 12, 537, to March 29, 536 B.C., Julian Calendar (or, March 6, 537, to March 23, 536 B.C., Gregorian Calendar). This would allow sufficient months in the year 537 B.C. for Cyrus' decree to get over all his kingdom, for contributions for the temple building to be made, for preparations and the journey to Jerusalem to be made by the Israelites, and for them to settle in their cities before the first day of the seventh month (Tishri) in 537 B.C. —Ezra 1:1; 2:68-70; 3:1, 6. See the footnote.‡

11 In 538 B.C., or while Darius reigned, Daniel wrote: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans, in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years." —Dan. 9:1, 2, *Am. Stan. Ver.*

12 Concerning these "desolations of Jerusalem"

* Flavius Josephus in his *Antiquities of the Jews* (written about A.D. 93), Book 10, Chapter 11, paragraph 4, says: "When Babylon was taken by Darius, and when he, with his kinsman Cyrus, had put an end to the dominion of the Babylonians, he was sixty-two years old. He was the son of Astyages [called also Ahasuerus at Daniel 9:1], and had another name among the Greeks." The name that Darius had among the Greeks and his exact kinship to Cyrus is stated by the Greek writer Xenophon, who died in 355 B.C. In his *Cyropædia* i. 5. 2, Xenophon says: "Cyaxares, the son of Astyages and brother of Cyrus's mother, succeeded to the Median throne."

† Evidently a typographical error for "13th", according to the Julian Calendar. This would be October 7, 539 B.C., according to the Gregorian Calendar we use today. See *Babylonian Chronology*, 626 B.C.-A.D. 45, by R. A. Parker and W. H. Dubberstein, of 1942. According to these authorities the later year, 537 B.C. had an intercalary sixth month (Elul) in Babylon, beginning September 5, Julian Calendar, or August 30, Gregorian Calendar. This would make the month Tishri (ordinarily the seventh month) begin October 5, Julian Calendar, or September 29, Gregorian Calendar, 537 B.C.

‡ But this Gobryas was still living five years later, in 534 B.C. —A. T. Olmstead, *History of the Persian Empire*, 1948, page 73.

§ In the Babylonian and Medo-Persian empires it was customary for the months or days between the death of a king and the following Nisan 1 to be counted as the accession year of the new king. The first year of the new king began to count at that Nisan 1. (*Encyclopædia Britannica*, Volume 5, page 655, of 1942) Since Nisan 1 of 538 B.C. fell on March 24, Julian Calendar (or, March 18, Gregorian Calendar), that date marked the end of Darius' accession year and the beginning of his first year.—*Babylonian Chronology*, 626 B.C.-A.D. 45, published in 1942.

* In *A Dictionary of the Bible*, edited by James Hasting (1898), A. H. Sayce in his article on "Cyrus", Volume 1, page 542, says: "Xenophon makes [Cyrus] die peacefully, and be buried at Pasargadae, seven years after the death of "Cyaxares." Since Cyrus died in 530 B.C., that would make 537 the date of Darius' (Cyaxares') death.

† The first year of the reign of Cyrus ended on March 11, 537 B.C., Julian Calendar (or March 5, 537 B.C., Gregorian Calendar).

‡ We hold to the year 537 B.C. as the year for the resettlement of the remnant of faithful Jews in Jerusalem and Judea. It is on the basis of this resettlement that the 70 years of desolation of their land is calculated as having begun in 607 B.C. Whether the time of their arrival and resettlement there be reckoned as in the first or the second full year of Cyrus' reign makes no difference. In either case, as above shown, Cyrus' decree and the Jews' resettlement could both be in 537 B.C.

Incidentally we note that the one-time high school textbook, "On the Road to Civilization—A World History," by Heckel and Sigman, published in 1937, says on page 61, under "The Babylonian Captivity", the following: "Cyrus the Persian conquered Babylon (538 B.C.). He allowed the Hebrews to return to their native land Judah and held it as a province of the Persian Empire." According to this, the first full year of Cyrus would fall in 537 B.C., from Nisan 1 forward.

9. Where does Bible chronology connect up with the secular?
10. How do we arrive at the date of Cyrus' first year as king?
11, 12. How did Daniel foreknow the years of Jerusalem's desolation?

Jeremiah 25:11, 12 said: "And this whole land [not just Jerusalem, but all Judah also] shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it desolate for ever." (*Am. Stan. Ver.*) Referring to those same seventy years of desolation Jeremiah 29:10 said to the captive Jews at Babylon: "For thus saith Jehovah, After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." —*Am. Stan. Ver.*

13 After those seventy years of desolation the captive Israelites were restored, as Jeremiah 33:10, 11 foretold: "Thus saith Jehovah: Yet again there shall be heard in this place, whereof ye say, It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness." (*Am. Stan. Ver.*) The land must thus lie desolate without human inhabitant and without domestic beast in order to enjoy an unbroken string of sabbaths for seventy years. (Jer. 32:43; 33:12; 36:29) Those seventy years of desolation of the land of Judah ended in 537 B.C., after Cyrus, in the first year of his reign over Babylon, issued his decree. This occurred, says 2 Chronicles 36:21-23, "to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths: for as long as it lay desolate it kept sabbath, to fulfil threescore and ten years [or, seventy years]. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, Jehovah his God be with him, and let him go up." (*Am. Stan. Ver.*) A faithful remnant of Jews or Israelites did go up that year.

14 Thus in 537 B.C. the desolation of the land of Judah and of Jerusalem ended. Since that closed seventy years of desolation, such years must have begun seven decades earlier in 607 B.C. and Jerusalem must have been destroyed that year by Nebuchadnezzar.

15 Hence the "times of the Gentiles", or the symbolic "seven times", did not begin when Pharaoh-nechoh of Egypt took Jehoahaz king of Judah captive and made Jehoiakim, the brother of Jehoahaz, king of Jerusalem instead. That was in 628 B.C. Neither did the "times of the Gentiles" begin after King Jehoakim died, when Nebuchadnezzar came to Jerusalem and removed Jehoiakim's son Jehoachin from the throne. He carried Jehoiachin captive to Babylon and made Jehoiakim's brother, Zedekiah, king of Jerusalem. That was in 617 B.C. (2 Ki. 23:31 to 24:18) No; but those "times of the Gentiles" began in the eleventh year of Zedekiah's reign, in 607 B.C., when he was dethroned and the land of Judah was desolated of man and beast. There Jerusalem and her realm began to be trodden down of the Gentiles.

13 What brought those years of desolation to an end, as foretold?
14, 15. In what year did the Gentile times begin? Why not earlier?

END OF THE "SEVEN TIMES"

16 Jeremiah survived the destruction of Jerusalem in 607 B.C. He tells us that the Babylonians made a breach in Jerusalem's walls on Thammuz 9, that is to say, the 9th day of the 4th Jewish month of the year. After this King Zedekiah and his men fled from Jerusalem, but only to be captured. Then, on the 10th day of the 5th Jewish month, that is, on Ab 10, the Babylonians came and began burning down the temple, the king's palace, and the other houses of the city. They broke down its walls and took the surviving Jews captive to carry the most of them to Babylon hundreds of miles away. (Jer. 52:6-16) When was Ab 10 in 607 B.C.?

17 The Jewish year, being lunar, began with the first new moon nearest the spring equinox. Information submitted by the Nautical Almanak Society of Britain, dated December 11, 1945, tells us: "The Spring Equinox in the year 607 B.C. was on March 28th, and the nearest New Moon occurred on April 2nd, 23rd hour; any closer calculation would be meaningless." But the Acting Director of the Nautical Almanac of the U.S. Naval Observatory, on August 1, 1946, gives us the date for the vernal equinox of 607 B.C. as March 27, at 7 p.m. (Julian Calendar),* thus differing from the British reckoning by a day. It gives the date of the new moon nearest the spring equinox as April 2, at 10 p.m. (Julian Calendar),† thus agreeing with the British calculation. It gives the 5th new moon, beginning the 5th Jewish month, Ab, as occurring at 10 a.m., of July 30 (Julian Calendar), or, July 23 (Gregorian).‡ This new moon would not be visible before 30 hours later at Jerusalem. Hence Ab 1, or the 1st day of the 5th Jewish month, did not begin before sundown of

* March 20, at 7 p.m., Gregorian Calendar.
† March 26, at 10 p.m., Gregorian Calendar.
‡ For the benefit of our readers in their calculations, we give the table submitted to us by the U. S. Naval Observatory and

16. On what day of what Jewish month did they destroy Jerusalem?
17. According to our calendar when was that day in 607 B.C.?

August 1 (Julian), or, July 25 (Gregorian). And so Ab 10, or the 10th day of the 5th month, would begin at sundown of August 10 and carry over to sundown of August 11, Julian Calendar, or, August 3 to 4, Gregorian Calendar.* That day in 607 B.C. the destruction of Jerusalem began, as above described.†

18 But complete desolation of the land of Judah did not begin August 11 (Julian), or, August 4 (Gregorian), 607 B.C. Nebuchadnezzar's captain left the poorest people of the land remain to farm it and keep vineyards, and these did not take fear and flee down to Egypt until some time in the latter half of the seventh Jewish month of 607 B.C. (Jer. 41:1-4, 11-15; 42:7; 43:4-7) The new moon for that 7th month began September 27 at 3 p.m., Julian Calendar;* and so the land of Judah and Jerusalem was not left desolate without inhabitant until along in October, 607 B.C. From then on we reckon the Gentiles times as beginning.

19 Since the seven symbolic times began in October, 607 B.C., and ran for 2,520 years, the "times of the Gentiles" must end in October of 1914 (A.D.). There the time for Jehovah to let the Gentile powers of this earth exercise world domination without His interference ran out. There the time ended for Christ Jesus at His right hand to sit waiting to have his enemies made his footstool. This means that the time for Jehovah God to take his universal power and begin his reign toward this earth had come. The time had come for the birth of His kingdom by seating his Son Christ Jesus upon the throne to act as King for him with full power. There the vision seen by Daniel must be fulfilled, that the Son of man must come to Jehovah God, the "Ancient of days", and be given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him". No more must the Theocratic Government be held in inaction, but the Kingdom must be restored and Jehovah God must give the power to him whose right it is to have it. There Jehovah must send the rod of his Son's power out of Zion, with the command: "Rule thou in the midst of thine enemies." (Dan. 7:13, 14; Ezek. 21:27; Ps. 110:1, 2) All this is what took place at the appointed date of the Most High God, namely, A.D. 1914.

WHAT ENDED, AND WHAT BEGAN

20 Here interesting questions arise. Someone will ask: 'If Jesus said that Jerusalem would be trodden down by the Gentiles until the times of the Gentiles are fulfilled, and if those seven times ended in October, 1914, why did not Jerusalem cease to be trodden down by the Gentiles in that month thirty-five years ago?' Our answer is this: Jesus did not say Jerusalem would be rebuilt on earth by Jehovah's people at the end of the Gentile times and that it would be freed of Gentile domination. The present-day city of Jerusalem over in Palestine is not the city of the great King Jehovah God, even though Christendom calls certain places over there "holy". That city is doomed to destruction at the end of this world. But the true Jerusalem will live forever as the capital of Jehovah's universal organization. We mean the New Jerusalem, of which Jesus Christ gave a symbolic vision to the apostle John on the isle of Patmos. It is heavenly, not earthly. It is spiritual, not material or man-made. It comes down from heaven to rule the

which is based upon P. V. Neugebauer's *Astronomische Chronologie,* a copy of which is in the New York city public library:

Julian Calendar
607 B.C.

		Greenwich Time
Vernal Equinox:	March 27	7 p.m.
New Moon [1st]	April 2	10 p.m.
" [2d]	May 2	Noon
" [3d]	June 1	3 a.m.
" [4th]	June 30	7 p.m.
" [5th]	July 30	10 a.m.
" [6th]	Aug. 29	1 a.m.
" [7th]	Sept. 27	3 p.m.

"For dates this far in the past, the motions of the sun and the moon cannot be computed accurately enough to give the times of these phenomena more closely than within a few hours."

* This agrees with *Babylonian Chronolgy,* 626 B.C.—A.D. 45. At Luke 21:20-24 Jesus predicted the second destruction of Jerusalem A.D. 70. Regarding this the Jewish historian Josephus says, in *Wars of the Jews,* Book 6, Chapter 8, that, after Jerusalem was set afire, "as all was burning, came that eighth day of the month Gorpieus, or Elul, upon Jerusalem."

The Encyclopædia Britannica, volume 26, eleventh edition of 1910, says under "Titus" (page 1032): "Vespasian, having been proclaimed emperor, returned to Italy, and left Titus to carry on the siege of Jerusalem, which was captured on the 8th of September 70."

The date, September 8, must be only approximate. The month Elul in which Josephus says Jerusalem was destroyed is the 6th Jewish month. According to the table submitted to us by the Director of the Nautical Almanac of the U.S. Naval Observatory on August 5, 1947, the new moon for the first Jewish month began at 8 p.m. on March 30, A.D. 70, and the new moon for the 6th month began August 24 at 1 p.m. Therefore, the 8th day of Elul on which Jerusalem was destroyed must have begun at sundown of September 2 (Julian), or, August 31 (Gregorian), A.D. 70.

But though Jerusalem was destroyed as a city that day, Josephus tells us its temple was destroyed by the Romans on the 10th of Ab, or August 5-6 (Julian), or, August 3-4 (Gregorian), A.D. 70, which day, he says, was the same day of the year that the temple was destroyed by the Babylonians in 607 B.C. (*Wars of the Jews,* Book 6, Chapter 4, paragraph 8) See our article, page 329 ¶¶16, 17.

† In Wm. Kennon's *Astronomy, A Text Book for Colleges,* 1948, page 98, he says the following with reference to the relationship between the Julian and the Gregorian calendars: "In 1800 the Julian Calendar gained another day, which put the Gregorian Calendar 12 days ahead. Since 1900 it has been 13 days ahead of the Julian Calendar." When projecting the Gregorian Calendar back into the B.C. period it will be found that the Gregorian dates are behind the Julian dates for the identical events. For the seventh century B.C. the Gregorian dates fall 7 days behind the Julian dates. Thus August 10, 607 B.C., Julian Calendar, would be August 3, 607 B.C., Gregorian Calendar.

* Or, September 20 at 3 p.m., Gregorian Calendar.

18. But from what month do we reckon the Gentile times began? Why?
19. So in what month, what year, did they end? With what event?
20, 21. Which Jerusalem was not trodden down after that? How so?

earth. Not by literally coming down, but by taking all the earth under its control and sending down its miraculous power from heaven to accomplish God's will all over the earth.—Rev. 21:1-23.

[21] Jesus Christ is the "King of kings and Lord of lords" over that true Jerusalem. At the close of the Gentile times in 1914 he was enthroned as acting Ruler in the "city of the great King", Jehovah. Thus, after an interruption of 2,520 years by Gentile powers, Theocratic Government over earth rose again to power in the New Jerusalem, never to be trodden down by the Gentiles. To the contrary, the time came in 1914 for those Gentile enemies to be made the footstool of the King of the New Jerusalem, for him to rule amidst them.—Ps. 110:2.

[22] But someone else asks: 'If the time for the Gentiles to tread down Jerusalem ended in 1914, why did great persecution against Jehovah's witnesses start that year and culminate in 1918, when the enemies practically killed the Kingdom witness work?' We answer: Persecution was committed by Christendom against the true Israel of God, the followers of Jesus Christ, but that did not affect or alter Christ's royal position in heaven. During the progress of World War I from 1914 to 1918, the "war in heaven" was fought between Jehovah's newly enthroned King and the Devil's demon organization. The new King continued on his heavenly throne, but the Devil and his demons were cast down to this earth and reserved there for destruction in due time. The Devil and his demons proved unable to tread down the heavenly New Jerusalem, but were themselves put under the King's feet.—Rev. 12:1-13.

[23] The witnesses of Jehovah on earth were proclaiming the end of the Gentile times in 1914 and the setting up of His kingdom by Christ. Persecution was permitted to rage against these witnesses even to the point of killing their public Kingdom proclamation in 1918, for a certain reason. Not to show a further treading down of Jerusalem, but to prove to all the universe that all earthly nations, including Christendom, rejected Jesus Christ as earth's rightful King. How could they prove that fact after he became the acting heavenly Ruler except by rejecting his Kingdom message and his ambassadors, his faithful followers? If the end of the persecution of Jehovah's witnesses were to decide the matter, then the 'treading down of Jerusalem by the Gentiles' would not end until the battle of Armageddon, when all those Gentile enemies of the New Jerusalem will bite the dust in destruction. But to show that the King of New Jerusalem still continued independent above all Gentile power and dominion and above their god, Satan the Devil, Jesus revived the public activities of his remnant of faithful followers in 1919. Nothing during the thirty years since then has been able to stop or diminish their Kingdom preaching world-wide.

[24] But if the Gentile times ended in October, 1914, why did the nations begin raging in world war on July 28? That day Austria-Hungary went to war against Serbia, and on August 1 Germany declared war on Russia, and other declarations of war by one country of Christendom upon another followed quickly. We answer: Most of the declarations of war in 1914 were made during the month of August, although declarations of war kept up through all the years until July 19, 1918, with Honduras' declaring war on Germany that day. The month of August, 1914, corresponded with the month of August 2,520 years before, when ancient Jerusalem was taken over by the Babylonians, her temple and royal palace being destroyed August 3-4, 607 B.C., Gregorian Calendar.* But that did not mean that the Gentile times began there. In fact, Jerusalem was put under siege by the Babylonians a year and seven months before she fell. Likewise in Christendom there were rumblings of war that long a time before the conflict actually came at the end of July, 1914. So this does not mean that the Gentile times began at either the beginning of the siege of Jerusalem or at Jerusalem's fall. The Gentile times began at the complete desolation of both Jerusalem and the land of Judah in October, 607 B.C. Accordingly they must end in the same month 2,520 years later, in October, A.D. 1914. By the end of that month ten European and Far-Eastern nations were at war.

[25] Now we ask point-blank, Did the old world end A.D. 1914? We answer No! The old system of things and its Gentile nations are still very much alive, apparently stronger than ever before, being armed with the atomic bomb and other weapons of war to hold down the situation. So plainly the answer to the question must be No! And Jesus in his prophecy did not say the world would *end* at that date. Its "times of the Gentiles" ended then, but that did not end the world. But something did begin then for the doomed old world. What? Its "time of the end", its consummation (*syntéleia*), in which certain factors work together to a common end. So 1914 was the beginning of the end for this world. Its "time of the end" has a beginning and an ending. It had its beginning A.D. 1914, with "war in heaven". It will also have an ending, namely, at the battle of Armageddon, where this world, invisible and visible, will be obliterated. The apostles asked Jesus for a sign of his presence, and his presence denotes a period of time. His presence corresponds with the consummation (*syn-*

* Or, August 10-11, 607 B.C., Julian Calendar.

22. Does persecution of Jehovah's witnesses since 1914 disprove it?
23. Why, then, was the persecution permitted? What goes on despite?
24. Why is outbreak of world war before October, 1914, no disproof?
25. Did the world end in 1914? What began for the old world?

téleia) of this world, or its "time of the end". (Matt. 24:3, *Am. Stan. Ver.*; margin) That the world entered its "time of the end" in 1914 we know, because the sign Jesus foretold began appearing right on time, at the end of the Gentile times. That was no accident, without a meaning.

[26] That World War I of 1914 was the beginning of the "time of the end" Jesus' prophecy shows. How? Jesus speaks of the close or terminus of the "time of the end" and uses another word, *telos,* meaning "an end accomplished; and so, the fulfillment, completion, accomplishment of any thing". (Liddell and Scott *Greek-English Lexicon,* 1856) So, telling of things to happen *before* the "time of the end" sets in, Jesus told his apostles: "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but THE END [*telos,* or accomplished end] IS NOT YET." Or, as Luke reports his words: "But the end is not by and by." But why is the accomplished end "not yet" in 1914, or, "not by and by"? Why is it not as soon as we reach the end of the Gentile times in 1914? Jesus tells why, saying: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." (Matt. 24:6-8; Luke 21:9-11) Those things, which betoken his invisible presence, must occur before the *telic* end comes.

[27] Exactly at the finish of the Gentile times in 1914 we find total nation risen up against total nation, and total kingdom against total kingdom, in a world war the like of which had not ever before taken place. This was accompanied as well as followed by earthquakes, famines, pestilences, with fearful sights and great signs from heaven. (Luke 21:10, 11) But those things, said Jesus, were only the "beginning of sorrows". They marked just the beginning of the world's "time of the end", but not the world's accomplished end (*telos*). That this World War I was the start of the "time of the end" is shown by Daniel's prophecy. He likens the democratic powers in that conflict to the "king of the south", but the authoritarian or autocratic powers to the "king of the north", with ecclesiastical Rome or the Vatican supporting the latter king. Then Daniel 11:40 says: "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Note that Daniel says it is at the "time of the end" that these military movements between both these kings or world forces take place. Seeing these begin in 1914 proves the world's "time of the end" began in that notable year.

[28] When the Gentile times for world domination ended that same year and God's kingdom was born, it was quite fitting that the nations should rage against Jehovah's enthroned King as a sign to prove they rejected him. That is why during this closing period of the world he must 'rule in the midst of his enemies'. He must be present in royal power during this period. So his presence during the time of the end of his enemies agrees with the fact that the consummation (*syntéleia*) of the old world is a period of years.

[29] That the consummation is a period is further proved by Jesus' parables. After giving the parable of the wheat and tares and describing the gathering out of the tares at harvest-time and then the collecting of the wheat into the barn, he said: "The harvest is the end [*syntéleia;* consummation] of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:39-43) For such harvest activities to be carried on and reach a climax, the consummation (*syntéleia*) of the world must be a period of years from 1914 on.

[30] This fact is further emphasized by Jesus' parable of the dragnet. "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end [*syntéleia;* consummation] of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:47-50) For such an operation to be carried on by the angels of Christ Jesus during his royal presence, the consummation (*syntéleia*) of this old system of things would have to be an extended period of time from and after A.D. 1914, after the Gentile times end.

26 How did Jesus show the world's telic end would not be in 1914?
27. How also does Daniel show the "time of the end" began in 1914?
28. Among whom must Christ rule in this "time of the end"? Why?
29. What does the parable of wheat and tares prove on *syntéleia*?
30. How does the parable of the dragnet further prove this?

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting rock.
—Isaiah 26:3, 4, *A.S.V.*

SHORTENING THE DAYS OF TRIBULATION

ALL during the time of Jesus' absence in heaven he has been with his faithful followers on earth by means of the spirit or active force which he has sent them; also by means of his ministering angels, and by his loving interest in them. But he promised to be with them in a special way in the "time of the end". He indicated this shortly before he ascended to heaven, when he said: "Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end [*syntéleia;* consummation] of the world. Amen." (Matt. 28:19, 20) This meant he would be with them during the world's consummation (*syntéleia*) by his presence or *parousía,* for he would come into his kingdom when the Gentile times expired and the "time of the end" started. Then a teaching of all the nations by his faithful remnant of followers on earth would be carried on in a phenomenal way. They would be teaching the good news of the Kingdom and showing that it was established in 1914. For this closing work of his disciples on earth Christ Jesus in Kingdom power would be present with them. He foretold this and showed it would come after the close of World War I. For, after he predicted that global war as an opening feature of the "time of the end", he said: "He that shall endure unto the [*telos*], the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [*telos;* accomplished end] come." —Matt. 24:13, 14.

[2] Such a preaching of the Kingdom gospel by a remnant of his true followers and by their good-will companions could not be effected among all nations in a day. It would require a period of years. This again argues that the consummation (*syntéleia*) stretches out over years. But note that this consummation or "time of the end" does have a finish or end. But such finish (*telos*) will not come until after the testimony by Jehovah's witnesses to all the nations concerning the established Kingdom has been done. So we mark that the world's "time of the end" opens with the "beginning of sorrows", this being followed by an extraordinary witness to the King and Kingdom in all the habitable earth, and then it closes with a climax of sorrows. This makes it a time of "great tribulation, such as was not since the beginning of the world [*kosmos*] to this time, no, nor ever shall be".—Matt. 24:21.

[3] We mark, then, what we may call a "pause, or interlude", in between the "beginning of sorrows" and the close of the "time of the end". Jesus in his prophecy indicated this pause or interlude. Having told of the greatness of the tribulation upon the Devil's world-organization, Jesus remarked: "And except those days [days denoting duration of time] should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:22) The days or period of tribulation began upon the Devil's organization A.D. 1914, when Jehovah's King was put in power and "war in heaven" began against his enemies, resulting in casting the Devil and his demons down to our earth. That "war in heaven" was attended by the "beginning of sorrows" here on earth, including World War I. Having now gotten all of the Devil's organization down under his feet at his footstool, the earth, the victorious King could have pressed the war without stop to its conclusion in total destruction for all his enemies. That would have meant the battle of Armageddon would have followed at once. Such an unbroken continuance of hostilities against the Devil's world organization and all under it would have left no flesh saved, spared or preserved. So the King took care for this preserving of flesh, particularly as the remnant of his faithful followers were still in the flesh on earth. At that time, too, they were in forced captivity to Satan's Babylonish organization.

[4] "For the elect's sake" the King shortened the days of tribulation upon the Devil's organization. How? By halting further violent action against that wicked organization until the *telic* end of the "time of the end". This allowed for the remnant of God's elect ones in the flesh to take up the work of preaching the Kingdom gospel in all the inhabited earth for a witness to all nations. By faithful participation in this they would prove their integrity to God and would make their calling and election to the heavenly kingdom with Christ sure. Their preaching also notifies the political, commercial and religious rulers of all the nations that we are in the world's "time of the end" and that its grand finale is at hand, at which time the "vengeance of our God" will be poured out upon them.—Isa. 61:2.

PERIOD OF EDUCATION FOR SALVATION

[5] The shortening of the days down here during our generation was prefigured twenty-five centuries ago by what took place upon Jerusalem in her own time of the end. During the years 609-607 B.C. the Babylonians from the north besieged that city. When the Egyptians to the south saw that Jerusalem's fall would put their political sovereignty in danger and came to the city's relief, the Babylonians or Chaldeans lifted the siege and turned against the advancing Egyptians. This permitted those who believed the prophet Jeremiah's message to flee from Jerusalem to a place of refuge. Relieved now of the pressure,

1. Jesus' being with us to the "end of the world" meant what?
2. How does the consummation open and close, and close after what?
3. How did Jesus foretell an interlude? Why would it be?
4. How were the days of tribulation shortened? Why for the elect?
5. How was this interlude foreshadowed in Jeremiah's day?

the others of Jerusalem returned to their old evil habits, but Jeremiah warned them that the Chaldeans would come back, renew the siege and this time utterly destroy Jerusalem. This is actually what took place. Those who did not take advantage of the shortening of those days of horrible tribulation upon Jerusalem suffered for their unbelief of Jehovah's warning by Jeremiah. (Jer. 37:1-12; 39:1-9) So in our own critical period of opportunity before the battle of Armageddon we should give heed, lest we come into the same dire consequences as those unbelieving Israelites. The shortening of the days of tribulation by this gracious interlude is a great mercy from God. Let us show appreciation of it by taking advantage of this merciful arrangement for our salvation.

6 Because the world crisis is here the God of mercy causes the knowledge necessary to salvation from destruction at Armageddon to be circulated as never before in world history. He foretold it would be so. Through Daniel he prophetically described the present "time of the end" and showed what would take place in the Devil's organization then, especially as regards the "king of the north" and the "king of the south". But regarding that same "time of the end" he also said: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." And, indeed, at the very beginning of the "time of the end" Jehovah's great prince Michael, that is to say, the Godlike Jesus Christ, stood up in his Kingdom power. He began the "war in heaven" against the Devil's organization. But after ousting the Devil and his demons from heaven, he shortened the days of tribulation by halting further operations until the climax of the "time of trouble" at Armageddon. Why so? In order that a great educational campaign for salvation might be carried on.

7 The prophecy through Daniel points to that educational campaign by going on to say: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:1, 4) This means that many seekers of salvation, namely, Jehovah's people, would run to and fro through the pages of God's Word, doing so at the time that the inspired words of prophecy would be opened and the book of Daniel would be unsealed for examination to be understood. The ancient *Septuagint Version's* translation of Daniel 12:4 from the Hebrew into the Greek shows up this search for truth clearly. It reads: "And thou, Daniel, close the words, and seal the book to the time of the end [*syntéleia*]; until many are taught, and knowledge is increased." (Bagster's translation*) Of course, if many are to be taught and their knowledge is to be increased, then the words and book of Daniel's prophecy must be opened and unsealed and this must take place in the period of the "end" or consummation (*syntéleia*), beginning A.D. 1914. The King Christ Jesus is present as Jehovah's great Teacher. He teaches the "children of thy people", Daniel's people being Jehovah's people. As these studiously run to and fro through God's unlocked Word in this time of the consummation, their knowledge is increased. And as they obey the King's command to preach the Kingdom gospel to all the earth's inhabitants in all nations before the telic end comes upon this old system of things, both knowledge and understanding spread out and out to all people of good-will everywhere.

8 As the days of this "time of the end" move rapidly to their close, a promise to Daniel nears fulfillment. What? That he should be resurrected from his centuries-long rest of death in the tomb and should return to earth to be one of the King's visible princes under the heavenly kingdom. This is the promise that God's angel conveyed to the faithful prophet over twenty-five centuries ago, saying: "But go thou, and rest; for there are yet days and seasons to the fulfilment of the end [*syntéleia*]; and thou shalt stand in thy lot at the end [*syntéleia;* consummation] of the days." (Dan. 12:13, *LXX*, Bagster) When Daniel does stand up from death's condition into his princely lot on earth, with what wonder and joy he will learn of the fulfillment of his book of prophecy! How eagerly he will take up the knowledge that will then be open to him concerning Jehovah's purposes through His kingdom!

9 What a wonderful period of opportunity we are living in, this "time of the end"! It is the time when the King finds his remnant serving as a "faithful and wise servant". So he uses them to dispense the spiritual food to all who want knowledge of salvation. It is the time when the parable of the wise and foolish virgins is fulfilled, and also when the judgment of the King's servants described in his parable of the talents given them occurs. Yes, the parable of the sheep and goats also comes true in this eventful time. So now in all nations we see the sheeplike people taking advantage of the educational campaign, learning of the King and taking their stand for him, alongside the remnant of his spiritual brethren. (Matt. 24:45 to 25:46) May an awareness of all these events tak-

6. Who stood up in power? Why did he shorten the time of trouble?
7. How was this educational campaign foretold to Daniel?

* Vatican Manuscript No. 1209, which presents really Theodotion's second century A.D. revision of the *Septuagint* on the book of Daniel.

8. What promise will soon be fulfilled to Daniel? How?
9. What sign does fulfillment of Matthew 24:45 to 25:46 constitute?

ing place in proof of the King's presence or *parousia* make us realize, too, that these things are also the composite sign of the "end of the world". This sign marks the consummation of the old system of things under the Devil's control.

[10] May we, then, appreciate that this means we are living in the "time of the end". We are already more than thirty-five years through it. The telic end of the Devil's system of things visible and invisible is steadily drawing closer. Let us not be thrown off guard because the days of tribulation have been shortened by an interlude and because we do not at present know the day or the hour of that destructive end upon the system of things. The end will come. It is not delayed. It is certain to come at God's definitely fixed day and hour. (Matt. 24:36-39) When this Kingdom gospel has been preached in all the habitable earth for a witness to all nations, this "time of the end" which began with sorrows will finish with a complete end for the enemy system of things. Be it now our part to do our share in this educational campaign of Kingdom witness. Doing so, we shall prove worthy to enter into the righteous new world, which is promised to be a "world without end" under Jehovah's everlasting kingdom by Jesus Christ.

10. What should we appreciate, and what should we do about it?

BELSHAZZAR, IMPIOUS FEASTER

MIGHTY Babylon squatted across the Euphrates river, impregnable behind its massive and towering walls. Why, the outer wall was 86 feet wide and 344 feet high, and around its base ran a moat of corresponding size from which the dirt to make the bricks of the wall had been taken. On top the wall was wide enough for a row of dwellings to stretch along each side, facing each other, and between them was an avenue wide enough for four-horse chariots to pass. The wall was laid out in a square. Each side was 14 miles long. Then there was an inner wall about 32 feet wide and 75 feet high. So spacious was this city of some two hundred square miles that its inhabitants could raise all their food within the walls, and the Euphrates running through and dividing the city into halves supplied water. On each side of the river ran quays, with walls separating the city itself from the continuous quays. How invincible it seemed to its inhabitants crouched behind its moated and double-walled boundaries!

Moreover, the sanctuaries and images of their many gods fed a feeling of security into their veins. So what matter if that Hebrew prophet Isaiah had said some two hundred years before that the Medes and Persians under Cyrus were going to overthrow Babylon? And why be disturbed by the predictions of that other Hebrew prophet Jeremiah that Babylon would become perpetual desolation? (Isaiah 13; Jeremiah 25) Babylonia's rulers were devoted to the gods. King Nabonidus was usually absent from the city of Babylon, but he had made his son Belshazzar coregent and stationed him in the capital, and Belshazzar was very religious and a heavy contributor to the various Babylonian sanctuaries. ("Belshazzar" means "the lord's leader; prince of Bel".) Hence the gods were with the city, should anything so impossible happen as the failure of the physical fortifications.

At this very moment in 539 B.C. the gods of Babylon were being honored by King Belshazzar. For sixty-eight years now the Jews had been held captive, and it certainly seemed that mighty Babylon would never fall. Jeremiah had said that Jerusalem's inhabitants would be restored to it after a seventy-year desolation, but the collapse of Babylon so necessary to spring them from captivity seemed impossible. Why, just look in on this night's feasting King Belshazzar has arranged for a thousand of his lords. The tipsy king has ordered that the vessels of gold and silver taken from Jehovah's temple in Jerusalem by his grandfather Nebuchadnezzar be brought forth. And now the king and his lords and his consorts and concubines are drinking toasts to Babylon's gods of gold, silver, bronze, iron, wood and stone. Does not the using of these vessels sacred to the worship of the God of the Hebrews, using them to toast Babylon's gods, prove the supremacy of the latter? The Hebrews had been commanded by Jehovah to shun images of metal and wood and stone, but who was supreme now? The record of this impious feast reads:

"King Belshazzar made a great feast for a thousand of his lords, and drank wine before the thousand. Inflamed by the taste of the wine, Belshazzar gave orders to bring in the vessels of gold and silver, which his father [grandfather] Nebuchadnezzar had taken away from the temple at Jerusalem, that the king and his lords, his consorts and his concubines, might drink out of them. So they brought in the vessels of gold and silver, which had been taken away from the temple at Jerusalem; and the king and his lords, his consorts and his concubines, drank out of them. As they drank the wine, they praised the gods of gold and silver, bronze, iron, wood, and stone."—Dan. 5:1-4, *An Amer. Trans.*

This profane use of the sacred temple vessels capped the wickedness of Belshazzar's wild party of revelry. In his drunken state the king gloated that the supremacy of his demon gods over Jehovah was established. But wait! With sobering suddenness eerie fingers unattached to a body are scrawling strange handwriting on the wall! No apparition of alcohol-soaked brains, this! It throws a hush over the wild party as a wet blanket smothers fire. Belshazzar's flushed face pales, alarm seizes him, his legs turn weak and his knees knock. As the first frightful shock passes the king finds his voice and screams for his diviners and enchanters and astrologers. Interpret the writing! But when they cannot the king's face turns still paler and his alarm mounts, and his lords are at their wits' end.

"That very hour, the fingers of a man's hand appeared, writing on the plaster of the royal palace, opposite the lampstand. The king saw the palm of the hand as it wrote, and the king's fresh colour paled, his thoughts alarmed him, the muscles of his thighs relaxed, and his knees struck

one against another. Then the king cried aloud for the enchanters, the diviners, and the astrologers to be brought in. . . . But not one of all the king's sages could read the writing or explain the meaning of it to the king. At this king Belshazzar was greatly alarmed, his colour paled, and his lords were at their wits' end."—Dan. 5:5-9, *Moffatt.*

The excited and frightened cries bring the queen-mother to the confused scene. With calm words she brings some measure of sanity to the bedlam: "Let not your thoughts alarm you, let not your colour go; within your realm there is a man in whom is the spirit of the gods divine." She proceeded to acquaint trembling Belshazzar with the accomplishments of Jehovah's prophet Daniel, and concluded with the suggestion: "Let Daniel be called, and he will explain the meaning of this." After Daniel had been brought in and offered rewards if he succeeded in interpreting the writing, he responds: "Keep your gifts for yourself, and give your rewards to someone else! However, I will read the writing to the king and let him hear the meaning of it."—Dan. 5:10-17, *Moffatt.*

However, introductory to his reading and interpreting the writing Daniel reminds Belshazzar that Jehovah God had manœuvered Nebuchadnezzar into his position of dominance over worldly nations, but that then Nebuchadnezzar became proud and haughty and defiant, and as a result was brought low, to a state of insanity, and was not recovered from his beastly condition till he learned that Jehovah God was actually ruler over all. Daniel then continues: "Yet you his son, O Belshazzar, have not humbled yourself, though you knew all this; you uplifted yourself against the Lord of heaven, by having the vessels of his house brought in before you, and from them you and your lords, your consorts and your concubines, have drunk wine, praising gods of silver and gold, bronze, iron, wood, and stone, which can neither see nor hear nor understand; you have not glorified the God who holds in his own power your breath of life and all your destiny. Hence the palm of the hand was sent from his presence, and this writing was inscribed."—Dan. 5:18-24, *Moffatt.*

Notice having been thus duly given as to why the doomful handwriting had appeared to break up the party, Daniel reads the words, gives the meaning of each word, and interprets its significance: "This is the inscription: *Menê, Tekêl, Perês.* The meaning of it is: *Menê* (numbered), God has numbered the days of your kingdom and ended it; *Tekêl* (weighed), you are weighed in the scales and found wanting; *Perês* (divided), your kingdom is divided up and assigned to the Medes and the 'Persians.'"—Dan. 5:25-28, *Moffatt.*

As this warning on the wall was being read and interpreted within the palace it was being fulfilled without. Darius the Mede and Cyrus the Persian were shunting aside the waters of the Euphrates, turning them from their regular course by a canal that emptied them into an excavation covering some forty square miles. The Babylonians had done this previously, but for the purpose of emptying the riverbed through the city while a bridge and other construction work were being accomplished. Now the Medes and Persians did it, for a different reason. Where the waters of the Euphrates once flowed through the city, now the troops of Darius and Cyrus streamed in over the dried riverbed. And just as Isaiah had foretold, these invasion forces found that the carousing Babylonians had carelessly left open the gates in the walls that separated the quays from the city. That very night of Belshazzar's party the city was taken and he was slain. (Dan. 5:30, 31; Isa. 45:1-4) Two years later, in 537 B.C., Cyrus issued the decree that liberated the Jews and allowed them to return to Jerusalem and restore Jehovah's worship there, on prophetic schedule, after seventy years' desolation.—Jer. 25:11, 12.

Babylon was not impregnable, but fell at God's due time. The greater Babylon of this world-organization views itself as impregnable, but through the eyes of prophecy God's people today see its early fall and their release from its cruelties. (Rev. 18:2, 21) Just as demon-worshiping King Belshazzar died with his city, so will today's world rulers that seek to exalt their false religions above Jehovah's true worship fall at Armageddon along with modern Babylon.

FIELD EXPERIENCE

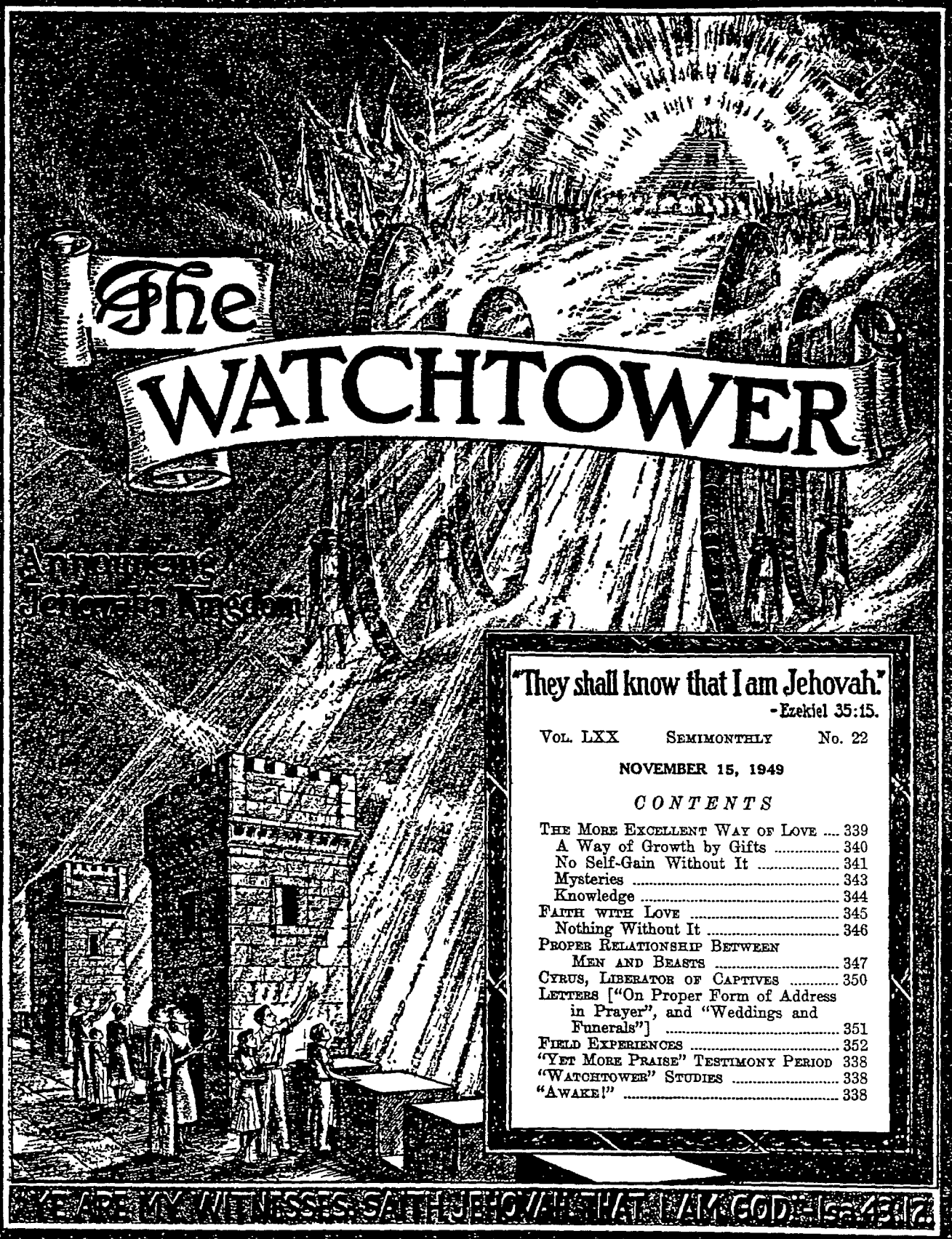
FEEDING THE SHEEP IN GERMANY

The following letter was received by the Watchtower Society from a German residing in the British zone:

"I write to you because, next to God, I thank you for the book *'Let God Be True'*. Let me tell you how I got it. After losing my beautiful home through the destruction of the war along with my elaborate library containing many good books, I have nothing left to comfort me except God's creation.

"As I live in a beautiful spot far from the city, I will not describe the misery and distress here, but the Lord has preserved us. For four years I was without a book or a Bible. I was sick at heart when I tried to remember some Scripture texts without a Bible help. After a long and painful nerve disorder I went to see a clergyman to get a Bible. I could just afford to get one and I was so happy. But after a short time I returned to the clergyman asking him for a book that would be a Bible help for me in prayer and worship. He said, Go to Hamburg and look for it. But it is so far from here and costs so much to go there that I did not have the means. Two days later toward evening a man called at my home and offered me a book. It was the book I needed so much, and was entitled 'Let God Be True'. I realize that God is near to those that seek Him. Now I thank you and wish to express my joy and gratitude because you offer the poor German people spiritual food for such a small contribution, even giving it free. In your publication I see you mention two other books. How can I get them?"

Great is Jehovah, and greatly to be praised . . . Honor and majesty are before him: strength and gladness are in his place. . . . say among the nations, Jehovah reigneth.
—1 Chronicles 16:25, 27, 31, *A.S.V.*



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

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The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

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

ITS MISSION

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

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

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"YET MORE PRAISE" TESTIMONY PERIOD

One bound book and one booklet, published by the Watch Tower Bible and Tract Society, on a contribution of 35c! Can you offer that to another person in order to help him to understand the Bible better and thereby learn to praise the Most High God more than he has ever known before? If you can do so, then you should feel capable of joining in with Jehovah's witnesses in the final special Testimony Period of the calendar year of 1949. This is entitled "Yet More Praise" Testimony Period and occupies the entire month of December, and the special offer the praisers of Jehovah God will make to all seekers of truth and righteousness will be the above combination of book and booklet. We have the organization to help all our *Watchtower* readers to take part in this grand, spiritually uplifting Testimony Period. So write us, if you need to, and we shall gladly assist in every way toward your getting started in thus publicly praising the living and true God yet more and more. Your report of work is of interest, so be pleased to turn it in at the close of December on our report form.

"WATCHTOWER" STUDIES

Week of December 25: "The More Excellent Way of Love," ¶ 1-20 inclusive, *The Watchtower* November 15, 1949.

Week of January 1: "The More Excellent Way of Love," ¶ 21-28 inclusive, also "Faith with Love", ¶ 1-12 inclusive, *The Watchtower* November 15, 1949.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is $1, American money; individual copy, 5c; mailed anywhere.

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ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXX NOVEMBER 15, 1949 No. 22

THE MORE EXCELLENT WAY OF LOVE

"And I will show you a still more excellent way."—1 Cor. 12:31, Rev. Stan. Ver.

JEHOVAH'S way is that of love. By it he has distinguished himself, and it is on the principle of love that he operates the universe. It is an excellent way for him to govern all his intelligent creatures. Because of this way he holds all his faithful creatures in an unbreakable attachment to him. He sets the pattern of love, and requires that all his intelligent creatures copy him. Only those who do so will be permitted to live forever. They must love him as deserving of their complete affection and devotion, thus giving him a proper response to his own great love to them. They must love their fellow creatures just as he does. In this way they are Godlike. The beloved Son of God said that the two great commandments were these: (1) "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (2) "Thou shalt love thy neighbor as thyself." (Deut. 6:5 and Lev. 19:18, *Am. Stan. Ver.;* Matt. 22:37-40) For any of us to prove worthy of eternal life in any part of God's universe we must keep these commands and follow this excellent way of love.

[2] There is no organization in all creation that has felt more and benefited more by this tender attribute of God than his congregation or church has. Though it was brought into existence in the first century of our common era, this congregation or church was prefigured many centuries before that by the congregation of Jehovah's ancient chosen people, the nation of Israel. He cared for them because he cared for their forefathers. His prophet Moses said to the nation: "Because he loved your fathers, and chose their descendants after them, . . . it was because the LORD loved you, and would keep the oath that he swore to your fathers, that the LORD brought you out by a strong hand, and rescued you from a state of slavery."—Deut. 4:37 and 7:8, *An Amer. Trans.*

[3] Only a small remnant of that favored nation proved worthy of being taken over into the new congregation or church and forming the nucleus of it. God's will for the new organization of his choice was that it should be perfected in its devotion to him and in all Godlike qualities, outstandingly that of love. By this new organization we do not mean what is called "Christendom", for she is no more His organization than the rest of the world of which she is the leading part. We mean the true Messianic or Christian organization, the "church of God", founded in the first century. A wide difference exists between Christendom and the true congregation of Jehovah God. Christendom has never followed the way of excellence, but has been selfish and cruel and worldly. Despite being in the midst of Christendom the true church of God has been no part of it, but has sincerely tried to copy God and follow his excellent way. Because of Christendom's selfish and cruel worldliness she has failed to copy Jehovah God and be a blessing to mankind and will be destroyed shortly at the battle of Armageddon. But the true church will abide forever to Jehovah's praise and to the blessing of all men of good-will.

[4] It is no easy thing to set up a new organization and show that God has transferred his favor and blessing to it after having dealt exclusively with an old organization for more than seventeen hundred years. So, to prove that the newly established Christian church was now his chosen congregation and to help it through the difficult period of its infancy and its passing from the old system of things over to the new, Jehovah God made a special manifestation of his spirit or active force upon the new organization of his devoted people, the followers of the Messiah, Jesus Christ.

[5] About nine centuries before the last days of the old and the opening days of the new, God had inspired Joel to prophesy of this spectacular operation of the divine active force upon the Christian church, saying: "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. And I will show wonders . . . before the great and terrible day of Jehovah cometh. And it shall come

1. For eternal life whom must we love, and why so?
2, 3. Which organization has most experienced God's love? Why?
4, 5. How did God prove he had taken over the new organization?

to pass, that whosoever shall call on the name of Jehovah shall be delivered." (Joel 2:28-32, *Am. Stan. Ver.*) The recorded facts of history show that this prophecy began fulfillment on the Jewish remnant of Jesus' followers on the feast day of Pentecost A.D. 33. Under the power of that outpoured spirit of Jehovah God these Jewish followers of Jesus began speaking with foreign languages suddenly, in a miraculous way. Moreover, under the power of that divine energy, the apostle Peter and others got up and prophesied or explained a number of prophecies concerning Jehovah God and Christ Jesus, to the crowd of astonished people that gathered. Also by that same invisible active force certain gifts of knowledge were then and there given them to impart knowledge to that crowd. All this foretold manifestation of the spirit of God proved he had now chosen this congregation of Jesus the Messiah, and that very day about three thousand Jews and proselytes were convinced of this fact and transferred from the rejected old organization to the new Christian congregation.—Acts 2:1-41.

A WAY OF GROWTH BY GIFTS

6 Thus it was that the new organization was set up and demonstrated to be God's chosen organization henceforth by such convincing miraculous gifts of his spirit to the members of the organization. One of its later members was the apostle Paul, and he discussed more than any other inspired Christian writer these marvelous gifts of the spirit. In the twelfth chapter of his first letter to the Christians at Corinth he writes: "Now concerning spiritual gifts, brethren, I do not want you to be uninformed. Now there are varieties of gifts, but the same spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the spirit for the common good. To one is given through the spirit the utterance of wisdom, and to another the utterance of knowledge according to the same spirit, to another faith by the same spirit, to another gifts of healing by the one spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same spirit." (1 Cor. 12: 1, 4-11, *Rev. Stan. Ver.*) The rejected old Jewish organization opposed but could not stop the manifestation of Jehovah's spirit by miraculous gifts to the new Christian believers, neither could the pagan religious organizations do so. Despite the envy and antagonism of the Jewish and pagan unbelievers Almighty God showed who it was upon whom his power and spirit rested. So the gifts of the spirit continued to be imparted and exercised by the followers of his Son during those apostolic days.

7 As witnesses of Jehovah God consider his organization in this twentieth century, we must admit it does not possess and exercise those miraculous gifts of the spirit that marked and identified the organization of his witnesses in that first century. People not understanding why such gifts are lacking today might ask, Is not Christianity the same today as it was away back there? Is not Jehovah's Christian church today suffering a vital lack by not having those convincing spiritual gifts with which to operate and to preach "this gospel of the kingdom"? In this crucial time when Godless communism and religious worldliness are spreading everywhere, would we not be able to deliver a more effective witness for his kingdom by having these miraculous gifts of the spirit to back us up and to convince the doubting ones?

8 We answer that the pure Christianity (but not churchianity) is today the same as Christianity was in its infancy. It has suffered no setback, no crippling, no weakening by not having God's active force or spirit operate now with miraculous spiritual gifts. The absence of such gifts does not surprise us. It was foretold by the apostle Paul in the first century, saying: "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Cor. 13:8) The ceasing of gifts of tongues and passing away of gifts of prophecy and of knowledge is no sign of God's disfavor nor of any powerlessness or weakness of his spirit. Not all Christians were meant to have those miraculous gifts, and not all have had them. Speaking of his own day Paul asks: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" (1 Cor. 12:29, 30) The apostle asks all these questions in such a way that the required answer is No! Hence lacking some or all such gifts would be no evidence of God's displeasure but it would show his different way of operation. We do not control the giving of such miraculous gifts nor the giving of particular gifts, but God does so, Theocratically. He endows the members of his church as he wills, from Jesus Christ on down. And his spirit can operate and does operate just as mightily today without those spiritual gifts as it did with them in the first century. In fact, the faithful remnant of the true Christian church today are, by Jehovah God's spirit, accomplishing a mightier witness for his name and kingdom than ever before in the Christian era.

9 Since miraculous spiritual gifts have long passed

6. By means of the spirit what were imparted to the early church?

7, 8. What questions arise over lack of gifts now? How do we reply?
9. What makes the church the same today, without any real loss?

away as no longer necessary in this advanced day of the true church, it would be useless for any consecrated Christian today to desire earnestly any of them, such as foreign tongues, ability to translate them, power to heal, prophesying or inspired preaching, etc. The time for such has passed, and Jehovah God would never answer the prayer for them. Nineteen centuries ago it was a good and effective way to establish and build up the Christian congregation by means of those awe-inspiring gifts of the spirit to its members. But the remnant of the true church today under God's leading and by his spirit is following a more excellent way than that of using spiritual gifts. It is the way of love. It is this which makes the true Christian church the same today as she was in the first century, in her infancy when she needed the signs of miraculous spiritual gifts. The true church today has that same essential quality of love as she did in apostolic days. It is by the way of love that she is being built up and is performing all her works in obedience to God and in imitation of Jesus Christ. It is this permanent all-important way in which she has sought to go all these nineteen centuries. It is a more excellent way than that of operating merely by gifts of the spirit. Consequently by following entirely this way in this climax of the Christian era, the church has suffered no real loss, hindrance or hurt by the withholding of the gifts. She is just as full of the spirit as ever. Her faith and hope are as strong and bright as ever, if not more so, now when we have reached the end of this world and the prophecies are having complete fulfillment.

[10] This is what the apostle refers to when he shows there is a variety of spiritual gifts and asks whether all Christians have all and the same gifts. There being a variety of gifts, some of them are to be preferred above others. But much as such gifts are to be desired, yet there is something far more important and vital that is not to be lost sight of. Properly the superior ones should be desired during the time that gifts are dispensed, but there is one thing far more excellent than miraculous gifts, and hence something far more to be desired and striven after. So the apostle calls attention to it, saying: "But earnestly desire the higher gifts. And I will show you a still more excellent way." (1 Cor. 12:31, *Rev. Stan. Ver.*) We Christians today can follow the apostle's encouragement and aspire to gain it just as earnestly and confidently as our brethren did in his day. Though lacking the miraculous gifts, we today can walk just as fully and faithfully in that more excellent way as they did in apostolic times and can thus prove worthy of everlasting salvation. The way is God's way, that of love.

10. How does love's way compare with spiritual gifts, and why?

NO SELF-GAIN WITHOUT IT

[11] To show how superior this way is, the apostle illustrates how essential it is. Suppose one had some or all the gifts miraculously given by God's spirit. Yet if one lacked the cultivation of this vital quality, love, one would come to nothing. Still talking of gifts of the spirit, the apostle opens up the thirteenth chapter of his epistle and says: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing." (1 Cor. 13:1, 2, *Rev. Stan. Ver.*) If anyone was qualified to write thus, it was the apostle Paul, for he had all the gifts he here names, and in more abundant measure. By the expression "tongues of men" he was not refering to oratory or eloquence, by which to hold audiences spell-bound or to sway them to any opinion or action, for such the apostle did not claim to have. Some of the Corinthians to whom he was writing said of Paul: "His letters are weighty and strong, but his bodily presence is weak, and his speech of no account." Paul even admitted this, saying: "Even if I am unskilled in speaking, I am not in knowledge." (2 Cor. 10:10 and 11:6, *Rev. Stan. Ver.*) By "tongues of men" the apostle meant miraculously imparted gifts of speaking in foreign languages of men, and in such "tongues of men" he could speak by the power of God's spirit or invisible energy. In the next chapter he exclaims: "I thank my God, I speak with tongues more than ye all."—1 Cor. 14:18.

[12] What if Paul spoke by the spirit in all these various tongues and did not interpret also or had no one in his audience to interpret for him? It would do them no more good than if they were listening to a pagan barbarian. "He who speaks in a 'tongue' addresses God, not men; no one understands him; he is talking of divine secrets in the spirit. He who speaks in a 'tongue' edifies himself, . . . Thus a man who speaks in a 'tongue' must pray for the gift of interpreting it. For if I pray with a 'tongue', my spirit prays, no doubt, but my mind is no use to anyone." Now if Paul persisted in talking in tongues without having an interpretation to accompany, it would certainly be unloving on his part. His hearers would get no benefit except a sign of the spirit's operation upon the apostle, and Paul would just be trying to show off his gift. This course would not build him up in love and so would not permanently benefit him. It was because he had love for those seeking spiritual edification and salvation that Paul added this resolve: "Thank God, I speak in 'tongues' more than any of you; but in church I would rather say five words with my own mind for the instruction of other

11, 12. How could one speak in tongues and yet be nothing? Why?

people than ten thousand words in a 'tongue'." —1 Cor. 14:2, 4, 13, 14, 18, 19, *Moffatt.*

[13] For the same wise, loving reason a preacher of God's kingdom should try to talk in the common speech that the people use and understand, instead of using the language of higher education, which would, indeed, show off his higher learning but would be like a foreign tongue to them. With this in mind the Watchtower Bible School of Gilead endeavors to give the missionaries it graduates the basic knowledge of the language of the countries to which they are to be sent. Angels have a language of their own, but if Paul or someone else talked in that heavenly tongue, it might display a superior gift, but what creatures on earth would benefit by what he was saying? He might as well be a noisy gong or a clanging cymbal to others. He would be no more than that in God's sight. When angels from God appeared to men and women, they spoke in languages these humans understood, that they might get God's message and benefit by it.

[14] The gift of prophecy was superior to that of foreign tongues. "He who prophesies addresses men in words that edify, encourage, and console them. He who speaks in a 'tongue' edifies himself, whereas he who prophesies edifies the church. Now I would like you all to speak with 'tongues,' but I would prefer you to prophesy. The man who prophesies is higher than the man who speaks with 'tongues'—unless indeed the latter interprets, so that the church may get edification. . . . Set your heart on the prophetic gift, and do not put any check upon speaking in 'tongues'." (1 Cor. 14:3-5, 39, *Moffatt*) Because of its power to edify a person's brethren in the language which they understood, the gift of prophecy was one to be desired above various other gifts. In fact, Paul lists those with the prophetic gift next to the apostles, saying: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." He lists tongues of various kinds eighth and last. The gift of prophecy was imparted to both men and women. The prophecy of Joel 2:28, 29 predicted that the spirit would be outpoured upon both sexes and that the sons and daughters and the menservants and maidservants would prophesy. Just so the record shows that women as well as men participated in this gift. The four virgin daughters of Philip the evangelist prophesied. And Paul wrote to regulate the prophesying by women among the Corinthian congregation, saying they should be veiled when doing so, out of respect for the consecrated men who represent the church's Head, Jesus Christ. He says: "The head of the woman is the man; . . . every woman that prayeth or prophesieth with her head uncovered dishonoureth her head."—1 Cor. 11:3-5; Acts 21:8, 9.

13, 14. Which ranks ahead, prophecy or tongues? Why so?

[15] Paul was foremost among those who prophesied by gift of the spirit. He realized, though, that he must have the right motive when he thus prophesied, if he himself were to benefit. Those who heard his inspired preaching might be built up in faith and knowledge, but if Paul did not have love as the reason for wanting to be and yielding himself to be a prophet of this kind, then his doing inspired preaching would have no good effect upon his own self. He might be like the ancient prophet Balaam in the days when Moses was leading the Israelites away from Egypt to the Promised Land. Balaam desired selfish material gain and hired himself out to Balak king of Moab to curse the Israelites. But, contrary to Balaam's evil motives, God's overpowering spirit caused him to prophesy a blessing upon the Israelites. Balaam's heart was not in that prophecy of blessing. Shortly afterward he was killed as a prophet that loved the wages of unrighteousness and that tried to counteract the blessing by ensnaring the blessed Israelites into immoral idolatry. (Num. 22:1 to 25:3; 31:8; Rev. 2:14; 2 Pet. 2:15, 16) So the apostle told the Corinthians that in order not to let his selfish flesh control his motives, he mauled and mastered his body, lest, "after preaching to other people, I am disqualified myself."—1 Cor. 9:15-18, 26, 27, *Moffatt.*

[16] The gift of prophesying or of inspired preaching passed away after the apostles of the Lamb Jesus Christ died; but today, by the power of God's spirit, the preaching of the Kingdom gospel for the salvation of humankind is being carried on as never before. Preaching from public stands and from house to house for the edification of others continues, but the question with each man and woman doing Kingdom preaching is, With what motive do I do it?

[17] We may have developed the power to give an excellent speech or testimony to the truth. We may have the finest argument to convince that we are Scripturally right. We may be able to explain Bible truths and make them clear and understandable to others. We may thus even help to bring others into the truth, helping them to see their privilege of dedicating themselves fully to God and serving him. We may do all this for someone else. Still, if we do not have abiding love, what good does it do us? It does someone else good, but it should also do us the most good. We are interested not only in others' salvation but also in our own. We love life, and want it eternally. But our life has to be one of love. It has to be expressive of friendship to others who seek life. And so our preaching has to be warm with love, with a feeling of real interest in the lasting welfare of those who hear us. It is not a matter of just placing cold facts before our hearers and, in effect, saying:

15. How could the gift of prophecy be used without user's benefit?
16, 17. With what motive and how must we preach the Kingdom? Why?

"There it is! Take it or leave it!" We have to give something more. In preaching we have to pour out our heart to our hearers, letting them know we are truly interested in their living forever through knowing and serving God and Christ. So doing, we shall have love behind the way we prophesy today, and it will not only help others but also benefit us most for eternal life.

MYSTERIES

[18] Everyone should use a gift from God in the right way, that is, in love first of all to God and in love to his neighbor. Otherwise, the use of the gift will not profit the user, not even the gift of knowing all the sacred mysteries. When Paul warns us about it, he ought to know what he is talking about. He could have become exalted through the abundance of revelations made to him by God's spirit. He did not want his brothers to overestimate him personally because he knew so many mysteries or secret truths with such clearness. So he said: "The right way for a man to think of us is as Christ's servants, and managers authorized to distribute the secret truths of God. Now further, what is always demanded of managers is that they can be depended on."—1 Cor. 4:1, 2, *An Amer. Trans.*

[19] By so instructing his brethren, Paul acted in a loving way toward them and toward God in his use of knowledge of the secret truths. He could have used this knowledge to cause the brethren to follow him and form a sect, thinking him to be wondrous wise, having a special standing with God which put him especially in the know, in the inner secret circle of the experts. But that course would have been selfish, self-exalting. It would have led to his final ruin under God's displeasure. To prevent his Christian brothers from having a wrong, worshipful attitude toward him, the gifted apostle reminded them that the mysteries were not of his own wisdom and insight, but that he was merely entrusted with them by Christ. Thus he was simply a plain servant of Christ and was under obligation to distribute the knowledge of these mysteries to truth-seekers. So the credit for getting this knowledge was due, not to Paul the mere servant, but to Christ the Revealer of the sacred secrets. Paul was obliged to be faithful to his Master Christ Jesus in distributing the knowledge of these mysteries to Christ's followers. For his faithfulness and dependability in doing this Paul was not to be idolized, worshiped and followed as a sectarian leader. He was merely doing his duty to Christ, and Christ was to be thanked, praised, honored and followed. If Paul loved God and Christ and his brethren, he would use these mysteries unselfishly, for no self-aggrandizement among men, but to magnify God who reveals the sacred secrets through Christ. This would profit Paul.

[20] Christ Jesus told his faithful followers: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." (Luke 8:10) Jesus knew these Kingdom mysteries. Yet his knowledge of them he did not use in a selfish way. No; but he displayed his knowledge in a loving way. He could have selfishly used the mysteries to build up for himself a large body of nominal followers. Far from this course, he told the mysteries to the vast multitude in parables and dark sayings and privately he explained the mysteries to only the chosen few to whom God meant the knowledge of them to be granted. Today Christ's followers are helped to understand the sacred secrets of God's Word and purpose, not by inspired gifts of knowledge, but by the illuminating power of His spirit. So it still remains true: "It is written, *what no eye has ever seen, what no ear has ever heard,* what never entered the mind of man, *God has prepared all that for those who love him.* And God has revealed it to us by the spirit, for the spirit fathoms everything, even the depths of God."—1 Cor. 2:9, 10, *Moffatt.*

[21] Once gained, the knowledge of such marvelous mysteries that provide the key to understanding the Bible could be used selfishly. With especial ability to explain them to others we could make a grand display of ourselves for praise and admiration. Or we might yield to likes and dislikes and not share them equally with any and all who inquire and want to know. Or, in fear of men, we might hold back from declaring those mysteries that lay bare the organization and activities of God's enemies. Thus we would show we do not love God. For "there is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. Herein is our love made perfect, that we may have boldness in the day of judgment." —1 John 4:18, 17.

[22] On this account Paul asked his Christian brethren to supplicate God for him, saying: "for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." He asked their prayers, "that God would open unto us a door of utterance, to speak the mystery of Christ." (Eph. 6:19; Col. 4:3) Unquestionably, along with vast knowledge of the mysteries, Paul had a self-sacrificing love; and certainly Christian husbands and wives today who know the mystery of Christ and his church must show love by seeking to apply that knowledge in their relations with each other. When explaining it, Paul said: "This is a great

18. 19. How did Paul not use knowledge of mysteries wrongly?

20. How did Jesus use such knowledge, and how do we get it now?
21. 22. How must we use such knowledge of mysteries today, and why?

mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Eph. 5:32, 33) To profit ourselves as well as others we must use our knowledge of these profound secrets of God in a loving way.

KNOWLEDGE

[23] There is other knowledge besides that of sacred mysteries, and here the pertinent question arises, How are we to apply and to impart that knowledge? Paul said that if he possessed all knowledge and along with it did not have love, he would prove to be nothing in God's sight, no matter how brainy the Christian brethren might think he was. Here he was particularly referring to occasional gifts of knowledge miraculously imparted by the spirit, and which gifts would pass away in progress of time.

[24] For instance, Jesus had such a momentary, special gift of knowledge when he exclaimed regarding the approaching Nathanael: "Here is a genuine Israelite! There is no guile in him." "Nathanael said to him, 'How do you know me?'" Yes, how did Jesus know him except by the spirit of God? Hence Jesus was able to show how fully he knew Nathanael by answering his question: "When you were under that fig tree, before ever Philip called you, I saw you." (John 1:47, 48, *Moffatt*) Again, after the holy spirit was poured out on the day of Pentecost, when the two disciples Ananias and Sapphira conspired to put on a show of being full contributors to God's service, the apostle Peter had a timely gift of knowledge. It enabled him to expose the false play. When the man laid down only a partial contribution to create a false impression, Peter knew what was going on. He said: "Ananias, why has Satan tempted thy heart to lie to the Holy Ghost, and to deduct some of the proceeds of the land? While it remained unsold did it not remain thine own? and even when sold, was it not under thine own control? Why hast thou conceived this transaction in thy heart? Thou hast not lied to men, but to God." Ananias fell down dead; and later when his wife Sapphira showed herself a party to the conspiracy Peter said to her: "How is it that you have conspired together to tempt the spirit of the Lord?" She, too, fell dead, but not because of any unloving use of knowledge on Peter's part.—Acts 5:1-10, *Spencer*.

[25] One instance of where the apostle Paul had a timely gift of knowledge was when aboard the ship bound for Rome. When shipwreck seemed certain and the military officer and his men were about to desert the ship, Paul said to them: "You cannot be saved unless these men stay on board." And on the morning of the day of shipwreck Paul said to all on board: "For fourteen days you have been constantly on the watch, without taking anything to eat. I beg you to eat something; it is necessary for your safety. For not one of you will lose even a hair of his head." "We are to be stranded on some island." (Acts 27:31, 33, 34, 26, *An Amer. Trans.*) How providential the gifts of knowledge could be, and how wonderful it would be to possess all the necessary knowledge!

[26] Paul well knew the dangers of knowledge, for he could say of himself: "I am no speaker, perhaps, but knowledge I do possess; I never failed to make myself intelligible to you." (2 Cor. 11:6, *Moffatt*) But if we know more than others it is liable to puff us up and so hurt us. And with superior knowledge and the enlightened conscience that it gives, a person could act selfishly. He could exercise his conscientious liberties without caring whether his free actions stumbled others who do not know so much and hence have conscientious fears. So knowledge should be balanced and governed by love. On this the apostle says, when discussing the food problem: "With regard to food that has been offered to idols. Here, of course, 'we all possess knowledge'! Knowledge puffs up, love builds up. Whoever imagines he has attained to some degree of knowledge, does not possess the true knowledge yet; but if anyone loves God, he is known by Him. . . . But remember, it is not everyone who has this 'knowledge.'" (1 Cor. 8:1-7, *Moffatt*) The knowing ones should lovingly consider the ignorance of others.

[27] Puffed up with what he correctly knows, a selfish person may say: "I'm going to enjoy myself. Why should I care what others think of me? I know I'm right in what I am doing. If others are ignorant, I'm not responsible for it. Why should I let their ignorance and unenlightened conscience restrict my liberty and keep me from enjoying what I have a right to?" Since this course would not be for the upbuilding of others but might injure those who are even Christians, it would not be a loving course. Because his own conscience might not prick him, due to his knowledge, he might think he is not hurting himself. But he is doing so, for he is hindering his growth in love and God could hold him responsible for bringing about another's spiritual destruction for the sake of selfishly acting upon what he knows to be lawful.

[28] Knowledge should help us to express our love in a more helpful way. If a husband knows and understands the case with a woman, he can display his affection for her in a more enlightened way. Peter advises husbands to do that very thing. He

23. 24. What other knowledge could we have, as Jesus and Peter showed?
25. 26. How did Paul use such knowledge and also comment on knowledge?

27, 28. How can knowledge hurt its owner? How be made helpful?

says: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered. Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded." (1 Pet. 3:7, 8, *Am. Stan. Ver.*) In harmony with the superiority of love over knowledge, Peter shows how Christians must grow and act in order never to fail of the heavenly prize, and then mentions love as the climax. He says they must diligently add to their faith virtue, and to virtue knowledge, and then to knowledge not only self-control, patience, and godliness, but also brotherly affection, and to brotherly affection the crowning quality of love.—2 Pet. 1:5-7.

FAITH WITH LOVE

KNOWLEDGE is the ground for faith. Romans 10:14-17 illustrates this nicely when it says: "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? . . . So faith comes from what is heard, and what is heard comes by the preaching of Christ." (*Rev. Stan. Ver.*) But back in the apostles' days there could be gifts of faith by the power of God's spirit, a certain conviction that would be implanted in a Christian by inspiration. Paul says: "For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit." (1 Cor. 12:8, 9) Such faith or conviction miraculously bestowed upon certain ones would be needed at the time and would lead to deeds. For their exercise of faith ancient men and women were well reported on in the Bible record. Faith is a very necessary thing to have, for the victory over this world can be gained by a Christian only if he has faith in Almighty God. But in this case, too, love must be coupled with the gift of faith in order for this to work to one's own eternal good. Why, says the apostle, "if I have all faith, so as to remove mountains, but have not love, I am nothing."—1 Cor. 13:2, *Rev. Stan. Ver.*

[2] True, Jesus did say to his disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20) But there is no record that either he or any of his disciples ever needed a literal mountain to be taken away. There is no record that, without dynamite or a steam shovel, they put forth faith and prayed Almighty God to remove the mountain, and, presto! it was uprooted and dumped out of sight into the sea. So none of us today should think we shall ever have to pray with unusual faith in order to have a literal mountain taken out of our way. Doubtless the term *mountains* refers to vast, imposing obstacles and difficulties in the way of our progress which seem almost as unsurmountable and irremovable as literal mountains. As, for instance, when the prophet Isaiah describes the preparing of Jehovah's way for his displaced people he says that "every mountain and hill shall be made low". Or as when the prophet Zechariah tells the Jewish governor Zerubbabel of the organized opposition facing his reconstruction work he then says to the organization of opposers: "What are you, O great mountain? before Zerubbabel, become a plain! And he shall bring forth the top-stone with shouts of 'Grace, grace, to it.'" (Isa. 40:4; Zech. 4:7, *An Amer. Trans.*) But to pray for the removal of such mountain-like hindrances would call for an extraordinary amount of faith, "ALL faith."

[3] What then? Would that not insure that the possessor of such unusual faith would conquer all things in his way, even the world, and eventually gain the prize of everlasting life in the righteous new world? No, says Paul, not unless he has love with faith. Peter said brotherly affection and love must be added to faith. Because of knowledge that Columbus had by certain information and observations, he had faith that our earth was round and he acted on that faith and discovered America; but he did not have love. With his faith he served this world and its national and commercial interests. Because of not seeing Jehovah God, their Creator, Adam and Eve while in Eden were obliged to have faith that he existed, but they failed to meet the test of love for him. Says James: "You believe that God is one; you do well. Even the demons believe—and shudder." (Jas. 2:19, *Rev. Stan. Ver.*) Then there was Judas Iscariot. He must have had faith when he joined Jesus' company and was selected as one of his twelve apostles. He must have had faith when Jesus sent him and his fellow apostles forth as evangelists and instructed them to preach and to perform miracles; and to do this while taking along no extra provisions for their journey. In that connection Jesus told Judas and the rest: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10:1-22) Judas did not endure in Christ's footsteps to the end. While he had faith at one time, he lost out on love, and turned traitor to his best friend under God.

1. How could one acquire faith, but only have it with profit?
2. What mountains should we pray to be removed? With what quality?
3. How did Adam and Eve and Judas have faith, and yet why lose out?

4 It takes love to stick, because through selfishness we can get offended at the person in whom we have been exercising faith. We may be giants of faith, letting no mountainlike difficulties block our path, but courageously surmounting them. But the faith which causes us to produce such works and feats of faith must be joined with love. It is well said, therefore: "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." (Gal. 5:6) We may have faith in God that he will provide food and clothing for the brethren whom we see to be in need. But correct as our faith may be, we show a lack of love if we do not do what we can to relieve their need. This failure leads James to say: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." (Jas. 2:14-17) Now if this man professing faith had had love, then he would have tendered his needy brethren some works of relief. Actually, because he did not have true love, his faith did him no good. He failed to be godlike toward his needy neighbors. He came short of the second of the great commandments and so proved to be nothing.

NOTHING WITHOUT IT

5 We must not, in every case, mistake charitable works for love, however. No, for the apostle Paul goes on to say: "Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good." (1 Cor. 13:3, *An Amer. Trans.*) In this respect we need only remember Ananias and Sapphira. In them we see how persons might make a contribution in pride for the sake of show and to appear like others who were donating all they had, only Ananias and Sapphira did not give away all they owned to the Christian community. There are many selfish reasons for which a man might part with all he possessed in the interest of charity.

6 The Levite Barnabas, after becoming a Christian, sold his farm and laid the money as a contribution at the apostles' feet, and he got his name recorded in the Bible for doing so. Not that he did so for this reason, but that another man could donate all he owned and yet have in mind to make a name for himself. So he advertises the donation he is making and he has his name recorded on the historic rolls of the charitable organization as an exemplary contributor, as a self-sacrificing promoter of charity. No matter how generous the contribution might appear, the motive for making it was not pure, was not real love. In Jesus' sermon on the mount it was well for Jesus to warn against advertising one's almsgiving and doing one's charities for the express purpose of being seen and admired by people. True love on the part of the charitable giver will follow Jesus' instruction: "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." (Matt. 6:1-4) It is not the material or financial gift for which the heavenly Father rewards the giver, but it is the love behind the gift that He rewards. So it is love that profits the giver.

7 We should never yield to some selfish pressure in making a gift. A campaign of relief may be under way. Everybody about us may be contributing. So as not to be thought stingy and to seem to be just as generous as others or to gain business advantage, we may feel constrained to give at least something. That would be a gift of personal interest and concern, and not a willing one by a cheerful giver. A really loving giver will not give a bare minimum, but give as much as he is able, even denying himself, because he wants to do so out of love for God and his creatures. That is the kind of person God appreciates, and the apostle Paul says regarding relief work in his day: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9:7.

8 Whether the apostle gave of his own means he, of course, does not tell us, but he did give his own personal services free, and thus there was love behind what he may have given materially. He did not do like many today, who respond to a public charity drive and contribute, say, a thousand dollars to a charity organization and say: "Here, YOU go and feed and relieve those people in distress." No, but Paul spent HIMSELF in the relief work. In order that his Christian brethren in Greece might render relief in an organized way to their needy fellow Christians in Palestine, he gave instructions on how to get the relief supplies ready. This way it could be handled without loss of time and effort and could be applied in the most effective way in helping their needy brethren. No list of contributors was kept and published, for that would have worked up selfish motives. Everything was done to appeal to their Christian love, and not to selfishness of any kind. Otherwise, the charity demonstrated would have done the contributors no good, developing no love in them. —1 Cor. 16:1-4; 2 Cor. 8:1-24.

9 A man could part with all his goods to feed it out to the poor, and yet be unwilling to give up

4. How can one with faith fall of the two great commandments?
5, 6. How could one give up everything he had and yet not profit?
7, 8. How should giving be done, and relief giving be promoted?
9, 10. How is self-sacrifice to be done to really profit one?

himself in behalf of God's service and the salvation of His creatures. Hence self-surrender could represent a greater self-sacrifice than mere parting with all one's possessions for charity. But even here the absence of love might make the self-surrender of no value in God's sight. Let us not deceive ourselves on this point, for Paul says: "If I give all I possess to feed the hungry, and even if (to say what is boastful) I sacrifice my body, but am without Love, I am none the better!" (1 Cor. 13:3, *Twentieth Century N.T.*) A self-centered person might court martyrdom. He might look ahead and say: "If I risk my life this way or if I expose myself and die this way, people will admire me and glorify me and long talk about me. I may go down in history as a martyr and have a plaque or monument set up to memorialize me." That course would be neither loving nor Christlike.

[10] Jesus Christ gave himself up willingly, unmurmuring, like a sheep in the hands of slaughterers, but we do not find him boasting over it. He did repeatedly call attention to his sacrifice. Yet this was never in a boast. It was to show the people the only way by which to gain salvation. He delivered up his body to death because he loved Jehovah God and delighted to do His will. When he came upon the world stage and entered upon his work as God's High Priest in offering up himself he said: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:7, 8; Heb. 10:5-10.

[11] Christ's spiritual brethren who are called to inherit the heavenly throne with him at God's right hand are exhorted to render up their human lives in His service. Paul writes them to say: "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." In doing this we do not need to do something spectacular so as to gain fame as a great martyr. To be faithful we need simply to learn what the good, acceptable and perfect will of God is and then quietly, regularly and steadfastly do that to please and glorify him. Learning this will of His will transform our mind, and we will not try to conform ourselves to this world's selfish way by seeking to pose as a martyr for self-glory. Our faithful obedience to God's will and commandments is what will prove our full perfection in love to God, and for this He will count us worthy of preservation forever in the new world. (Rom. 12:1, 2) So it is not the grandiose or martyr-like manner of one's death that makes an impression with God. The unaffected, loyal obedience to him is what counts. This is what proves our love to him and strengthens and perfects it within us. So we repeat the apostle's warning counsel: "And though I morsel out all my goods, and though I deliver up my body that I may boast, and have not love, I am profited nothing."—1 Cor. 13:3, *Rotherham*.

[12] Assuredly, then, the way of love is the only profitable way with God. Love's way is more excellent than that of merely carrying on by receiving and using gifts and talents miraculously bestowed upon us by the spirit or active force of God. Now that these miraculous gifts are no longer bestowed today, it is more necessary than ever for us to cultivate love. God's spirit can help us to do this to perfection.

11. In place of self-display in sacrifice, what counts with God?

12. Love's way is more excellent than what? What helps us in it?

PROPER RELATIONSHIP BETWEEN MEN AND BEASTS

JEHOVAH God created the beast of the field and the fowl of the air and the fish of the sea and gave them life. (Gen. 1:25) The life of such can properly be taken only as provided by God's law. The animals and fowls are included in the everlasting covenant. 'I establish my covenant with you, and with every living creature that is with you, the fowl, the cattle, and the beast.' (Gen. 9:9, 10) Noah took many animals into the ark with him that they might be preserved to produce their species later. When Noah brought these animals out of the ark and set them at liberty they would quickly scatter through the earth and increase rapidly and thus endanger the life of Noah and his family. For the protection of man and to safeguard the animals also, God said to Noah: "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."—Gen. 9:2.

The fear and dread which the beasts had for man caused them to keep out of man's way and not to molest him. In his law God provided that man could have the animals for food as he might require, and could kill them for that purpose. (Gen. 9:3-5) If a man required a beast for food he was permitted to kill it, but the blood of that beast he must pour out on the earth, and not eat it, because the life is in the blood and eating the blood is a violation of the everlasting covenant. The law which God gave to the people through Moses fully supports this conclusion. God specified in that law what hunters must do, and such law shows that no one is justified to hunt animals or fowls for sport, thrills or adventure.—Lev. 17:13, 14.

It follows to a certainty that the Devil induces men to violate the everlasting covenant in order to turn them from God. As Satan is a rebel, so he attempts to make rebels of men. Noah's son Ham begot a son and called his name Cush. Nimrod was a son of Cush. Nimrod became a rebel and a violator of the everlasting covenant. Because he is the outstanding one of early times who violated that covenant

mention is made of him in the Scriptures. (Gen. 10: 6, 8-10) He was a wanton slayer of beast and fowl. He is the first huntsman mentioned in the Bible.

The slaying of animals by Nimrod was done in defiance of God's law and was done at the instance of Satan for the purpose of defying and reproaching Jehovah's name. It is not Scripturally correct to say, as some critics have said: "The sin of Nimrod and of the people that followed him did not include the wanton slaying of animals, and the Scriptures are silent in the matter; and Nimrod's sin was solely worshiping the creature instead of the Creator." Of him the Scriptures state: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD." (Gen. 10: 8, 9) If Nimrod was a mere hunter to obtain necessary food, that certainly would not have caused the people to hail him as a mighty hunter "before the LORD".

The word "before" does not convey the proper thought. The correct meaning of that word, however, furnishes a key which discloses the kind of man Nimrod was, and shows that he was a willful and deliberate sinner and that one of his great sins was slaying of animals in violation of the everlasting covenant. Other translations of this scripture and the definition of the word "before", will clarify this matter. According to some authorities "before" means "against", "in defiance of," "in opposition to, in defiance of." (*Septuagint;* Fausset's *Encycl.*) In *Antiquities of the Jews*, Book I, chapter 4, ¶ 2, Josephus says:

"Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power." The Commentary, the Targum of Jonathan, says: "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." The Jerusalem Targum says: "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, 'Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!' Therefore is it said: 'As Nimrod (is) the strong, strong in hunting, and in wickedness before the Lord.'" The Chaldee paraphrase of 1 Chronicles 1: 10 says: "Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah." Nimrod was the founder of Babylon, which partook of his disposition as being the great antagonist of God's truth and God's people. We cannot fail to see, in Nimrod, Satan's first attempt after the Flood to raise up a human universal ruler of men.

Nimrod was a pagan religionist. He made himself a great name among the people by his wanton slaying of wild beasts, and thus he induced the credulous ones to look upon him as a god. He organized false religion, practiced it, and caused the people to practice its formalisms. He did it to turn the people away from Jehovah, and in this he was a tool of the Devil. His slaughter of beasts was to impress men with his prowess in order to gain their applause, that he might gain control over the people and use them for his selfish purposes of carrying on wars of conquest. No, his wanton slaying of beasts was not merely for food and in harmony with God's law and the terms of the everlasting covenant; it was in open defiance of Jehovah God.

The example set by Nimrod has influenced the men of every nation since that time. The indisputable facts show that a class of men who indulge in hunting wild beasts and fowls merely for the thrill and selfish pleasure derived therefrom are also the men who indulge and delight in military training and the prosecution of wars and who advocate wars, and also that they are to a large degree religionists given over to formalism and to the praise and adulation of men, all of which is done in direct opposition to and in defiance of God's law, and which is therefore sin.

Thus it clearly appears that the sin of Nimrod and his supporters included the wanton slaying of beasts, together with his prosecution of wars of conquest and the killing of men; also the exaltation of men and causing the people to worship men; also his organizing political bodies to rule and to carry on commerce to unjustly reap personal gain. The purpose of all such was and still is to hold the attention of men upon human creatures of a supposed higher class and to turn the masses away from their service and devotion to Almighty God. The entire scheme is that of the Devil.

God provided the necessary protection from wild beasts for those who love and serve him. Those who left the ark with Noah numbered in the aggregate only eight persons, and they were the only living human creatures. There were numerous animals that Noah brought out of the ark with him, and these animals would immediately roam about the earth and multiply. For the protection of man God put fear or dread in the minds of the animals that they might fear or dread man; as it is written: "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."—Gen. 9: 2.

That certainly means that when men would come near, the wild beasts, having fear or dread of man, would run away and escape from man, and this was done for the protection of the beasts, and particularly for the protection of the men. A few men could not protect themselves against a great number of wild beasts. Their dread of man was man's protection.

FOR FOOD, CLOTHING, NOT FOR SPORT

The Devil put it into the mind of his agent Nimrod to chase the beasts when they fled. Nimrod trained other men to do the same. In self-defense and for their own safety many of the animals of the forest became vicious and learned to attack man. Thus it was that the Devil acting through Nimrod and other wicked men caused many wild beasts to become vicious. Had God's commandment been obeyed by men, no doubt the lion, the bear, the tiger, and other like wild beasts would never have become vicious and dangerous to men.

But since the time of Nimrod men who call themselves "sportsmen" have hunted the wild beasts, have lain in wait for them, have chased them, and brutally slain them, and thus the beasts of the forests and the wild fowls of the air have become man's mortal enemies because the huntsmen

have become their mortal enemies. Men have wrongfully gone into the wilds and trapped the wild beasts and removed them from their natural homes, and placed them in prisons, such as zoos, and thus inflicted upon them cruel punishment. The excuse of men for doing this is that it satisfies the curiosity and fancy of men. God never imprisoned wild beasts in zoos, but mercifully protected them through the Flood, and after the Flood by including them in his everlasting covenant. He provided the forests as the home of the wild beasts, and men have no excuse or justification to remove the beasts from their homes or to invade their homes to wantonly slay them.

Nimrod's commercial example was also in violation of God's law. Following that example, men since have willfully slain animals that they might make commerce out of their skins or bones. The great herd of buffalo that once swarmed upon the wilds of America have been wantonly slain for commercial reasons. The elephant, which has inhabited the wilds of the forests of India and other places, has been wantonly slain in order that the ivory of its tusks might be used for commercial purposes. These things originated with the Devil.

For the purpose of providing clothing or raiment for Adam and Eve the Lord caused the skins of animals to be used. (Gen. 3:21) In the construction of the tabernacle "antelope skins" were used. (Ex. 26:14, *Strong's*) It appears also that certain skins were used for clothing and raiment among the Israelites. (Num. 31:20) Of course, it would be necessary to slay the animals in order to get their skins for a covering or raiment. These scriptures, therefore, would seem to fully justify one in slaying animals and taking their skins for the purpose of providing necessary clothing or raiment. Nor would the taking of life to provide raiment be limited to the person who used the furs or skins, but such could be properly furnished to another.

Man may lawfully kill and eat the flesh of beasts, fowls and fish, but the blood thereof he must not eat. As instructed at Genesis 9:3, 4: "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." During the time that the Mosaic law was in effect toward Israel, that nation was restricted to certain meats, but the instruction found at Genesis chapter 9 concerning the sanctity of blood was given earlier and for all mankind, and it continues in effect even today, long after the Mosaic law with Israel ceased to operate, nineteen centuries ago when it was fulfilled and nailed to the torture stake on which Jesus died.—Col. 2:14; Acts 15:24, 28, 29.

There are other circumstances under which beasts may be killed, however. Beasts that work injury to others or kill a human creature must be slain. (Ex. 21:28) If a beast is destroying one's property or ruining one's crops, it would be proper to slay that beast, and such would not constitute a breaking of the everlasting covenant. "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." (S. of S. 2:15) Modern translation makes it plainer: "Catch for us the foxes, the little foxes, that are despoiling the vineyards, since our vineyards are in bloom." (*An Amer. Trans.*) Thus the rule is fixed that animals that destroy man's food or property may be killed for man's protection.

Jehovah's people, both the anointed remnant and the "other sheep" class, should be concerned about these truths. They do not wish to follow in the footsteps of Nimrod or be ensnared by Satan into practices that violate God's laws. Those who have covenanted to do the will of God are now, because of increased light, exceedingly anxious to know how they can conform themselves to God's will, not only in one thing, but in all things. They have a keen desire to honor God's name and to show their love for him by diligently keeping his commandments. The "other sheep" especially, being commanded to seek meekness and righteousness, must now be diligent to learn what is right and conform thereto.

Seeing from the Scriptures that the chase or pursuit of and the killing of beasts and fowls merely for sport is wrong, because in violation of the everlasting covenant, they will avoid such and refuse to have anything to do with so-called "sport" of hunting merely for the thrill that men get by shooting birds and beasts. God will punish every nation that has violated his everlasting covenant, which means all the nations. Those who are consecrated to do God's will are exceedingly anxious to avoid doing anything that has even a tendency to violate God's expressed will. If the people need food and animals can be taken for that purpose, it is in harmony with God's will that they do so; but no one really consecrated to God will permit himself to indulge in the hunt merely for the so-called "sport". Nor will honest-hearted Christians be hypocritical by using food as an excuse to justify animal slaughter, when actually it is the thrill of the chase that motivates them, and the vain desire to gloat in their kill by stringing or propping up the carcass of their victim to be photographed with it. They do not pose with a beheaded barnyard fowl or stuck pig or clubbed steer. If food is their only motive they will not photograph their wild game, either. Let all realize that Jehovah God looks through pretexts and excuses to see what is in the motivating heart.

There will be no bloodthirsty "sportsmen" in Jehovah's new world. When man was created he was given "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. 1:26, 28) Not to slaughter the beasts, but to show justice and mercy toward them. Not to chase and terrify them, but to associate with them and delight in their presence. How man has abused his dominion over these dumb charges! But in Jehovah God's new world of righteousness men on earth will appreciate the animals and exercise a just dominion over them.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the gaining of it is better than the gaining of silver, and the profit thereof than fine gold. She is more precious than rubies: and none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace.—Proverbs 3:13-17, *A.S.V.*

CYRUS, LIBERATOR OF CAPTIVES

NOT all captives crouch behind prison bars. Not all prisoners huddle in dingy cells. Not all who walk in the open unfettered are free. Their bodies may be mere cogs in the machine of modern civilization, working parts of a factory assembly line, or bound by necessity to an office desk to perform mental drudgery, till shoulders stoop and eyes weaken. Not only are many prisoners to the established system of things in their routine work; they are enslaved by ignorance and prejudice till their minds are closed in by a dungeon darkness. They are prisoners of Satan the Devil and of his world-organization. They need a powerful friend on the outside to effect a successful prison-break for them. They have such a friend, and they should get to know him if they yearn for liberation.

Knowledge and understanding of the true state of affairs will be increased by viewing a typical instance of liberation centuries ago. It occurred in 537 B.C. But it was foreknown by men some two hundred years before that time. A prophet of Jehovah God warned the victim nation about a hundred and fifty years beforehand that she was going to fall into captivity to the world power, but he also foretold her liberation that was to come seventy years later, and even told the name of the one used as liberator. The prophet's name is Isaiah, the victim was Israel, the captor world power was Babylon, and the liberator was King Cyrus of Persia.

When Hezekiah was king of Judah the prophet Isaiah spoke of the captivity to Babylon, and said: "The days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." (Isa. 39:6, 7) He told of the fall of Babylon that was to come later, however, and named the liberator of the captive Jews in these words: "Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." —Isa. 45:1, 2; 44:28; 61:4, 5; 43:14-19; chaps. 13, 14.

In 607 B.C. Jerusalem and Judah did fall to Babylon and the inhabitants were carried away captive. The land lay desolate, in fulfillment of prophecy. How long? Jeremiah had foretold a seventy-year period of desolation, then restoration for the captives. (Jer. 25:11, 12) Did mighty Babylon fall? were the Jews restored to their land? on time? by King Cyrus? With only a few years of the seventy remaining, Babylon's fall did not seem probable, even possible. With her tremendous outer wall 86 feet wide and 344 feet high, with a moat as broad and deep as the wall was wide and high, with an inner wall 32 feet wide and 75 feet high, the city of Babylon squatted across the Euphrates river, impregnable apparently behind her towering walls and massive doors of bronze. It was far more powerful than when Isaiah had foretold its fall. Then it was just developing as a nation and working its way up; now it had reached the pinnacle of its power. Who would, who could topple it from its perch?

The very one that Isaiah had named some two hundred years earlier, Cyrus! ("Cyrus" means "sun, splendor, throne".) In 539 B.C. the armies of the Medes and Persians under Darius and Cyrus closed in on Babylon. Even then the proud and haughty city felt secure behind her bulwarks. King Belshazzar was sponsoring a wild party, but the drunken revelers were sobered by eerie fingers writing a message of doom on the palace wall. While they wrote, their message was even then being fulfilled. Kings Cyrus and Darius made the river bed of the Euphrates through the city dry up by shunting the waters from their course and into the artificial lake of Ardericca which King Nebuchadnezzar had dug. Then, while the city was feasting amid its imagined peace and safety, the Medes and Persians streamed down the emptied river bed, rushing under all barriers and then up and over the river quays and through the city gates that were left open by careless guards. Had not Jehovah God promised two centuries before, through Isaiah, that for Cyrus He would open the "two leaved gates; and the gates shall not be shut"?

But also it was foretold that King Cyrus would liberate the captive Jews and allow them to return to their homeland at the end of seventy years' desolation. Did Cyrus say "to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid"? Was he instrumental in restoring the true worship of Jehovah in Jerusalem and causing Judah to be inhabited once again by the Israelites? When Cyrus became sole ruler over Babylon, after a short reign by his uncle Darius, when the last few grains of the sands of time measuring down to the seventieth year trickled out, he issued the decree for the return of the Jews to Jerusalem to rebuild the temple and reconstruct Jehovah's true worship there!

"Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem."—Ezra 1:1-4, *Am. Stan. Ver.;* 2 Chron. 36:22, 23.

Cyrus also decreed that the temple vessels that Nebuchadnezzar had brought from Jerusalem and put in his religious temples in Babylon should be brought forth and returned with the Jews to Jerusalem, to be put to their proper use in the rebuilt temple. (Ezra 1:7-11) Moreover, in their rebuilding work the Jews had an expense account with the king's treasury, as disclosed when years later Cyrus' decree was looked up by a later king, Darius, to halt interference

of the building work. Note what King Darius found in the archives:

"In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the house of God at Jerusalem, let the house be builded, the place where they offer sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three courses of great stones, and a course of new timber: and let the expenses be given out of the king's house. And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to its place; and thou shalt put them in the house of God." (Ezra 6:1-5, *Am. Stan. Ver.;* 3:7; 4:1-5; 5:12-17) Eventually Cyrus' decree was carried out. —Ezra. 6:14.

And what has all that ancient history to do with this twentieth century? It is prophetic. Revelation chapter 18 speaks of a greater Babylon doomed to fall in these "last days", and over which Satan the Devil now rules. This present wicked world-organization imprisons many, and to the fleshly eye of man its fall within this generation seems very unlikely. But just as ancient Babylon fell before Darius and Cyrus, so will the modern Babylonish organization of Satan come crashing down in ruin before the antitypical "kings of the east", Jehovah God and Christ Jesus, the Greater Darius and Greater Cyrus. Then the persons of good-will held captive to devilish systems will experience complete liberation.

Even now, many thousands of former prisoners have experienced deliverance from mental darkness and bondage. The Greater Cyrus Christ Jesus applied to himself the words of Isaiah recorded at chapter 61, verse 1: "He [Jehovah God] 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." (Luke 4:17-21) Jesus said, "The truth shall make you free." (John 8:32) Thousands have heard the truths of the Kingdom gospel, listened to the message of doom against modern Babylon and its visible and invisible rulers, given ear to the promised blessings of Christ's now-established kingdom of heaven, and they have fled from the controlling influence of this Babylonish world of Satan. Many more thousands will be freed by the Kingdom truth prior to Armageddon, and at that battle of God Almighty complete liberation will come to all captives who show good-will and obedience toward Jehovah and Christ. All such honest-hearted ones yet held prisoners in modern Babylon have friends on the outside that will help them make a prison-break. Jehovah's witnesses declare freedom-giving truths to them now, and the Greater Cyrus will smash the satanic prison-house in a complete liberation at Armageddon.

LETTERS

ON PROPER FORM OF ADDRESS IN PRAYER

September 16, 1949

Dear Brother Riemer:

Answering your inquiry of the 4th instant regarding the proper form of address in prayer to Jehovah God:

We are living in the twentieth century, and not in the seventeenth century when the King James Version of the Bible was published. Therefore we should use the form of address when praying to our heavenly Father that we use when addressing one another today. Even in addressing our most beloved or most intimate one on earth nowadays we do not use the archaic forms "thou, thy, thine, and thee", but we act sensibly and keep abreast with the progress of the English language and use "you, your, and yours". There is nothing sacred about the language that the *King James Version* or *Douay Version* uses, so that such language has to be retained and used today when speaking of sacred things or addressing Jehovah God and Christ Jesus. Even in the *King James* and *Douay Versions* the pronouns "thou, thy, thine, and thee" were not restricted to addressing only God and Jesus, but even Satan the Devil was addressed with these very same pronouns. (Genesis 3:15; Zechariah 3:2; Job 1:7-12; 2:2-6; Matthew 4:10; 16:23; Jude 9) The fact is that, in the sacred Scriptures, these very same pronouns were used in addressing any individual, friend or foe, good or wicked alike. And this conforms to the original Hebrew and Greek Scriptures, in which the speakers addressed one another in ordinary conversation with the same personal pronouns that they used when addressing God and his holy representatives. They had no particular holy set of pronouns which they employed exclusively when addressing or praying to God.

In its original languages, Hebrew, Aramaic, and *koiné* Greek, the Bible was written in the mode of speech that the common people understood and used in all the relations of daily life. It was not written in any so-called "Holy Ghost" language different from the speech of the ordinary people of the time. For that reason the modern versions of the Bible are to be preferred today and we should use modern speech and modern forms of address when praying to God, as *An American Translation* and the *Basic English New Testament* do when rendering the Lord's prayer and other addresses to God and Jesus. Personally I use modern speech in my private and public prayers to God, and so do the families at Brooklyn Bethel, WBBR, and Gilead, even when praying the Lord's prayer in unison.

Sincerely yours in His service,

N. H. KNORR

"WEDDINGS AND FUNERALS"

September 15, 1949

Dear Sister:

Answering yours of August 31:

Attending marriage ceremonies and funerals is an individual matter for each one concerned to determine for himself. When Jesus was invited with his mother and disciples to attend the marriage feast at Cana of Galilee, they all went and Jesus added to the occasion by turning water into wine. In his discourses he also made a number of references to marriage festivities to illustrate truths

concerning the Kingdom, and he certainly would not have done so if he disapproved of marriage festivities and accepting invitations to them. Revelation 19:7-9, for example, says: "Blessed are they which are called unto the marriage supper of the Lamb." The parable of the king's wedding supper, at Matthew 22:1-14, shows it is optional whether an individual wants to attend or not, due to having other interests which he must consider as of more importance or less.

The same is true with respect to funerals. Jesus went to the home of Jairus where funeral ceremonies were being conducted over his dead daughter. He also approached the funeral procession of the dead son of the widow of Nain and raised the boy from the dead. Peter went to the funeral of Dorcas of Lydda, where he raised her from the dead. These funeral occasions afforded great opportunities for a witness concerning the Kingdom and Messiah, and that is what funeral occasions are being used for by many of Jehovah's witnesses in these days, and extensive witnesses are being given both by the funeral discourser and other brethren in attendance at such funerals. This is why the Watch Tower Society responds to the requests from brethren and friendlily disposed people throughout the land to supply representatives of the Society to deliver the funeral discourse. Of course, whether a member of the local congregation cares to or has time to attend the funeral service or not is a point that such individual has to settle and he must act accordingly. But no one should be criticized by his brethren if he sees fit to attend either a funeral service or a wedding celebration, because the Scriptures themselves do not criticize such a person adversely.

Faithfully yours in Kingdom service,

WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCES

APPLYING CIRCUIT ASSEMBLY SUGGESTIONS

"While pioneering with my husband I often have the opportunity of taking care of a small baby so that persons of good-will may be able to attend the service talks or public meeting. But last night I had a truly rare and much appreciated privilege, that of staying with an invalid sister so that all of her family could attend the service discourse. Rare, because this sister, although totally paralyzed, bedfast for twenty-six long years, and blind, is a Kingdom publisher, an active witness for His name, one eager to improve her public ministry. At a recent circuit assembly the suggestion was made as to how invalid brethren might have a share in spreading this message of God's established kingdom. This suggestion was to have a 'phone territory, by dividing the 'phone book into territories, calling each person by 'phone, giving each a good witness and presenting the current offer. The company hurried home to tell this sister all about the assembly, including this suggestion. For several days this sister thought about how she was going to accomplish this new field of service. A little more than a week ago she started into the territory via telephone. She 'cast her bread upon the waters', and how Jehovah did bless her efforts to serve him! Thus far her field service report was six hours and eleven *Awake!* subscriptions! This sister's example of zeal and determination should help all of us 'to do with our might what our hands find to do'."

VISITING THE SICK IN GREECE

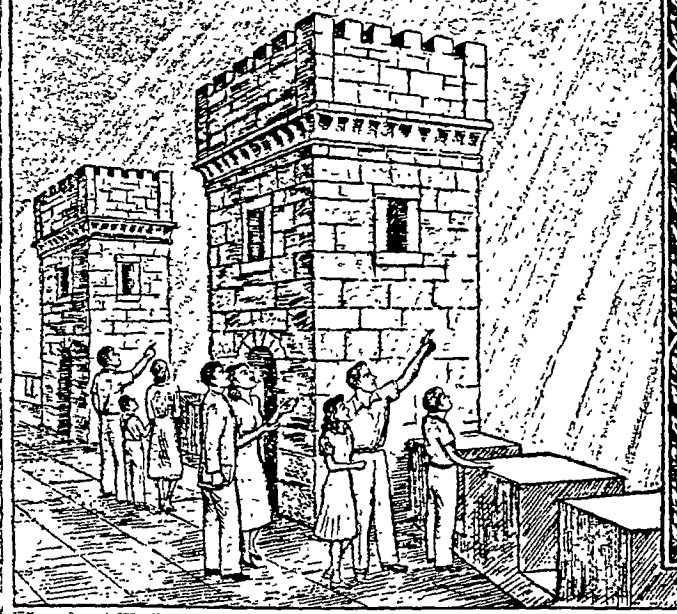
"I am working as a pioneer at Larissa. One afternoon I called at a hospital wherein a brother was under treatment. In the room where this witness was confined there were two other persons under treatment, one a young boy about 18. I talked for a few minutes with the youth, but circumstances at the moment were not favorable for a plain witness though I perceived that he should be told more, as he gave every evidence of being one of the Lord's 'sheep'. I went away but I could not get him out of my mind. The next day it seemed as though the Lord were telling me to go and meet him, that he was a 'sheep'. So I went back to the hospital in the afternoon expressly to see him again. This time circumstances were favorable for a witness and after talking to him at length and giving him a set of three booklets he said, 'God provided me with what I was yearning for, as I don't feel satisfied with the things I am used to seeing and reading.' He wanted to see me again, but since he was to leave the hospital the next day I asked for his home address. Next week I called at his home and started a study in the booklet *Permanent Governor of All Nations*. His joy was undescribable. We went on with our studies, and four weeks later I told him of the responsibility resting upon a Christian to preach God's kingdom to others. This young man is now a Kingdom publisher and recently he spent 20 hours in field service in one month. It is now two and a half months since this young man became acquainted with the truth and the Lord is now using him to praise His name to others. It all came about by obeying the Lord's command to visit the sick."

FREE RADIO PROGRAM IN HONDURAS

"We are enjoying many rich blessings from Jehovah here in Honduras. The work and workers are increasing as all over the globe. Some time ago I was invited to speak over the local radio station HRQ, also called 'The Voice of Suyapa'. 'Suyapa,' by the way, is the 'patroness saint' of this republic. A free program was offered and since January of this year I have been broadcasting every Saturday from 6:30 to 6:45 p.m. Our program is called 'Sea Dios Veraz' (Let God Be True). The books *'The Truth Shall Make You Free'* and *'Let God Be True'*, as well as other publications of the Society, have furnished an abundance of interesting material for the program. The brethren tell others of the broadcast and quite a bit of interest is manifested in this section. We have cause to believe that the program is doing some good. The announcer who introduces our broadcast is an intelligent young fellow that has a study with one of the witnesses. He seems to take special interest in presenting 'Los testigos de Jehova'. Jehovah again shows His supremacy over the 'gods' of this world, in this case even using 'The Voice of Suyapa' (the station was dedicated to this demon goddess) to cry forth His praises to the bedarkened people of Central America."

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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OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

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

ITS MISSION

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

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

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

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

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"YET MORE PRAISE" TESTIMONY PERIOD

One bound book and one booklet, published by the Watch Tower Bible and Tract Society, on a contribution of 35c! Can you offer that to another person in order to help him to understand the Bible better and thereby learn to praise the Most High God more than he has ever known before? If you can do so, then you should feel capable of joining in with Jehovah's witnesses in the final special Testimony Period of the calendar year of 1949. This is entitled "Yet More Praise" Testimony Period and occupies the entire month of December, and the special offer the praisers of Jehovah God will make to all seekers of truth and righteousness will be the above combination of book and booklet. We have the organization to help all our *Watchtower* readers to take part in this grand, spiritually uplifting Testimony Period. So write us, if you need to, and we shall gladly assist in every way toward your getting started in thus publicly praising the living and true God yet more and more. Your report of work is of interest, so be pleased to turn it in at the close of December on our report form.

"WATCHTOWER" STUDIES

Week of January 8: "Love's Expression,"
¶ 1-18 inclusive, *The Watchtower* December 1, 1949.

Week of January 15: "Love's Expression,"
¶ 19-32 inclusive, also "Our Greatest and Enduring Quality",
¶ 1-6 inclusive, *The Watchtower* December 1, 1949.

1950 YEARBOOK OF JEHOVAH'S WITNESSES

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LOVE'S EXPRESSION

"So faith, hope, love abide, these three; but the greatest of these is love."—1 Cor. 13: 13, Rev. Stan. Ver.

JEHOVAH God is the source of love. As the Creator, he implanted in his intelligent creatures that marvelous quality called "love". Without it perfect man would not have been created in God's image and likeness. Man's great invisible enemy, God's wicked opposer named Satan the Devil, has worked for thousands of years to try to pervert and blot out this godlike quality from the human heart. He has tried to turn all mankind to hate God or love him with a hypocritical love. Only God the Source is the One that can rekindle or cultivate pure love in the human bosom. By his own demonstration he shows us what it is, so that those now devoted to him rightly say: "We love him, because he first loved us." (1 John 4:19) He does not look for us to be wondrously wise; he does not look for us to be strong and powerful in a physical way; he does not expect of us in our imperfection to measure up exactly to the requirements of justice and never sin. But he does look for us to exercise love with a pure heart. This is of first importance, if we want to prove fit for everlasting life in his righteous new world.

[2] God's spirit is his invisible active force. It is his energy which he exerts to bring his will and purpose to pass. With it he does many things that are miraculous to man even in this twentieth century. In the first century, by means of his holy spirit, Jehovah God put his power upon those who became followers of his beloved Son Jesus Christ. By that spirit he conferred upon them various gifts instantaneously which this electronic age cannot duplicate. There were gifts of power to heal diseased and crippled persons, yes, to raise the dead to life; gifts of power to prophesy or give special information and knowledge; gifts of speaking with a foreign language and of translating languages. These were given to those who believed on Jehovah God and Jesus Christ. They dedicated their lives to God to serve him as his Son showed us how, and God accepted them through the sacrifice and righteousness of his Son. Miraculous gifts were imparted to them through the twelve apostles of his Son Jesus Christ. Such gifts were used in proving the fact that Christianity was from the living and true God and was the way to gain everlasting life. But a Christian back there could possess any or all these gifts of the spirit and still that would not in itself guarantee everlasting life to him. He must use those gifts in a proper way, that is, with a proper motive. While using the gifts he must exercise and cultivate the all-necessary quality of love. Otherwise the employment of his spiritual gifts and the performing of noteworthy deeds would not count for him with God. He would be nothing and would come to nothing. Only love would be the making of him. What, then, is love, not what worldly men call by that name, but what Jehovah God calls "love"?

[3] Apart from the dictionary, it has been defined as the "perfect expression of unselfishness". Necessarily it is unselfish, but it must be, not negative, but positive. It must express itself and not hold back where there is a good to be done. While unselfishly not seeking anything for itself, yet it must actively seek the glory of God the Creator and the lasting welfare of his other creatures. If not, then it comes short of *perfect* love. Hence love is that quality implanted in us which expresses itself in our unbreakable attachment to Jehovah God and his Theocratic organization and in our unselfish deeds to others and in our active interest in the eternal welfare of other creatures. It can best be defined by telling how it works; and by knowing this we can measure whether our words, acts and attitudes are loving. We must cultivate this daily, continually, if we care to prove worthy for God to bestow upon us the gift of everlasting life. Love is all-important to such life. Selfishness of any kind does not contribute to life. This is proved by the fact that it is selfishness that is at last wrecking the world and threatening to cause the death of all people. It was only bound to do this in the long run. God's love alone is what will save men of good-will.

[4] The thirteenth chapter of Paul's first letter to the Corinthians is famous for its description of how true love acts and does not act. In the opening verses of this celebrated chapter the apostle mentions a num-

1. What does God expect us to exercise and thus be fit for what?
2 How and to whom were gifts imparted? What, too, was needed?
3. How is love to be defined, and why is it important?
4. In this regard, how does true Christianity affect us?

ber of gifts of the spirit, namely, tongues, prophecy, understanding of all mysteries and of all knowledge, and faith. He is quick to assure us that possessing them does not do us lasting good if we have no love. Christianity is not just a heartless system of wonder-working that holds people in the organization by awe-inspiring miracles. It is life-changing, making us godlike in that quality which has most distinguished God in dealing with mankind. It does not love with mere lip-service. It does not merely say sweet-sounding nothings, like "I love you", and let it go at that. It is not just a cold word that we speak. No; if we really love someone, there will be an active expression of it. There is action to love, there is force, there is motion in it from the lover to the object loved. When we give in love there is unselfish feeling, there is friendliness, there is devotion, there is affectionate warmth. When we give of ourselves in love, there is more likelihood to be something given in response. This divine attribute is what makes living worth while. Developing it makes something of us in the eyes of God our Life-giver. Let us see, then, what He inspired the apostle to say about love.

5 As we examine what must be its conduct at all times, in the first century and in this twentieth century, we see that it produces in our lives what the apostle Paul elsewhere calls the fruitage of God's spirit. Note this fruitage as the apostle describes it, at Galatians 5:22,23, saying: "The fruit of the spirit is love, joy, peace, longsuffering, gentleness [kindness], goodness, faith, meekness, temperance [self-control]: against such there is no law." Since love's expressions correspond with the spirit's fruitage, it follows that to love we must have God's spirit. His invisible active force must operate upon us and work through us. There can be no question about this, for we are distinctly told: "God's love floods our hearts through the holy spirit which has been given to us." (Rom. 5:5, *Moffatt*) But let us remember that this quality is no miraculous gift of the spirit, such as tongues, prophecy, translations, healings, etc., are. We cannot therefore pray God to fill us suddenly with it and expect it to fill us in its full perfection in an instant. It is a "fruit" of the spirit, which means that if we have his spirit we shall have that godlike quality. But we can lose it if we do not guard against inborn selfishness which Satan would rekindle in us. Hence we must cultivate love so as to have it abide in us and grow to perfection. We can certainly expect, without disappointment, to have more of it if we pray to have more of God's spirit, desiring its fruitage in our lives.

PATIENT, GENTLE, GENEROUS

6 Now bearing in mind what the spirit's fruitage is, we see God's spirit manifesting itself in love, as the apostle says: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up." (1 Cor. 13:4, *Am. Stan. Ver.*) God's spirit can be expected to move us to conduct which is like his and which he commands. Ever since man's fall into sin and death God has been long-suffering to us, and the purpose of this has been the eternal salvation of all those with a right heart. Had he not been so long-suffering and willing to put up with us so patiently, none of us would today be in the way of salvation. We can look upon his long-suffering and patience as spelling not only salvation for us but also salvation for others who will yet hear before his time for long-suffering ends. (2 Pet. 3:15) He looks for others to improve upon the opportunity for salvation that his patience affords.

7 God is our example in this, and therefore if we have love we, too, will be long-suffering, patient. We will be so, looking for improvement in the conduct of others as they learn and observe more. We are willing to put up with a lot from them, because we look for their final salvation and we want to help them in that direction. We do not forget how long-suffering and patient God has been with us and we want to be like him to others. So we hold ourselves in restraint in order to wait on someone else. If he does not move along as rapidly in the right way as we think he ought to, well, love helps us to be patient. If he does not do things in the home where we live just the way we want them done, we put up with it, biding the time when there will be a change for the better. We are not demanding; we are not forcing our will on him. And if people do not grab hold of the truth as quickly as we urge them to; if they do not make progress as rapidly in learning it as we would like, we still keep serving them the truth as we can. Love makes us long-suffering, patient with them. It keeps us right in conduct.

8 Love is kind, and kindness or gentleness is part of the fruitage of God's spirit. There is plenty of room for exercising this, for at times it must be shown to our Christian brethren as well as to outsiders. Else, why would the apostle write his brethren and say: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"? (Eph. 4:32) In such a heart condition we take a kindly view of our brethren. We remember they are still in imperfect, sin-inclined flesh the same as we and we cannot be more exacting of them than God is of us. Never mind if they may not appreciate our kindness to them at the time. God, too, is kind to the unthankful and even to the evil. If we are his children, we shall show this trait like him. (Luke 6:35) Yes, we are showing our thankful-

5 Love is a fruit of what, and obtained and perfected how?
6, 7 How is love long-suffering, as shown by God and required of us?
8. To whom must love be kind, and this regardless of what?

ness to God and answering his call to salvation, but even then we cannot do perfect works of righteousness that would earn salvation for us. So he had to treat us gently, mercifully. Otherwise his justice would destroy us. What feeling there is in the inspired words that say to us: "But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us"! "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Titus 3:4, 5, *Am. Stan. Ver.;* Eph. 2:7.

[9] As we observe how treatment affects people, we note that roughness tends to make most persons hard and bitter. But kindness and gentleness, especially where cold justice or returning like for like might call for other treatment, tends to soften the one to whom we show it. It warms and attracts, and this is what draws us to God in repentance over our sins, desiring to be forgiven through his Son's atoning sacrifice. If we hear of his kind arrangement and yet we carry on in worldliness and disobedience to him, we are presuming upon him. We might carry the matter too far and thus miss out on the purpose of his arrangement. We do well to look on the questions as addressed to us: "Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? Or do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance?" (Rom. 2:3, 4, *Rev. Stan. Ver.*) Seeing that God's love discloses itself to us in this way, we are just copying him when we show kindness to others instead of impatience and roughness.

[10] When the apostle told the young man Timothy, who was an overseer of a congregation, what to do, it was an instruction to be kind in a way that fits each one, namely: "Do not rebuke an older man but exhort him as you would a father; treat younger men like brothers, older women like mothers, younger women like sisters, in all purity. Honor widows who are real widows." (1 Tim. 5:1-3, *Rev. Stan. Ver.*) Where real affection exists between members of a family, they deal with one another gently, kindly, considerately. That is how we should deal with one another in a Christian congregation, some with the same respect and kindness as if they were our fathers, some as if they were our mothers, others as if our natural brothers, and others as if our natural sisters. We may be thrown into continual close contact with one another, say, in a Bethel home of the Watch Tower Society, or in a missionary or pioneer home, or in a Branch establishment, or in an organized congregation of Christians. But such close association and familiarity must not create contempt for one another. No; but we must treat one another with that affectionate considerateness if we want to get along and hold together in God's service. If we are long-suffering, patient, gentle and kind, and not demanding and rough, we shall get along wonderfully with those around us. Maybe the others will have some difficulty with themselves in getting along with us, but we will make an effort to get along with them. That course profits us, and finally makes things easier for us.

[11] Love is generous. It does not envy, for envy is not a fruit of the spirit but is a work of our depraved flesh. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21) God's kingdom is a realm of love. There is no place in it for envy. Love is satisfied to have God put persons in his organization where he wills. It is not discontented because of the position, conditions or possessions someone else has, and desiring to have them for oneself. It is not upset because the other person has them, and feeling he does not deserve them and is out of his place. That selfish beat of the heart started with God's chief adversary, Satan the Devil, and with it all his love for God vanished. He begrudged God his position and wanted to be like him, not in love but in his high place and authority. Love does not copy God's archenemy.

NOT BOASTFUL, INFLATED

[12] A person may really have accomplished something in God's service. He may have a complimentary service record. He may have fine attainments personally and may hold an important position in God's organization of His people. Yet if he has love, he will not boast or brag. "Love vaunteth not itself." (1 Cor. 13:4, *Am. Stan. Ver.*) It does not seek to win the applause and admiration of creatures. It does not get up before others in a family or a home or in a Christian company and prate about itself in a vainglorious way. The person having love does not give to others the high opinion he has of himself and try to push down other persons of whom he may be envious or for whom he may have contempt. He will not boast because another lost out and now he himself has come into the loser's place of favor. Rather,

9. How should kindness affect us? but how could we abuse God's?
10. How will we succeed in getting along together profitably?
11. Over what is love not envious, and why not?
12, 13. In what ways does love not vaunt itself?

he will be cautious and fearful lest he, too, might lose out. (Rom. 11:18) With boasting we may persuade some others to think we are really as great as we claim to be, but if we have love we will not boast of our merits. No matter how elated and effervescent we may be over our attainments or exploits, we will be careful to exercise that fruit of the spirit which is temperance or self-control. So we will repress all tendencies to swagger and boast.

[13] A loving person will not boast of human leaders whom others follow and idolize. (Ps. 97:7) If we have self-confidence and sureness of ourselves, we will not talk boastfully of what we are going to do tomorrow or in our new job. We will restrain ourselves, knowing we do not know what tomorrow will produce, and so we will say, "If God wills." (Prov. 27:1; Luke 12:19; Jas. 4:13-16) If we boast at all, we will boast in Jehovah God, who is the One that accomplishes his work through us by the power of his spirit. "In God we boast all the day long, and praise thy name for ever." (Ps. 44:8) This will have the best effect on all humble persons hearing us: "My soul shall make her boast in Jehovah: the meek shall hear thereof, and be glad."—Ps. 34:2, *Am. Stan. Ver.*

[14] Another way in which love safeguards a person and leads to right conduct is that it "is not puffed up". You will never see it putting on airs, showing off, parading itself, or acting arrogantly. The fault for all this wrong conduct lies in the mind. This is what is inflated. When it gets this way it makes its owner feel self-important. Taking himself too seriously, he inclines to become arrogant and demand more of others than he ought. Such conduct betrays a fleshly mind, and not God's spirit. (Col. 2:18) If a Christian tries to be a new sort of person and to show love, he will clothe himself with lowliness of mind. In this mental state he will wisely deflate himself and will esteem others as better than he is. (Col. 3:12; Phil. 2:3) He will do this in the interest of the unity of God's people. He will resist the tendency that any superior knowledge has to puff him up, but will seek to build others up. He knows that God does not exalt persons puffed up with pride, but debases them and exalts the humble-minded. (Eph. 4:1-3; 1 Pet. 5:5) While a person may not be puffed up over himself, he may be puffed up for one certain leader as against another.

[15] The apostle Paul knew of this selfish attitude of some at Corinth, and he tried to curb it, not just because some were puffed up in favor of somebody else and hence against Paul, but because this was selfishness and led to disunity. He illustrated how he and Apollos were, not leaders, but servants of the real Leader Jesus Christ, and then he added: "I have applied all this to myself and Apollos for your benefit, brethren, that you may learn by us to live according to scripture, that none of you may be puffed up in favor of one against another. Some are arrogant [puffed up], as though I were not coming to you. But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power." (1 Cor. 4:6, 18, 19, *Rev. Stan. Ver.*) Little wonder that when the apostle came to Corinth he was afraid he might find among professed Christians swellings, arrogance, conceit, and all the division and disorder that a puffed-up state of mind can produce. This state of affairs was not a loving one, for love makes for peace and unity. It holds Christians together and impels them to work together and fight the common enemy, and not fight one another. It is a perfect bond between Christ's followers, and therefore Paul calls upon them, above everything else, to clothe themselves with it. "And above all these put on love, which binds everything together in perfect harmony."—Col. 3:14, *Rev. Stan. Ver.*

14, 15. How is love not puffed up over self or others, and why not?

NOT ILL-MANNERED, SELFISH, ANGERED, RESENTFUL

[16] Continuing his description of how this godlike quality expresses itself, Paul says: "Love . . . doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil."—1 Cor. 13:4, 5, *Am. Stan. Ver.*

[17] We would say, therefore, that it is not ill-mannered in any respect. When persons commit sexual abuses among themselves, they are working what is unseemly and are certain to get paid in the long run for all their violation of natural law. From Paul's account we have to admit there were to some extent sexual abuses in the early Christian congregation, and the apostle protested against it. But to behave ourselves indecently toward our brethren or toward outsiders, we do not have to commit sexual abuses and immoralities. We could be rude, we could be insolent, coarse, vulgar, discourteous, and that would certainly not be loving toward others, would it? At meetings of the congregation as well as after meetings love will prompt us to deport ourselves in a decent, helpful way. During meetings we will avoid interfering with others' getting the full benefit of what is being said or demonstrated by our causing a disturbance or acting noisily. We will not try to steal the show by drawing attention to ourselves and diverting the thoughts and attention of the brethren from the meeting conductor or the one properly speaking in his place. "Let all things be done decently and in order," and that means at congregational meetings and by those in the congregation. Let these participate in the meeting in an orderly and respectful way, answering questions or speaking and giving

16, 17. How does love "not behave itself unseemly"?

demonstrations in their own turn, that everybody may get the full benefit of the meeting and that the time may be well spent.—1 Cor. 14:40.

18 So we will not be rude or disrespectful to anyone, not even the weakest or least attractive one among us. We will be to one another as the members of our human bodies are to one another. No member of our body intentionally treats the other abusively or shamefully. "On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another." (1 Cor. 12:22-25, *Rev. Stan. Ver.*) Treating one another this way, we shall make everyone feel comfortable among us. Anyone that might be a blemish on our congregation or might cause embarrassment and shame we will cover up graciously that outsiders may not be offended. We do want to walk honorably toward all as in broad daylight, with nothing to be ashamed of. We do want to walk honorably in view of outsiders. (Rom. 13:13; 1 Thess. 4:12) It is that divine quality which makes us want to act becomingly.

19 In this matter of not seeking its own, love is "never selfish". (*Moffatt*) There is therefore no contradiction of himself when Paul says, at Philippians 2:4: "Look not every man on his own things, but every man also on the things of others," and at 1 Corinthians 10:24: "Let no man seek his own, but every man another's wealth." If love is unselfish, it is not always or only looking out for its own good, but also looking out for the welfare and edification of others. It desires others to gain the prize of life and to enjoy now the spiritual blessings as well as the material good things that God today bestows upon those who serve him. So love looks out, not for just personal advantage, but for its neighbor as well. If everyone applies this to himself, no matter where he is, where he works, or in whatever Christian company he attends, he will in this respect be showing love. He will be happy. He will enjoy life better, and that love which he displays to others will meet a response by other individuals in their showing that same quality to him.

20 He will not be selfishly insisting on his rights or on his own way. Love does not do that. Sometimes we may feel *our* way is better or that we have rights. There may be rules and regulations that are a guide for all concerned and these do give us certain rights. But love can push aside its rights under those rules and regulations, so as to be kind or so as not to make it hard for a friendship and peaceful relationship to continue. Why insist on our own way if that way may be a hindrance to others? Why not conform to local custom if it will help those with whom a person is? Where no principle of righteousness was concerned, Paul in his missionary work tried to please every seeker after truth, and he tells us so. He does not say, 'I'm trying to get everyone to please me.' No; but seeking, not his own, but that of his listeners, he said: "I have become everything to everybody, so as by all means to save some of them. And I do it all for the sake of the good news, so that I may share in its blessings along with the rest." (1 Cor. 9:22, 23, *An Amer. Trans.*) He had the good news, the message of life, and this he was carrying to the world. So as not to hinder the people of various nationalities from accepting the message, he lovingly kept his own way and rights in the background and tried to please his hearers. It served as an advantage in helping them to accept the message. By thus showing love, he himself would not be a castaway after he had preached to so many others. Love does profit us, even if we forego our own way or personal rights for the sake of others.

21 Producing that fruit of the spirit, namely, temperance or self-control, love "is not provoked". It is not irritable and does not become angry. It is not moved with outbursts of wrath. Galatians 5:19, 20 says that wrath is one of the works of the fallen flesh. Hence parents will guard against punishing disobedient children in a rage or violent anger, exploding with threats of beating the disobedient "within an inch of your life!" When we are unbalanced by anger or irritation, we are hardly in condition to act justly or mercifully and do God's will. We are more liable to be unlovely and to act unlovingly. Having a large measure of God's spirit will help us to slow up in the matter of getting angry lest we be driven to do wrong. His spirit will help us to bring forth that pleasing fruit of meekness or a mild temper. It will help us to retain the respect and affection of others and not cause them to fear or dread us and choke off their free and easy expression. It will help to keep friendships and pleasant associations. Once Paul and his fellow missionary had a paroxysm of anger pass between them. Barnabas insisted on his way in having his cousin John Mark go with them both on the proposed missionary trip, but Paul insisted on taking along a more dependable man. The contention between Paul and Barnabas became so sharp that they parted company and went their separate ways in Jehovah's service. Who was lacking in love on this

18. Like members of what will we treat one another, and why?
19, 20. How is it love "seeketh not her own", yet with self-profit?
21, 22. (a) How is it love "is not provoked", and why not? (b) How is it, as in Paul and Barnabas' case, love "thinketh no evil"?

occasion the reader of the account at Acts 15:36-41 can make sure for himself; but it was only love that later on healed the breach between the two missionaries.

[22] Had there been resentment between Paul and Barnabas, the breach would not have been healed. But love came to their help during their separation from each other, because it "taketh not account of evil". It does not consider itself to be injured and so lay up that injury as something to be settled in due time and until then no relations between the injured and the injurer can be carried on. It does not feel angry with a person and so take it out on him, straining relationship to the breaking point. For us to impute evil motives to another is so easy at times, but love will not do that on improper grounds. It will not impute baseness nor charge wrong intentions to another, but will incline to make allowances for others and to accept reasonable excuses from others. It gives the other the benefit of the doubt. By this course a Christian may be deceived in some cases, but being deceived for such a reason will not be to his real hurt, for in this experience he has not failed to make progress in cultivating love.

DISPOSED TO RIGHTEOUSNESS AND TRUTH

[23] Unrighteousness of all kinds obtains inside and outside of Christendom, and there is a mounting opposition to the truth. But love does not have part in any of this. It "rejoiceth not in unrighteousness, but rejoiceth with the truth". (1 Cor. 13:6, *Am. Stan. Ver.*) In the conflict between wrong and right it sides with the right always. Satan the Devil rejoices in iniquity and unrighteousness. So does that great system of organized religion which makes up the "man of sin". But not so love. It finds no pleasure in any kind of injustice, even to our enemies and persecutors. We sometimes might curl up our lips and say: 'Oh, I hope that fellow gets it.' True, the fellow has done something wrong and he deserves punishment. No question about it. But true love will not be happy over any abuse of justice, any injustice, to the wrongdoer. We are not in God's organization to fight people with injustice. That does not mean that justice should not be followed out, and when Jehovah God lets retribution come upon his enemies we will acknowledge his justice. But justice can be tempered with mercy.

[24] Seeing how this has been the way of God toward us who repent, we are not going to gloat over a chastising that comes as a punishment to others. We will prefer that the chastised one see the fitness of it and correct his way. We will not go to the chastised one and say: 'Well, this should not have happened. He should not have talked to you or treated you like that.' If the one chastised deserved it, if the manner of chastising was Scriptural, then let him take it for his good. Do not start sobbing with him and at the same time find fault and scold the person having authority to do the correcting. It would be unjust to do this, and love will not do this and create in the chastised one a feeling of having been unrighteously treated. Suppose we are wronged. Well, love will suffer a wrong rather than violate the Lord God's rules and do wrong to others. That is the point of the apostle's argument about lawsuits between members of God's organization: "To have lawsuits at all with one another is defeat for you. Why not rather suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud, and that even your own brethren." (1 Cor. 6:7, 8, *Rev. Stan. Ver.*) The lawsuit may have been just, but it brought God's organization before the public eye in a reproachful way. Love is not rejoicing in injustice and unrighteousness when it takes a wrong, because it has unselfish considerations in mind.

[25] One of the fruits of the spirit is joy, and therefore love is joyful. (Gal. 5:22) Where does it find its joy, then? Why, with the truth, with right. That is why it rejoices in Jehovah, because he is the living and true God and is the everlasting Fountain of truth. It is eager to get at the truth of God's written Word and purpose. When discerning the truth, it rejoices, what though the truth upsets former statements we made or former beliefs we had. To have a part in vindicating Jehovah's name, word and sovereignty, love will expose the lies that Satan the Devil and his minions have forged against Jehovah and his Christ. It finds no company with those religious leaders who claim to represent God and yet spread religious lies about Him and who fight against the truth, seeking to hinder and suppress it.—Rom. 1:18.

[26] Anxious to have and hold the truth, love proves all things that are prophesied and preached to it but holds fast only what is good. It will not maliciously pick up a lie against another, or frame against another a lie based upon circumstantial evidence. But if the truth is detected and spoken and if it hurts somebody else and he is chastised for it, we will still be happy about that truth. We cannot change God's Word and purpose, nor will God accommodate his Word and purpose to us. We must accommodate or bring ourselves around to full accord with his Word and purpose. We will be anxious to do so if we have love, which is from him. If we do this, then we are sure to enjoy living, because with life we have love and have the truth and are on the right side. Truth will endure forever, and so love will have eternal cause for joy. Right will shortly triumph everywhere

23, 24. In what ways is it love "rejoiceth not in iniquity"?

25, 26. In what does love rejoice, and how and for how long?

over wrong, in vindication of Jehovah's universal sovereignty, giving us further cause for joy.

STRONG, CONFIDENT, HOPEFUL

[27] How could Satan the Devil kill it or defeat it, when, as the apostle finally says, love "all things covereth, all things believeth, all things hopeth, all things endureth"? (1 Cor. 13:7, *Rotherham*) Because love is long-suffering, a Christian who cultivates it will be slow to expose to others one who wrongs him. He will follow the rule laid down by Jesus at Matthew 18:15-17 and will try to settle his difficulty with the offender privately. That way he does not drag the uncorrected offense out before representatives of the Christian congregation until it becomes the last resort. Only then he does so because it will be for the offender's best interests. If it is not too serious, he will excuse the offense in love, not making any ado about it. Love is gracious in this respect: "she can overlook faults." (*Weymouth*) She will excuse offenses. This does not signify that love will cover over misdemeanors and violations that should rightly be reported to those in authority, who should know something about these and take action for the good of all in the organization. Concern for the good of the many will move us to report such things to the proper ones.

[28] But a person with love takes care not to bring an offender into public shame and contempt if the matter can be straightened out in a quiet, easier way that will not stir up strife and division between those who could take sides on the matter. Proverbs 10:12 says: "Hatred stirreth up strifes: but love covereth all sins." When a person repents of his sin after we have privately pointed it out to him, and if he confesses his wrong and asks forgiveness and repairs the damage, why should we air the offense to anybody? Why gossip or write letters about it? Love will not do so. It will thus show that its forgiveness is real, that it has completely covered the matter as God has. Now that we have reached the end of this world, we are specially exhorted to follow this peaceable course: "the end of all things is at hand; keep sane and sober for your prayers. Above all hold unfailing your love for one another, since love covers a multitude of sins."—1 Pet. 4:7, 8, *Rev. Stan. Ver.*

[29] But does it make us gullible, accepting everything everybody says, since the apostle says, Love "believes all things"? No, but it makes us accept the truth even if it sounds stranger than fiction or if all the unbelieving world scoffs at it. To believe means to have faith, and faith is a fruit of God's spirit. So it believes all God says in his Word, though we may not be able to grasp it and it sounds impossible because at present we do not know all the facts and have no scientific explanation for it. Love tests the spirits or inspired utterances, and those that are in harmony with God it believes because they are in harmony with his written Word. It is not like the Israelites outside of Egypt in the wilderness. The twelve spies sent out by the prophet Moses returned from their tour of the Promised Land. Ten of them brought back a false report on the possibilities of taking over the land from its pagan occupants. The Israelites believed this majority of the spies and gave way to fears and rebellion. But Joshua and Caleb brought back a true and faithful report and urged them to faith in God and in his ability to give them the land. In the face of the majority report this seemed impossible to the Israelites. So they refused to believe Joshua and Caleb. This proved they did not love God, because they refused to believe his ability to subdue their enemies in the land and to fulfill his covenant to give them the land. They did not love the speakers of truth, and consequently they missed out on the truth and on the land promised. (Num. 13:1 to 14:12) Love does not have an unbelieving heart.

[30] Of course, it does not swallow everything preached and prophesied, for it knows that the enemy Satan the Devil has sent out false persons into the world to deceive. So it fortifies Christians against being gullible by sending them to God's Word to prove everything by this inspired, infallible standard of truth. Love rejoices with the truth. It believes all things in God's Word because this is the truth. If it did not believe all things in that Word, it would not use it as the final authority for determining what is truth. When Paul preached the Word to the sincere Bereans in ancient time, they showed they had a sensible kind of love, in that "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed". (Acts 17:11, 12) So today all that comes to us through Jehovah's Theocratic organization and that is based upon his Word of truth we will lovingly believe.

[31] Belief or faith is the substance or basis for things hoped for. And so, equally with believing all things, love "hopes all things". Those things include all that God has promised in his Word and that are in harmony with what he has promised. Therefore our hopes are not false. In this respect our hope is a helmet to our head or minds. (1 Thess. 5:8) We are right in what we desire and expect, primarily the kingdom of God by Christ Jesus, which will vindicate His name and sovereignty and bless all men of good-will. So this hope will never disappoint us and leave us ashamed. It makes us confident, it makes us

27, 28 How is it that love "all things covereth", and why so now?
29, 30 How is it love "believes all things"? It accepts them how?
31. In what ways is it that love "hopes all things"?

joyful, it sustains us. It makes us wait patiently for fruit, while we keep at work preaching the truth. Love impels us to tell to others the reason for the hope that is in us with meekness and reverence, and it makes us hope the best for all those dear sheeplike people whom we find and who listen to our message of truth. We fight against becoming impatient with them, while we desire and expect the best for those who are weak in faith. (Heb. 3:6; Rom. 12:12; 1 Pet. 3:15) Thus our hopes do not move us to selfish action, for all the things we desire and await are what love lays hold of confidently.

[32] Thus strengthened and upheld by joy, faith and hope, love "endures all things". So love is required to keep our integrity to Jehovah God, for the test of integrity to him is endurance. Since it bears up under all things, then there is nothing the Devil can do to test the soundness of our devotion and faithfulness to God but what love will endure, in that way holding us true to God. Tribulation, a great fight of afflictions, crucifixion, the contradiction of sinners, chastening from God, temptation from the Devil, hardships and privations, wrongful suffering for conscience' sake, all these are things which the Bible mentions that love will endure. It is unconquerable. Gaining eternal life from God through Christ is possible only by it, for it meets all of God's requirements. That we may express it forevermore, God will give us the power of eternal life.

32. How is it that love "endures all things", and why?

OUR GREATEST AND ENDURING QUALITY

THE greatest quality the true Christian organization can possess today is love. That love, implanted by God's spirit in his church in the first century, must be abiding in it today, proving it to be his same Theocratic organization. His church is the organization by which God expresses and demonstrates this excellent quality to all the world. Nineteen centuries of existence amid a selfish world have made no change in the church in this respect: she has this godlike quality and expresses it in the very way that Paul beautifully describes in 1 Corinthians, chapter 13.

[2] Some changes were due to occur and have occurred after the days of the apostles. Noting this, Paul shows why the church is fundamentally the same now as in his day, saying: "Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away." (1 Cor. 13:8, *Rev. Stan. Ver.*) No, love can no more fail or end than God can, for "God is love". Above all things, then, this enduring quality is the thing to be cultivated, that we may be like God. Since God is the Supreme One of the universe and love will always be expressed by him, the universe will forever be governed by love. This will insure the welfare and happiness of all living creation. Prophecy, tongues, knowledge, these miraculous gifts of the spirit of God have passed away from among the true church. But God's own prophetic power never passes away, and in God's written Word we have all we now need in the way of prophecy. Knowledge of the way of salvation stands contained in that Word, and in it we have the benefit of His gift of the apostles of Christ. The miraculous gifts of the spirit have passed, but not the spirit itself. Today Jehovah's people are filled with it and are abundantly bringing forth its fruit. This spirit is all-essential.

[3] No man has known all there is to be known of God and of his purpose. No man has prophesied all there is to prophesy, but God has used some thirty-five men to record all the knowledge there is to be found in the Bible and all the prophecies it holds. Knowledge never stands still, especially as prophecy goes on fulfilling and as the illuminating power of God's spirit fathoms all the sacred secrets and depths of wisdom and knowledge to be found in the Bible. Necessarily, then, the miraculous gifts of the spirit were due to pass away because of their partial or incomplete nature. "For," says the apostle, "we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13:9, 10) The prophecies given did not go into all the details, nor was prophecy given all through one prophet. So each prophet was partial in disclosing the future, not even knowing perfectly of what he prophesied. But now it is not the time for gifts of prophecy, but the time for its fulfillment. Gradually the complete understanding of the prophecy is being filled out by all the details of the actual fulfillment. By fulfilled prophecies we know we are in the "time of the end", the time when, as God promised, "knowledge shall be increased." (Dan. 12:4) We are therefore coming to perfect knowledge.

[4] With our privileges of observing and understanding today, we would not want to go back to those days of miraculous gifts of prophecy, of tongues, of knowledge. Those things were fitting for the newly begun Christian congregation, in its infancy, but with the growth of the organization to maturity God judged it not in need of such things, and mature

1. What is the greatest quality the church has, and proving what?
2. Despite passing of prophecy, tongues, knowledge, what remains?
3. Why were knowledge and prophecy partial and so due to pass away?
4. Who puts away childish things, and how and why?

Christians of the church today in her old age do not feel the need of them and would not go back to them. We can love and serve God without those gifts, and we are doing so with the gifts we have today. The apostle describes the growth and progress of the congregation as a whole when he says: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (1 Cor. 13:11) A child works or plays with what knowledge, experience, and mental and physical development it has, but in these things it is limited. Hence it can be swayed to and fro like a babe rocked in a cradle. But a man is more developed mentally and physically; he has more experienced and trained mental powers and is more steady and not easily swayed. And so he abolishes the attitudes, the thought processes, the fears, the methods of childhood. He applies himself courageously to more serious things and more responsible tasks and greater usefulness. He has a better understanding and appreciation of values. He wants the best.

5 Nineteen centuries ago, in the infancy of the church, the apostle said: "For now we see through a glass, darkly [mirrors back there being made of silver or copper, highly polished]; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12) We today are getting to where we shall be beyond the mirror view and shall see things accurately, as distinctly as when face to face with someone, when fulfillment shall stare type, shadow and prophecy fully in the face. Because it is God's time of revelation, we are very close to where part knowledge will be done away, because very soon now we shall know as fully as God fully knows us. This will mature and unify and steady his church as never before.

6 Miraculous gifts or no such gifts of the spirit today, one fact remains still true after nineteen centuries of progress toward God's kingdom: "Thus 'faith and hope and love last on, these three,' but the greatest of all is love." (1 Cor. 13:13, *Moffatt*) The church today with fuller and advanced knowledge despite the absence of miraculous gifts of partial knowledge has reason for a richer faith, hope and love now than ever before. It must show faith till the end of its earthly course, but certain features of its faith will pass away as the things foretold and promised in God's Word are realized. Faith is the basis of things hoped for, and certain features of our hope will pass away because we shall see and experience such hoped-for things. Love, however, will always remain in its fullness. Instead of diminishing, it is bound to deepen and increase through all eternity. Having then a right appreciation of the value of things, let us, while setting our hearts on certain spiritual privileges and attainments, aim principally at love, for this is our greatest and abiding quality.

5. How are we due to see and know, and why so?

6. How, among qualities yet abiding, is love the greatest?

OBEDIENCE TO GOD OR TO MEN?

WHEN this question is raised and the men involved are the rulers of worldly governments, many religionists will counter with the question, Are not all persons commanded to obey the "higher powers"? and are not the rulers in the various nations the "higher powers"? There is no argument that all who have agreed to do the will of God must obey and be subject to the "higher powers"; as it is written at Romans 13:1, 2: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

But the "higher powers" herein named are not the kings and dictators and presidents or other political rulers of the nation, nor are the religious leaders of Christendom any part of the "higher powers". Not one of them represents God and Christ Jesus, but, on the contrary, they are under the control of the invisible god of this world, Satan the Devil. (2 Cor. 4:4) Further instructing those who would know the right way, the scripture reads: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."—Rom. 13:3, 4.

Everyone knows that the rulers of this world are evil and do many evil things and, instead of aiding good works, they persecute those who do good works. This shows that they are not the "higher powers" mentioned in the Scriptures. Who, then, are the "higher powers"? Jehovah God is supreme, and Christ Jesus is his Chief Officer, to whom he has committed full power and authority to carry out His purpose; and therefore the "higher powers" are Jehovah God and Christ Jesus. (Matt. 28:18) The scripture above quoted concerning the "higher powers" is addressed specifically to those who have agreed to do God's will and whom God has accepted and called into his organization. (Rom. 1:7) God is not dealing with the rulers of this world, nor authorizing them to represent him.

Concerning the "higher powers", as above mentioned, he is instructing those who are on the side of the Kingdom, and them alone, and shows that Christ is "the minister of God" and "revenger to execute [God's] wrath upon him

that doeth evil". Christ Jesus is the "King as supreme" in the organization of God, and is so named in the following scriptures: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." (1 Pet. 2:13, 14) "Governors" in this text means the apostles of Jesus Christ, who were given specific power in the organization of the Lord. God's organization alone is included in the following text: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."—Heb. 13:17.

That text has no reference whatsoever to worldly organizations. Surely such wicked men as Hitler and Mussolini and other dictators never represented God. Rulers of that stripe do not "watch for your souls", but rather attempt to destroy those who are on the side of Christ the Lord. In the foregoing text (1 Pet. 2:13) "every ordinance of man" is limited entirely to those who are on the Lord's side and in his organization. When the Lord sent the apostles forth to establish congregations of Christian people he committed to those apostles authority to make certain "ordinances" or rules, and therefore the faithful apostles were "governors" in the Lord's organization, and the rules promulgated by such are to be obeyed, and these rules are written in the Scriptures.

IMAGES, MEN, FLAGS

Should a Christian obey the law of the land where he lives? Yes; unless the law of the land is directly opposed to the law of God. As an example, taxes are required to be paid for the legitimate expense of the state. Jesus said: "Render therefore unto Cæsar [Cæsar symbolically standing for the state] the things which are Cæsar's; and unto God the things that are God's." (Matt. 22:18-21) Following that rule announced by the Lord, the Christian should obey every law of the state that is not in conflict with the law of God; but when obedience to any law of the state would operate as forcing the Christian to violate God's law, then the law of God takes precedence over the law of the state and the law of God must be obeyed rather than the law of man or that of the state.

A state or government in which all the activities of the people are within the control of a dictator, that ruling power constitutes a totalitarian state or government. Under such the people are regimented or formed into classes, and all their individual privileges are fixed by the state, if they have any at all. This was exemplified in the case of Nazi Germany. In that land all the people were required to give a specific salute and to exclaim "Heil Hitler", which means, "Salvation and protection come from Hitler." A person who is in a covenant to do the will of Almighty God could not obey that law of Nazism, which demanded him to give a specific salute and repeat the words above mentioned, for the reason that to do so would be a flagrant violation of God's specific command, as recorded at Exodus 20:2-5. "Salvation belongeth unto Jehovah," and not to any man (Ps. 3:8, *Am. Stan. Ver.*); and a Christian who denies this and obeys the state rather than God takes the course leading to certain destruction.

An image, as defined by the Scriptures, means a "representation, a figure, a symbol; that is, something that stands for and in the place of another". It is defined by Webster thus: "Something that represents another; a symbol; a representation." "Bowing down," as used in the Scriptures, means to do reverence, obeisance; to worship. It is the purpose of the Devil to cause men to reproach God's name that destruction of man may result. For the specific protection of those who have agreed to do God's will the Most High gives this commandment: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or 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 to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Ex. 20:3-5.

The salute to the dictatorial ruler, as above mentioned, the bowing down to images or worshiping such, attributes to whatsoever that image represents the qualities of protection and salvation, and is therefore a clear violation of God's law; and hence the one devoted to Jehovah cannot obey and will not obey a law of a state that requires him to violate God's law.

The Israelites were in a covenant to do the will of God, and when they entered the land of Canaan they found themselves among heathen nations. Satan had established pagan religions among these Canaanites, and God's people were specifically commanded to cling to the law of Moses, specially with regard to the command to not bow down to images or anything in these heathen nations that were under Devil control. (Josh. 23:6-8) This world and its nations are still under the invisible rulership of the devilish god of this wicked world. (John 12:31; 14:30; 2 Cor. 4:4; 1 John 5:19, *Am. Stan. Ver.*) Hence Christians would not bow down to or attribute salvation to images representing nations under Satan's control, if they would be pleasing to God and abide by his commands.

Flags of the various nations represent the government and what the government stands for. Any law that demands that a Christian salute the national flag is demanding that that person salute the Devil that is the invisible ruler of all worldly nations. (Jas. 4:4) During Nazism's reign in Germany thousands of Jehovah's witnesses were confined in concentration camps and tortured, and hundreds killed, because they would not "heil Hitler" and salute the swastika. But is the saluting of the American flag by a Christian or one in a covenant to do God's will a violation of God's law? Yes, for the reason that protection and salvation are thereby attributed to the nation, whereas the protection and salvation of the Christian come from the Lord.

In the flag itself there is no harm. It stands, however, for the ruling power of the government, and all earthly governments are of Satan's world and none of them advocate God's kingdom by Christ. Each advocates its own type of rule. The Christian favors another type of rule, the kingdom of Christ. If he saluted the flag representing any worldly government he would be repudiating his covenant with Jehovah God, and such covenant-breakers reap death from God. (Rom. 1:31, 32) The real question is this: Is a person who is a

Christian to fear the things that the governments of this world stand for? or is that person to fear Jehovah God and his kingdom under Christ?

Today God's kingdom is established in heaven and Christ has received his power and reigns, while Satan is still in control of the earth. All the nations of the earth are against God and his kingdom. It is therefore impossible for a person to be in full accord with the governments of this world and at the same time to be in full harmony with God's kingdom under Christ. He must serve one or the other of the masters, and there can be no compromise. The difficulty with national rulers and many court judges and the majority of the peoples is that they do not see or understand what God's kingdom is or means. The true Christian knows that he cannot be for God and His kingdom and at the same time attribute his protection and salvation to governments of this world under Satan. To salute the flag of a nation in effect says: "I look to what that flag stands for and represents for my protection and salvation." No Christian could do that, because he knows that all nations are soon to go down to destruction at God's hands at Armageddon. The nation the flag represents cannot give protection or salvation in that battle.

But does the salute to the flag of the nation, the United States, for instance, mean more than giving respect? Yes, much more. If it meant no more than respect and obedience to all laws not in conflict with God's law, Christians still view saluting a symbol as a violation of the Second Commandment. But note what worldly authorities say as to the meaning of the flag: "The flag, like the cross, is sacred. Many people employ the words or term 'Etiquette of the Flag'. This expression is too weak, too superficial, and smacks of drawing-room politeness. The rules and regulations relative to human attitude toward national standards use strong, expressive words, as, 'Service to the Flag,' 'Respect for the Flag,' 'Reverence for the Flag,' 'Devotion to the Flag,' 'Behavior Towards the Flag.'" (*Encyclopedia Americana*, Vol. 11, p. 316) The Manual of Information, National Society of the Daughters of the American Revolution, states: "America expects those who come here to love and revere and defend the flag which protects them."

Does not the state have the complete power to compel its citizens to obey every law it makes? Emphatically, No! If a state enacts a law that is in direct conflict with God's law, the true Christian will obey God instead of man Many centuries ago the worldly, ancient Babylon held Jehovah's people captives. Then that nation passed a law requiring the people to bow before an image at the giving of a certain signal. Three faithful Israelites refused. They were told that such refusal meant that they would be bound and cast into a fiery furnace. Were they terrified? Did they bow down, or compromise? Their answer was: "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:16-18.

A further example showing the will of Almighty God in this matter and the proper course for those in a covenant with God to take, is the following: The apostles of Jesus Christ were arrested and arraigned before the courts for preaching the gospel concerning Jesus Christ, and the judges of the courts threatened them with dire punishment if they refused to cease preaching; and their reply to the court was this: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." "We ought to obey God rather than men." (Acts 4:19; 5:29) The child of God has no alternative. He cannot compromise and live. His salvation depends upon full and complete faithful obedience to God.

The act of saluting the flag is not an offense; but the one who has made a covenant to do God's will, and who then acts in disobedience to God's will, commits a wrong leading him into destruction. Those who desire to salute flags should do so, but those who have agreed to serve Jehovah God must obey him if they would live at all. The state may imprison and may even kill those who disobey demands for flag-saluting, but those who die because of their faith and obedience to God are assured of a resurrection, whereas he that dies at the hands of God because of unfaithfulness cannot have a resurrection. The state can only kill the body, but has no power to bring one out of death. Only God can kill both body and the merciful provision for a resurrection —Matt. 10:22, 28.

There are two masters: Jehovah God, the Master over all who desire righteousness; and the Devil, over those who are against God. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24) And be informed that it is possible to be serving Satan without knowing it. It is the works and not the words of a creature that determine whom he is serving: "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?" —Rom. 6:16.

The rule that should be followed by Christians, then, is this: Obey every law of the state that is in harmony with God's law, because that is right. If you are trusting in Jehovah God and his kingdom, obey his law always, because He is supreme.

CANADIAN DISTRICT ASSEMBLIES OF 1949

DISTRICT assemblies mean more than just three or four days of meetings for Jehovah's witnesses. They mean tremendous effort spread over a considerable period of time, and produce effects that are marvelous and reach far into the future in advancing the Kingdom witness. Nonetheless, the days of actual assembly yield a rich feast of Kingdom truths and experiences and association with zealous brethren who are of kindred mind. Canadian witnesses enjoyed all these blessings, for plans had been made for a coast-to-coast coverage of the nation with district as-

semblies during 1949. The cities chosen—Edmonton, Vancouver, Winnipeg, Toronto and Sydney—were conveniently spaced so that very extensive travel and resulting hardship upon brethren were avoided.

The first assembly was held at Edmonton, May 6-8. Advertising there keynoted suspense. Curiosity was aroused one month before the assembly by signs on streetcars bearing only the striking words "It Is Later than You Think!" Speculation was rife, and many comments were heard. Then one week before the opening date thousands of handbills, hundreds of placards, automobile parades and other advertising mediums blossomed out to announce the facts, the place and the time. "That is what I call advertising!" one bus driver exclaimed, "You know, these people are Bible students, and I'm going to hear that talk. I really believe it is later than we think!"

Assembly sessions provided a variety of information, stressing the need of Theocratic education, applying it in field service, demonstrating how it can be used practically, and high-lighting interesting experiences had in gospel-preaching. But Sunday was the big day, the climax of the greatest assembly of Jehovah's witnesses ever held in Edmonton. On that afternoon more than 3,000 persons paid rapt attention to the well-delivered public lecture that came as a warning signal from God's Word as to the urgency of the time in which we live. At the close of the assembly brethren from Alberta and northern and central Saskatchewan had been pleased and strengthened by Canada's first 1949 district assembly.

One month elapses, and the scene for the second assembly shifts to Vancouver, on the Pacific coast. This thriving seaport, center of the logging and lumber and fishing industries, with its delightful gardens, flowers and green foliage, was just the right location for the brethren from the west coast, the populous Fraser valley, British Columbia's interior and all over Vancouver island. When June 3, opening day, arrived the population had seen convincing evidence of the growth and spread of the Kingdom work in their midst. Surely they knew June 5 was the day for the talk "It Is Later than You Think!"

Practically every form of Kingdom advertising had been done—personal invitation with handbills, large signs on cars and buildings and private property, signs on ferry boats plying Burrard Inlet, sound-boats, sound-cars, newspapers, radio, and a car parade with police escort that covered a 22-mile course. The latter feature took an hour and a half, and stopped traffic all along the way in its passage. The question now was, What will be the results? How many will respond? Sunday brought its crowning reward for all the energetic and resourceful advertising, for attendance at the public lecture was 5,836! That means about 3,000 of those present were strangers! At the Vancouver assembly 104 were immersed.

Behind now are the pleasing blue waters of the cool Pacific, as we travel eastward through the majestic, towering, ever-changing scenes of the Rockies, then over the rolling foothills on to broad prairies and beyond, till we reach Winnipeg, Manitoba, known as "The Gateway to Canada's West". There Canada's third district assembly for the year unfolded June 17-19 and served witnesses from the towns and vast grainlands of south Saskatchewan and Manitoba, also from northwest Ontario.

The response to the call for rooms was remarkable in that it was unnecessary to do any door-to-door canvassing for rooms. How could that be? Why, the brethren merely called on homes that had lodged witnesses before, and these householders for the most part had been so pleased with their guests that they readily accommodated the visitors again! Many home-owners voluntarily wrote or telephoned the convention rooming committee offering to rent their rooms, and some offered lodgings free of charge.

At Winnipeg, also, advertising was so effective that by the time the assembly week-end rolled around the lecture title "It Is Later than You Think!" was a by-word among the people. Some lightly joked about it, others inquired what was later than they thought, and still others readily appreciated the need of such a warning message. The main thing was, that the lecture title was passing from mouth to mouth and intensifying the effectiveness of the publicity. As a result, when the speaker stepped before the microphone to deliver the discourse a count revealed that he faced 4,000 listeners! A remarkable figure, because it means that for every Kingdom publisher present there was also present a stranger!

Now the central and eastern parts of Canada are due for their visit of God's message of hope, so on we move to the province of Ontario and its largest city, Toronto. By this time the country was becoming conscious of the great witnessing activity of the Lord's people advertising the one speech, "It Is Later than You Think!" for the vast west had been spanned. In Toronto the assembly was to move into the well-known Maple Leaf Gardens. This lakeside city of a million population is conveniently connected with all parts of the province by rail and bus lines, and preconvention-working publishers soon obtained accommodations for the witnesses that would be converging upon Toronto, and this despite a large political rally that had caused hotels and tourist homes to be crowded.

This assembly held June 24-26 was favored by having Nathan H. Knorr, president of the Watch Tower Bible & Tract Society, attend and deliver the public lecture. His scheduled lecture was widely publicized, and with such thoroughness that the political leaders present in the city noted how it dwarfed their federal election campaigns and expressed the wish that they could have people that would work that hard and efficiently for their cause. They should realize the much greater incentive present to advertise reliable Bible promises of a coming perfect government than to publicize the rosy but empty promises of political parties.

From the Friday afternoon session when almost 3,000 ministers assembled to hear the chairman's opening address, the program proceeded to its close with blessing upon blessing for those attending. Saturday morning 165 symbolized their consecration to do God's will. The climax came, of course, with the public talk. Despite the humid spell of weather that had routed thousands out of the city and sent them fleeing to cool highland lake resorts, more than 9,000 persons gathered to hear the rousing talk by Brother Knorr, "It Is Later than You Think!" More than 3,800 booklets were distributed free to strangers at the close of the talk. The president of the Watchtower Society closed the assem-

bly with an invitation for all to come to the gigantic international assembly to be held in New York city in 1950, which invitation had previously been extended at the other district assemblies. The parting words among the brethren were, "See you in New York in 1950!"

The last of the coast-to-coast series of assemblies for Canada was located in Sydney, Nova Scotia. Situated on the rocky, rugged and beautiful Cape Breton island, this city is the center of an area populated mainly by coal miners and fishermen. Thence headed witnesses from all over New Brunswick, Nova Scotia, Prince Edward island and Newfoundland. A recent influx of pioneers to this area had added impetus to the witness work and greatly encouraged local publishers, who had placed much literature but lacked the manpower to properly follow up with home Bible studies. Now, just at the right time, they were to enjoy a district assembly.

The assembly opened on July 8, and was blessed with the same rich program of spiritual food as enjoyed at the previous assemblies. On Saturday morning 27 were immersed as evidence of their consecration to do Jehovah's will. On Sunday the reward for diligent advertising was again demonstrated, when well over 1,000 followed closely the speaker's remarks during the public lecture. Many strangers and visitors expressed appreciation and surprise to find that Jehovah's witnesses were indeed true Christians engaged in the unselfish work of sounding the warning of God's Word to the unsuspecting, endangered ones of this old world.

Appropriate closing remarks by the Canadian Branch servant topped off an assembly that will work wonders for the advancement of the Kingdom work in this maritime part of the field. The assemblers now came to the time of departure with real satisfaction at the full cup that the Lord had poured for them. Thus ended a series of assemblies which in their effects and blessings had reached from sea to sea.

Before this report closes mention should be made of the arrangement made for the circuit and district servants to meet with the Branch servant for the Monday following each assembly. At Toronto the president of the Society attended and offered counsel. All these meetings proved to be of real help and blessing and much good will be accomplished as a result.

The benefits gained from these district assemblies were immediately realized with a further new peak of publishers during the month of July, followed with the best August report ever on record. Of the total of 12,500 brethren in attendance at these assemblies on Saturday evening, 434 were immersed at the baptism sessions conducted. Twenty-three thousand and sixty-five Canadians heard the public lecture "It Is Later than You Think!" The thoughts of many of these are now centered on New York and the great international assembly to be held there in 1950.

"ON BLOOD TRANSFUSION"

October 8, 1949

Dear Sir:

Answering yours of September 21 on blood transfusion:

True, Jesus performed works of mercy on the sabbath day and was considered guiltless because it was lawful to do this kind of good on the Jewish sabbath. Also the priests at the typical temple in Jerusalem worked on the sabbath in order to carry out their priestly functions, and were considered guiltless. Also David and his men ate showbread lawful for only priests that entered the tabernacle to eat, because David and his men then needed food. But can such things be Scripturally appealed to in order to justify a Christian in resorting to blood transfusions for himself or for some one of his friends or loved ones? Consider:

God's covenant concerning the sanctity of creature blood was established with mankind through Noah before the sabbath law was established with the Jews through Moses. (Genesis 9:1-6) So when Jesus' death abolished the Mosaic covenant with its sabbath law the Noachian covenant as to blood still stayed in force, and years after Jesus' death Jesus' apostles and disciples recognized that fact and hence commanded upon Christian believers to abstain from the taking of creature blood into their systems. (Acts 15:19, 20, 28, 29; 21:25) So Jesus by his good works on the sabbath did not set the precedent for his followers to violate the Noachian covenant concerning blood or to make exceptions toward it. The priests that worked at the temple on the sabbath did not set any example for their non-priestly brethren to violate the sabbath by secular work; and why not? Because those priests were commanded by God to do those works at the temple all days of the week, not excluding the sabbath. So they were obeying God by doing what they did on the sabbath, not outside but at the temple. In so doing they did not violate the Noachian covenant as to blood, however.

Also David and his men when eating the showbread did not receive bread that deprived the Holy of the tabernacle of the bread supply that should be there before God. It was showbread that the priest had already removed from before God in order to make way for fresh showbread, so that the bread David ate was in effect now common. We read: "So the priest gave him consecrated bread, for the only bread there was Presence-bread which had been removed from the presence of the Eternal, to let hot bread be placed there the same day." (1 Samuel 21:6, *Moffatt*) So it was bread which had already served its holy purpose. But in accepting and eating it David was not violating or making exception of the Noachian covenant concerning the sanctity of blood. That he would make no exception concerning the sacred covenant concerning blood is shown by his remark when some of his soldiers risked their lives to bring him, not blood, but water from the well at Bethlehem to drink. David poured out the water on the ground where the blood was ordered to be poured. We read: "But he would not drink it; he poured it out for the Eternal, crying: 'My God forbid that I should do it! Am I to drink the blood of these men who went at the risk of their lives? For they have brought this water at the risk of their lives.' So he would

not drink it." (1 Chronicles 11:18, 19, *Moffatt*) In harmony with this he said, at Psalm 16:4: "Their drink offerings of blood will I not offer."

Many religionists say blood transfusion does not come under the Noachian covenant concerning blood, but is an exception to this prohibition of taking blood into one's system because of the good that blood transfusion does. But did God make an exception to the blood covenant because there were cases when it appeared to do good? No. When the Israelites were pursuing the Philistines they grew exhausted, but their physical exhaustion was not overlooked as an excuse for them to take creature blood into their system. We read: "From noon to nightfall, they struck down the Philistines that day, till the troops were exhausted; then the troops rushed on the spoil, seizing sheep, oxen, and calves, and felling them to the earth; the troops ate them, blood and all. But when Saul was told, 'the troops are sinning against the Eternal by eating flesh with the blood in it,' he said to his informants, 'Roll a large altar-stone here.' Saul added, 'Go through the troops and tell them that every man is to bring me his ox or sheep and slay it here; they are not to sin against the Eternal by eating flesh with the blood in it.'" (1 Samuel 14:31-34, *Moffatt*) And when Saul's men thus pursued and slew the Philistines, they were not violating the Sixth Commandment, "Thou shalt not murder," but were acting at God's command in executing his foes and were thus serving as executioners for him. This was not committing murder. And that it was not is proved by the fact that they did not have to flee to the cities of refuge for safety from the avenger of blood, to which cities of refuge any Israelite had to flee if he committed a murder unwittingly or unintentionally. (Num. 35:9-34) So the argument that a blood transfusion is excusable because it will revive an exhausted human life is a worldly-wise argument and is without Scriptural support.

We must therefore be careful in trying to justify the use of blood transfusion, on the presumption that it saves lives and is therefore good in God's sight. It is thought to be only good, but few persons pause to think of how many lives it has failed to save and also how much harm it has done both to the blood donor and to the one receiving the blood transfusion, whose recovery is attributed to such medical practice. Just because the blood is transfused directly into the donee's blood stream instead of directly into his stomach to find its way eventually into his blood stream does not say it is not eating blood and is hence no transgression of the Noachian covenant against taking creature blood into the human organism. It *is* eating another's blood in order to replenish a depleted blood stream and to do so in a hurry. Hence it is a breaking of God's covenant concerning the sanctity of blood. The greatest harm that it does is not physical, but is in creating contempt for the covenant and commandment of the great Giver of life, Jehovah God.

Sincerely yours for the honor of His name,
WATCH TOWER BIBLE & TRACT SOCIETY

October 8, 1949

Dear Friend:

Yours of September 21 concerning the article on blood transfusion appearing recently in our *Awake!* magazine proved very interesting indeed.

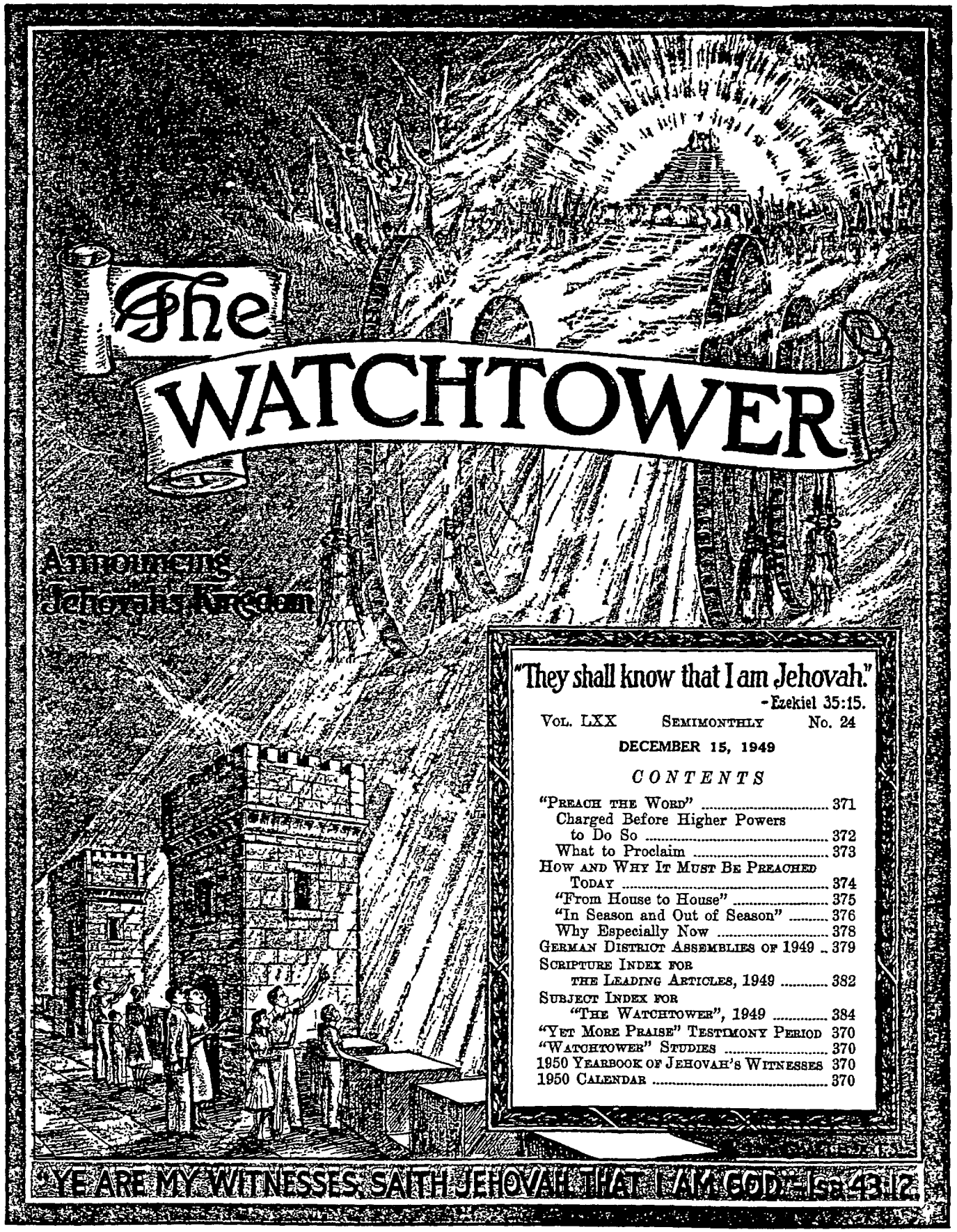
The creation of Eve from a rib of Adam can in no wise be considered as a blood transfusion, although blood does feed the bones. The Bible speaks of eating the marrow of the bones, but at the same time speaks against eating or drinking the blood of a creature. (Psalm 63:5; Isaiah 25:6) So the Word of God makes a distinction between the blood and the bones with their marrow.

However, God's covenant concerning the sanctity of blood was given after God's creation of Eve from Adam, so that despite how God made Eve God imposed upon Adam and Eve's descendants the prohibition against their taking animal blood into their system. We cannot say that God prohibited merely the blood of the lower animal creation, but not that of man. God the Creator's statement is that the life of all flesh is in the blood, and that is true of man's blood as well as that of the lower animals. For that reason it was that the Bible speaks of Christ's blood as the effective agent for redeeming mankind and canceling their sins which are penalized with death. We are redeemed with the blood of Christ as of a lamb without blemish and without spot, says 1 Peter 1:18, 19.

Human copulation for the reproduction of humankind cannot be viewed as a blood transfusion from the male to the female. At least, God distinguishes between that and the taking of blood into the human system. At the very time that God established his covenant with Noah and all mankind forbidding the consuming of creature blood he also reissued to Noah and his family the divine mandate, "Be fruitful, and multiply, and replenish the earth," that is, to carry on human reproduction. (Genesis 9:1-7, *Am. Stan. Ver.*) God would not forbid the taking of another's blood into our system and at the same time authorize us to violate his blood covenant in another way, under cover of another process. God is consistent with himself, and hence the marriage act is not to be confused with blood transfusion. Life can be given or reproduced by the marriage act by man and woman, but not by medical blood transfusion.

Sincerely yours to the divine honor,
WATCH TOWER BIBLE & TRACT SOCIETY

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. 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.
—Isaiah 40:28, 29, 31, *A.S.V.*



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

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

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

ITS MISSION

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

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

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

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

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"YET MORE PRAISE" TESTIMONY PERIOD

One bound book and one booklet, published by the Watch Tower Bible and Tract Society, on a contribution of 35c! Can you offer that to another person in order to help him to understand the Bible better and thereby learn to praise the Most High God more than he has ever known before? If you can do so, then you should feel capable of joining in with Jehovah's witnesses in the final special Testimony Period of the calendar year of 1949. This is entitled "Yet More Praise" Testimony Period and occupies the entire month of December, and the special offer the praisers of Jehovah God make to all seekers of truth and righteousness is the above combination of book and booklet. We have the organization to help all our *Watchtower* readers to take part in this grand, spiritually uplifting Testimony Period. So write us, if you need to, and we shall gladly assist in every way toward your getting started in thus publicly praising the living and true God yet more and more. Your report of work is of interest, so be pleased to turn it in at the close of December on our report form.

"WATCHTOWER" STUDIES

Week of January 22: "Preach the Word,"
¶ 1-19 inclusive, also "How and Why It Must Be Preached Today",
¶ 1-3 inclusive, *The Watchtower* December 15, 1949.

Week of January 29:
"How and Why It Must Be Preached Today,"
¶ 4-23 inclusive, *The Watchtower* December 15, 1949.

1950 YEARBOOK OF JEHOVAH'S WITNESSES

1949, the most remarkable service year yet! So the 1950 *Yearbook of Jehovah's witnesses* shows. You will want to read about it and rejoice at the noteworthy expansion of the worship of the true God in the 104 regions reported on. In addition to the annual world report of the president of the Watch Tower Bible & Tract Society, the *Yearbook* also sets out his comment upon the 1950 yeartext and a daily text and comment for throughout the year. The printing of the 1950 *Yearbook* is in limited edition, and hence a contribution of 50c per copy is asked. Where you are in association with others, send in a group order, as by the servant of a company of Jehovah's witnesses, with remittance to cover. This will save us on time of handling as well as expense of shipping.

1950 CALENDAR

By having the 1950 Calendar published by the Watch Tower Bible & Tract Society you will have prominent before your gaze the yeartext, "Preach the word" (2 Timothy 4:2), and also a view of the Society's headquarters home, including the new Bethel structure, from which the service work throughout the earth is directed. Alongside this artistic picture you will find a calendar. Besides giving five interior views of the new Bethel home, this sets out the titles of the bimonthly special testimony periods for 1950 and the specific themes for the intervening months. This service calendar we send to any address at 25c a copy or $1.00 for 5 copies sent to one address, postpaid. So let companies or groups order the Calendar in quantity, through their designated servant, sending remittance to cover the cost at the above rate.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX DECEMBER 15, 1949 No. 24

"PREACH THE WORD"

"Preach the word; keep at it in season and out of season."—2 Tim. 4: 2, Moffatt.

JEHOVAH has made preaching the most important work any of us could do in this world. He has commanded it to be done for his own honor and for the lasting benefit it brings to mankind. That benefit includes the rescue of obedient people from the sad results of the first man's fall. Quite in harmony with this, the persons whom Jehovah God has raised up to preach include the greatest man ever on earth, Jesus Christ. Except for this one, our rescue from all of this world's afflictions would be impossible.

[2] Why did Jesus leave his carpenter work at thirty years of age? To preach. He attracted quite a group of followers and he taught them. What did he try to make out of these men and women? Big business people? Professional lawyers? Doctors of human philosophy? Politicians? Or persons whom this world would call practical and who would have large opportunities in this world? Not at all! He instructed and trained them to be preachers, like himself. We read: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And they departed, and went through the towns, preaching the gospel, and healing every where." (Luke 9: 1, 2, 6) Those outside the circle of his twelve apostles he directed into the same work. "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God."—Luke 9: 59, 60.

[3] After his death and resurrection Jesus showed his followers it was more important than ever to do the work for which he had trained them. Regarding his gathering with them on his resurrection day 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." (Luke 24: 45-48) Their message had become of world importance and must be told.

[4] Had it not been for the public presentation of this message, and that in the face of bitter opposition and violent persecution, Saul of Tarsus would not have become the apostle Paul. Besides studying as a Jewish Pharisee at Jerusalem, Paul had also learned to make tents. But Jesus appeared to him miraculously and picked him to be a preacher to the non-Jewish nations. We are informed that, after he had been converted to Christianity from Judaism, "straightway he preached Christ in the synagogues, that he is the Son of God." (Acts 9: 1-20) What the resurrected Jesus had made of him Paul endeavored to make of others who wanted to put their lives to the best use. He directed them into the same work as he made foremost in his life. He did all he could to fit them for that work. One of those whom Paul took along in his missionary travels was the young man Timothy. This young man became an overseer in one of the established congregations of Christians. The last letter that Paul wrote, contained in the Bible, was to Timothy. Paul wrote it during his second imprisonment at Rome shortly before he was executed for being a faithful minister of the gospel.

[5] What did Paul write Timothy to keep on doing after the apostle's death? This: "I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom: preach the word, be urgent in season and out of season." (2 Tim. 4: 1, 2, *Rev. Stan. Ver.*) Yes, do the same work for which Paul had been imprisoned and was willing to die. If it had not been the most important work of one's life, it would not be worth dying for. That is why Jehovah's witnesses have always devoted their lives to it.

[6] Today not only religious but also political systems order Jehovah's witnesses not to do what Paul charged Timothy to do. Since these do not obey such presumptuous systems, Jehovah's witnesses are persecuted, not for political activities, but solely for preaching a message of hope and life. They are displaced and thrown into prisons and labor camps.

1. What is the most important work we could do now? Why?
2, 3. What did Jesus try to make of his followers? What is the proof?
4, 5. What did Saul of Tarsus become and try to make others? How?
6, 7. Under state interference whom must we obey? How do we know?

They are threatened with death, and some of their number are privileged to suffer it. Their visible organization is suppressed by state decree and broken up by police action. They are forbidden to meet even in privacy and are driven underground. Freedom to proclaim God's kingdom by word of mouth and by Bible literature is denied them. What are they to do? Whom are they to obey or to please in this matter?

7 Jehovah's witnesses do not have to ask the Watch Tower Bible and Tract Society in order to know. They know directly from the Word of God, in whose sight they are charged to do their witness work. Those before whom they are charged to do it are the ones to please, not we. They have their orders what to do, not from the Watch Tower Society, but from "The Higher Powers", Jehovah God and Jesus Christ. Let the Watch Tower Society be forbidden and its Branch offices in various lands be forcibly closed down by state interference! That does not nullify or lift the divine charge from the men and women who are consecrated to do God's will and upon whom He has put his spirit. "Preach!" is written down plain in his Word. This order takes precedence over that of any men.

CHARGED BEFORE HIGHER POWERS TO DO SO

8 Do friend and foe wonder why Jehovah's witnesses refuse to quit their ministry in the face of political interference, religious intolerance and international hatred? It is because the charge to preach comes to them from the Bible in the sight of the Higher Authorities whom Paul named in his personal charge to Timothy. "I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom," writes Paul as a member of the church's governing body. And as Paul charged Timothy, so Christ Jesus charges his body of followers.

9 But why does Paul issue his charge to preachers "in the presence of God and of Christ Jesus"? To make the charge as strong as possible. The Roman authorities might issue orders and commands against this Christian work and do so in the sight of Caesar Nero, but the charge to preach, though issued in the Roman prison right under Caesar's nose, was issued in the sight of God and his Christ. In the controversy over who wields the universal sovereignty and who must therefore be obeyed, Paul chose to vindicate the sovereignty of Jehovah God, the Supreme One, by obeying him and telling others to do the same. He is the One responsible for raising up his witnesses and commanding them to bear testimony. Showing this, the apostle Peter said to the Italian Cornelius, a centurion in Caesar's army: "God anointed Jesus of Nazareth with the holy [spirit] and with power: . . . whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And HE commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts 10: 38-42.

10 When we obey God against the wishes of men we maintain that His sovereignty and power of command are above those of devils and men. So we have a part in vindicating his universal sovereignty. We acknowledge and prove that it applies to us here on earth, despite the Devil's organization that now surrounds us. We are like the prophet Micaiah who said to the king's messenger: "As Jehovah liveth, what Jehovah saith unto me, that will I speak." (1 Ki. 22: 14, *Am. Stan. Ver.*) We are like the three Hebrew companions of the prophet Daniel who said straight to the face of Emperor Nebuchadnezzar of Babylon who had conquered the king of Jerusalem: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. 3: 17, 18, *Am. Stan. Ver.*) We are like Jesus' apostles, when the Jewish rulers, who had chosen to have no king but Caesar, commanded them to stop speaking in Jesus' name. And the apostles said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." "We ought to obey God rather than men. And we are his witnesses." (Acts 4: 18-20; 5: 29, 32) If we today want to have part in vindicating Jehovah's universal sovereignty, we must take the same position as all those faithful witnesses. He himself started off the preaching. He is the One that commanded it to be taken up and carried on by his consecrated people over the objections of men. This command he has never revoked.

11 Not only in God's sight are we charged, but also in that of Christ Jesus. This one, also, recognized the universal sovereignty of Jehovah God. When he stood before Caesar's representative in Jerusalem, the Roman governor Pontius Pilate, Jesus said: "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) So he suffered death for preaching God's kingdom and its rightfulness to rule. But for doing so God exalted Christ Jesus from the depths of the grave to a position far higher than Caesar's, yes, higher than all heavenly authorities except that of the Most High God himself. Christ Jesus thus

8. Before whom and by what is the charge to preach given?
9. Why is the charge issued "in the presence of God"?
10. To have part in what do we obey God rather than men? Like whom?
11. Before whom else are we charged? Why properly before him?

shares with Jehovah God the place of "The Higher Powers". This is what makes it so serious to be charged in His sight with preaching. It is a solemn matter.—Rom. 13:1.

12 Obedience or disobedience to this charge means life or death to us for eternity. Why? Because God has exalted Jesus to be Lord. This means Jesus is the one having power and authority over the rest of God's creatures. He has power and authority, not only over the living, but also over the dead. None of the dead may live again except through him, for God has made him the one "who shall judge the living and the dead". Jesus once said: "Just as the Father bids the dead rise up and gives them life, so the Son gives life to whomsoever he will. So it is with judgement; the Father, instead of passing judgement on any man himself, has left all judgement to the Son. As the Father has within him the gift of life, so he has granted to the Son that he too should have within him the gift of life, and has also granted him power to execute judgement, since he is the Son of Man."—John 5:21, 22, 26, 27, *Knox*.

13 Let a human court, let a totalitarian political or religious system proscribe us or condemn us to death for being Jehovah's witnesses and obeying His command to preach! After all, their authority extends only as far as this life. After human authorities dispose of us, even by execution to death, it is before the tribunal of Jehovah's Judge that both they and we must stand for decisions as to the future world. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10) This Judge has the power of life in himself. He can reverse the decision of human authorities which condemn and put us to death. He can do so by raising us to eternal life in the new world for our faithfulness to God. He can also sentence our condemners and executioners to eternal destruction in Gehenna. That is why, when sending forth his disciples on home missionary work, Jesus said: "What I tell you in the dark, speak in daylight; and what is whispered into your ear, proclaim upon the roofs of the houses. And do not fear those who kill the body, but cannot kill the soul; rather fear Him who is able to destroy both soul and body in Gehenna."—Matt. 10:27, 28, *Weymouth*.

14 The evidences are that Jehovah's appointed Judge is now on the throne of his heavenly glory and all the nations are before him and the judgment of them and of their peoples is proceeding. The "goats" mistreat the Judge's Christian brethren and the sheeplike companions of these. For this they are put to the Judge's left. In a short time they will be consigned to the Gehenna of fiery destruction which is reserved for the Devil and his angels. (Matt. 25:31-46) In comparison with the judgment of Jehovah's Judge what does that of human authorities amount to? It is in the sight of this Judge, who determines our everlasting destiny, that each and every consecrated Christian is now charged to preach.

15 The apostle's charge has special force now, because he gave it in the sight of Christ "by his appearing and his kingdom". His appearing and kingdom are now facts. Through the visible signs that he foretold would mark his return and invisible presence he has made his appearing to our eyes of faith and understanding. Through the revealing power of God's Word we see now that His kingdom was brought to birth A.D. 1914 and that God seated his Son upon the royal throne then. So Christ Jesus is now in his kingdom, ruling in the midst of his enemies. Such enemies on earth who oppose and oppress us will never be able to see him personally with the naked eye. But even their own eyes of perception will be opened to discern his presence in his kingdom, because at the battle of Armageddon his appearing to them will be made by a revelation with fiery destruction to them and their world organization. (2 Thess. 1:7-9; 2:8) In the light of "his appearing and his kingdom" we should take our charge to preach all the more seriously. We no longer preach in *hope* of these things. They are present-day realities that give greater vividness and urgency to our message. They prove that destruction is near for all organizations and persons fighting against the work we do in obedience to God, and we should therefore be bold and never fear those whose doom is impending. Our very boldness will be an evidence to them of this.

WHAT TO PROCLAIM

16 We are specifically told what to preach. The very thing we must preach proves that our charge to do so issues from a higher than human authority. Consequently man-made authority or religious authority has no real power and right to forbid us. Were it human philosophies of a religious, social or political kind that we were propagandizing, some human authorities might rightly object and take proper countermeasures. However, even in a free and democratic society human philosophies that are not subversive to good morals or to constituted authority have a right to be spread about and to make their appeals to various people. But we proclaim and advocate no human philosophy, neither the traditions of men.

17 Like Jesus Christ himself, the apostle Paul was dead set against the religious traditions of men, for

12. Why does obedience or disobedience mean life or death to us?
13. Why is judgment before him more far-reaching than before men?
14. Who of the nations are now being judged adversely? Why?
15. Why do his kingdom and appearing appeal more to us now?
16, 17. What are we not charged to preach? Why rightly so?

he knew how misleading it was to be under the power of such traditions. Concerning himself he said: "Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), . . . I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it: and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." (Gal. 1:1, 11-14, *Am. Stan. Ver.*) Human philosophies and religious traditions of men have resulted in a divided and confused world. They are failing to meet the needs of the people and to bring them any relief. They finally leave the people disillusioned.

18 "The word!" That is what we are commanded to preach. This Word comes by inspiration from God and is contained in the sacred writings of the Bible. It is what Paul had just exhorted Timothy to continue believing and practicing, when he said: "Continue in what you have learned and have firmly believed, knowing from whom you have learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." (2 Tim. 3:14-17, *Rev. Stan. Ver.*) As it was in Paul's last letter that he wrote this, the sacred writings that were then at hand for Timothy consisted of all the Bible which we now have except John's gospel account and his three letters and the book of Revelation, and possibly Jude's letter. But today "the word" includes all these. It is the complete Bible. God has produced it, he being its Inspirer from Genesis to Revelation. No religious organization of Christendom can take the credit for its making, claiming it is a religious book of their sect.

18, 19. What are we charged to preach? Of what does such consist?

19 A preacher who is a real "man of God" has no authority from God, whom he represents, to preach human philosophies, religious traditions of men, or anything but the divinely inspired Word. God does not anoint men with his spirit to proclaim what is against Him and his inspired message. He does not contradict himself and cannot deny himself. His Word is one and is at agreement with itself from first to last. It is the only book that contains "sound doctrine" and equips a Christian for good works. When a person consecrates himself to God through Christ and is endowed with His spirit and receives the divine charge to preach, he will spread abroad all the truths that are contained in that Word. He will proclaim that the Bible prophecies are undergoing fulfillment, down to every jot and tittle, proving the inspiration of the Book, and that Jehovah's kingdom exercised by his royal Son is the enduring Government of the new world and is the single hope of all mankind. Under that perfect and righteous World Government all the human dead in the graves will have an opportunity for eternal life by a resurrection to a cleansed and paradisaic earth.

HOW AND WHY IT MUST BE PREACHED TODAY

HOW is "the word" to be preached? By distributing it in print in the form of Bibles? Partly so, because this lays a proper foundation for us to carry out the command to preach. We cannot set the written or printed Word aside, no more than Jesus did. He always referred to the written Word, quoting it with the introduction "It is written" or "Thus it is written". But we who are acquainted with what is in it through reading and studying it ourselves or through hearing it read must tell its contents out to others. The Word was committed to writing, not to lie silent on the printed page, but to be proclaimed and made understandable to the hearers. In this way it is that the hope of eternal life under God's kingdom is brought to the hearts of the people. The apostle Paul gives point to this fact by saying: "In hope of eternal life which God, who never lies, promised ages ago and at the proper time manifested in his word [how?] through the preaching with which I have been entrusted by command of God our Savior." (Titus 1:2, 3, *Rev. Stan. Ver.*) For this reason God does more than supply the written Word for reading and study. He also brings men and women in touch with it and causes them to be informed of what is in it. Then when they heed it and devote themselves to him through the good services of Jesus Christ, he puts his spirit upon them and sends them out to be preachers of his Word.

1. Is Bible distribution all there must be to this preaching? Why?

2 God's visible organization under Christ is an organization in which every faithful one is a publisher of the good news. Each one's final salvation depends upon being such. For it is written: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from

2. Why is God's visible organization one of gospel publishers?

the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For whosoever shall call upon the name of the Lord [Jehovah] shall be saved." (Rom. 10:9, 10, 13) For this reason Psalm 40:7-10 said prophetically of Jesus Christ: "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. I have proclaimed glad tidings of righteousness in the great assembly; lo, I will not refrain my lips, O Jehovah, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great assembly." (*Am. Stan. Ver.*) The righteousness which Christ's followers gain through belief with the heart or mind must not be kept to itself. How righteousness was gained and how others may also gain it must be proclaimed to others. A public confession or proclamation must be made in witness to God and his Christ and for the enlightenment of others. Such confession is for salvation.

[3] So, *"Preach!"* said Christ's apostle. For this reason the Watch Tower Bible and Tract Society not merely prints Bibles and Bible literature. It also trains and equips ministers of the gospel. Correspondingly, the organization of Jehovah's witnesses world-wide is a society of preachers of God's Word, a Theocratic organization of consecrated ministers ordained by God through Christ.

[4] The apostle Paul who gave the charge to Timothy indicated the two general lines along which it must be carried out. When he wrote Timothy, this young man is understood to have been one of the overseers of the city of Ephesus in Asia Minor. Years before this the apostle was passing by. So he summoned the overseers of Ephesus and, among other things, said to them: "I did not shrink from declaring to you anything that was profitable, and teaching you IN PUBLIC AND FROM HOUSE TO HOUSE, testifying both to Jews and to Greeks of repentance to God and of faith in our Lord Jesus Christ. And now, behold, I know that all you among whom I have gone about preaching the kingdom will see my face no more." There is how it was done, "in public and from house to house." —Acts 20:20, 21, 25, *Rev. Stan. Ver.*

[5] In these two lines of activity Paul copied our great Exemplar, the greatest Preacher of all, Jesus Christ. Certainly the facts testify that he proclaimed the Kingdom message in public. It is true that the prophecy of Isaiah 42:1, 2 quotes Jehovah God as saying of Jesus Christ: "I have endowed him with my spirit, . . . He shall not be loud and noisy, he shall not shout in public." (*Moffatt*) But Jesus did not take this prophecy to mean he and his followers were forbidden to give testimony in public places to large audiences. The apostle Matthew quotes Isaiah's prophecy, saying: "I will endow him with my spirit, . . . He will not wrangle or make an outcry, and no one will hear his voice in the streets." But Matthew quotes this to prove that Jesus would not advertise himself for self-glory, nor cause a public sensation to magnify his own name, drawing the chief attention away from Jehovah God and his kingdom. (Matt. 12:15-19, *An Amer. Trans.; Moffatt; Rev. Stan. Ver.*) After John the Baptist was imprisoned and prevented by this from speaking publicly to the crowds, Jesus himself pushed the public meeting campaign. It is written: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. 4:12-17, 23) He kept up his public work through all the rest of his ministry on earth and he joined with him in this great publicity to God's kingdom his twelve apostles and seventy other evangelists.—Luke 8:1; 9:1, 2; 10:1.

[6] Jesus purposely went where the crowds were. He took advantage of the crowds that were assembled where his own worship of God caused him to be on occasions. So he preached in the Jewish synagogues and temple at Jerusalem, which he had a right to do as a tax-paying citizen of Israel. Public halls for rent by whoever wanted to use them for events of popular interest were scarce or nonexistent in those days. But Jesus did not need such to hold public meetings. He did not need even anything so nice as our lovely public parks today with well-kept lawns and bandstands or pavilions, before he would consent to hold an outdoor meeting. He took nature just as it was. He was willing to hold a public meeting outside the cities, using a mountainside as a rostrum or the deck of a fishing-boat a little off from the crowd on the seaside. He used his own portable sound equipment, the matchless mechanism of the human voice, and fitted himself to the acoustic properties of his public location. John the Baptist preached to the crowds out in the unprepared wilderness and along the banks of the Jordan river. Jesus, too, was willing to announce God's good tidings out in the wilderness, if there was an audience. God's true preachers are not such as must have a stationary pulpit in a building and at pay.—Matt. 5:1, 2; 13:1, 2; 14:13-15; 11:7-11; Mark 4:1, 2.

"FROM HOUSE TO HOUSE"

[7] Men who bear the title of "Doctor of Divinity" and whom the politicians, big business men, civil judges and people in general regard as ministers and

3. So Jehovah's witnesses are a society of what? With help of what?
4 In what two general ways must the charge to preach be done?
5. How is Isaiah 42:1, 2 shown not against preaching in public?

6. Where was Jesus willing to hold public meetings, and why?
7. How did Jesus preach at the very start? What does this prove?

preachers confine themselves to speaking from "consecrated" pulpits. They do no preaching from house to house, hardly even visiting their own parishioners or church members in their homes to instruct them. In this they do not copy the apostle Paul, who preached "from house to house" and who said: "You must follow my example in this, as I am following Christ's." (1 Cor. 11:1, *An Amer. Trans.*) But to prove oneself a preacher ordained with the spirit of God a Christian does not have to own a title and to have a pulpit assigned to him and a paying congregation of many listeners. He can prove his ministry by preaching to individuals and from door to door. The first preaching that Jesus himself did after his anointing with God's spirit was to private individuals in a home, his private lodging-place, to which he invited the two men. When John the Baptist pointed out who Jesus was they followed Jesus and asked: "Where dwellest thou?" "He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour [4 p.m.]." This preaching at Jesus' lodging-place turned out successful, for it led to producing the apostles Andrew and John. Andrew at once invited a close relative, his brother Simon Peter, to the home meeting, which led to producing the apostle Peter.—John 1:35-42.

[8] Jesus believed in home meetings for giving a witness to one individual or to several. The Jewish ruler, Nicodemus the Pharisee, came to his private dwelling-place and Jesus, in fulfillment of his commission, gave him the message. (John 3:1-21) Matthew, who was the former tax-collector Levi, believed in home meetings. Immediately after accepting Jesus' invitation to be his follower Matthew arranged to have Jesus at his home and invited tax-collectors and sinners like himself to be there at the meal for Jesus to give them a witness. (Matt. 9:9-13; Mark 2:14-17; Luke 5:27-32) The Scriptures record that on weekdays Jesus had many home meetings where he preached. (Mark 2:1-12; Luke 19:5-11) The first Gentile convert to Christianity believed in opening up his home for meetings to hear God's Word preached. When this man was instructed to send for Peter to come and preach, Cornelius did not fearfully keep the matter quiet and have his meeting with Peter strictly private. No; but he threw open his home and invited his household and relatives and friends to hear the message with him. Hence we read: "And Cornelius waited for [Peter and his companions], and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and . . . he went in, and found many that were come together." (Acts 10:24-27) Philemon, of Colosse, was another who believed in home meetings and threw open his home for gatherings to hear God's Word. As a result of this a congregation or church was established at his home. So Paul, writing him, said: "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon . . . and to the church in thy house." (Philem. 1, 2) What a privilege that was! How it sanctified that home! How it proves what an excellent place a home is for meetings of local groups!

[9] Thus in carrying out one's commission from God preaching can be done by bearing witness to large public audiences, in door-to-door witnessing, in group meetings at homes, and to single individuals anywhere, under any circumstances. Jesus did not neglect opportunities for individual witnessing, neither do his alert followers. When he sat weary and hungry by the well near Sychar in unfriendly Samaria and a Samaritan woman came along to draw water, Jesus used that as a chance to preach to an individual. This led to his preaching to a group that gathered there, whom this woman stirred up to come and hear Jesus. (John 4:6-41) The evangelist Philip also found it profitable to witness to individuals. It is well known how he hailed a passing chariot whose Ethiopian occupant was reading aloud Isaiah's prophecy, and he was invited for a ride. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Philip's baptism of this individual at the earliest opportunity followed quickly. (Acts 8:26-39) It was God's angel that led Philip to that individual.

"IN SEASON AND OUT OF SEASON"

[10] We are not always to choose where and when to preach, all according to our ideas of what is suitable for us. Sometimes, despite unfavorable appearances, we must still feel our obligation and try to carry on our work. In this way we can surmount the unfavorable situation that has been created and we can defeat the purpose the adversaries may have had in making things inconvenient for us and our work. The apostle Paul told Timothy to be urgently at preaching, saying: "Keep at it in season and out of season." (2 Tim. 4:2, *Moffatt*) During the noon hour, when Jesus sat tired and hungry at the well-side, it might have seemed out of season to launch off into a witness to that Samaritan water-carrier. But what was out of season for Jesus' flesh was most opportune for this woman. The doing of his Father's will furnished Jesus with marvelous sustaining power to be at his commission out of season.

[11] After Stephen had been stoned to death, Saul of Tarsus began his career of violent persecution and the congregation at Jerusalem was broken up. Most of them were scattered abroad throughout Ju-

8. How are home meetings shown to be a means for preaching?

9. To how few may we preach? How is this shown to be effective?
10. In what kind of season must we preach? As shown by Jesus?
11. How did early Christians surmount conditions "out of season"?

dea and Samaria, and that might have appeared "out of season" for those persecuted ones to keep on witnessing to Jehovah and his Christ. Were the conditions the proper ones, therefore, under which to quit telling out the message? The persecutors and their instigator Satan the Devil would have liked to make it that way or make it seem that way to the dispersed Christians. But did these feel authorized to take matters that way and yield to the intention of the persecutors? No! The record discloses how the adversaries' wicked intent was thwarted, by saying: "Therefore they that were scattered abroad went every where preaching the word." For one thing, Philip the evangelist went down to Samaria. With what outcome? "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." An extensive witness resulted because the scattered ones kept on witnessing, even if "out of season" for them in strange territories far from their homes. So much so, that we read: "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word. . . . And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." (Acts 8:4-12; 11:19-21) So what is out of season for God's servants in a physical way can be turned to advantage by faithfully keeping at the ministry.

12 There are many today who are suffering severe persecution, being scattered and displaced, held in gruelling labor camps, and driven to "underground" activities. For them things are very "out of season". Not only that, but there are others who are confined to their homes by sickness, infirmity, or other limitations. How can these overcome such conditions apparently so "out of season"? The apostle showed how. He himself was once a shut-in, for two solid years, and that under observation by agents of the Roman emperor. Luke tells us concerning Paul the prisoner: "And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him." (Acts 28:16) How very "out of season" for Paul to carry on his apostolic duties! But Paul did not now consider himself knocked out of God's service and thus relieved of his apostolic commission and duties. He remembered Jesus' words miraculously sent to him while in prison at Jerusalem: "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so MUST thou bear witness also at Rome." (Acts 23:11) Well, here Paul was actually in Rome, even if it was by a way "out of season" by ordinary standards of judging. So how did he start bearing witness?

13 It was not three days before Paul was again 'preaching the word'. How? By escaping from house custody? No! Well, then, by getting permission to leave his confinement and go out attended by his soldier guard? No, again. But by sending for an audience to come to him. We read: "And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. . . . For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." Then Paul arranged with them for a meeting. "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, [for how long?] from morning till evening. And some believed the things which were spoken, and some believed not." Here was some success at the first meeting.

14 All during the time that the conditions continued seemingly out of season for Paul he did what he later told Timothy to do. Instead of rotting away there as a prisoner under house custody idly waiting for his trial to come up and for release to be won from confinement, Paul had people come to him if he could not go to them. He turned his prison room and his confinement into an effective situation for witnessing, so that the book of Acts ends with these commendatory words: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28:16-24, 30, 31) The soldier guard at Paul's side was obliged to listen to all this preaching by Paul to his visitors.

15 As the guards shifted day and night and from time to time, many such overheard the Kingdom testimony. We can be sure also that Paul witnessed directly to those soldier guards when he had no others to talk to. So effective was this with such soldiers of the praetorian or imperial guard that Paul could later write to the congregation at Philippi and say: "I want you to know, brethren, that what has happened to me has really served to advance the gospel, so that it has become known throughout the

12. How did Paul become a shut-in? Did he thus lose his commission?

13. After how long and how did Paul start preaching as a shut-in?
14, 15. How long did he do this? Also before whom? With what result?

whole praetorian guard and to all the rest that my imprisonment is for Christ; and most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear." (Phil. 1: 12-14, *Rev. Stan. Ver.*) So God blessed Paul's efforts for keeping at it "out of season". He is likewise doing the same to those who imitate Paul in this way today.

WHY ESPECIALLY NOW

16 About A.D. 65 Paul's end drew near. So God let him succeed in getting a second and final letter to Timothy out of his Roman prison, urging him to "preach the word" at all times and under all circumstances. Why was Paul so urgent in having Timothy do this? For good reasons; reasons that have become more compelling to us today than for Timothy nineteen centuries ago. Paul pressed upon him to be at it fervently without a break for any unseasonable causes, since Timothy must make the most of the time and opportunity. Just why so?

17 Paul explains: "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths." (2 Tim. 4: 3, 4, *Rev. Stan. Ver.*) So preach while you still have people with ears to hear. Before long they will heap to themselves so many men teaching them things they like to hear that there will be a lot of false doctrine and a multitude of unscriptural teachers with whom to compete. Do all you can NOW to help some to overcome the tendency to ears itching for philosophies and human traditions. Forearm the brethren against the grave dangers that are due to arise. Paul already saw the itching ear developing among the Corinthian congregation. So he wrote them: "I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For if some one comes and preaches another Jesus than the one we preached, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you submit to it readily enough." (2 Cor. 11: 3, 4, *Rev. Stan. Ver.*) So preach persistently, to forestall the enemy effort.

18 Not only would ears itching for unsound teaching have to be contended with, but more! Perilous conditions were sure to develop and reach a climax on a world-wide scale in the last days. "This know also," says Paul in this same letter to Timothy, "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: . . . Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3: 1-5, 12, 13) There was every reason, then, for Paul to exhort Timothy: Hold steadfast to the truth you learned from right sources and through Theocratic channels, and keep on teaching and declaring always and only the straight doctrine.

19 All those conditions were ahead of Timothy. We today can do nothing to prevent them from coming. They are upon us! We are in the throes of the last days and all the foretold conditions have come to pass in Christendom. For this reason we know we are in the last days. The hundreds of millions of so-called Christians have betrayed itching ears and have heaped to themselves hundreds of thousands of religious teachers to tickle them with what agrees with worldly desires. When Jehovah's witnesses declare to them the sound doctrine of the Holy Scriptures, the hundreds of millions of itching ears simply cannot endure it. They turn away from the Kingdom truth and bend toward man-made fables and doctrines of demons. They have a form of godliness, but this lacks the truth; and they show no power of real godliness in their lives. They really prove false to all godly claims. The religionists have become despisers of those who are good, and so they give way to intolerance of the truth and persecute Jehovah's witnesses. Not because these witnesses meddle in politics and are promoting a godless political system, but just because they are striving to live godly lives in unity with Jesus Christ and are keeping free from this world; which course condemns the worldly religionists. As this world involves itself in more and more difficulties, more and more religious, political, economic and social theorists arise, and their deceptions are so slick that they deceive even the deceivers themselves. Beyond all question we are in the last days. We are in the "time of the end" of this world. With thirty-five years of this period already gone and 1950 upon us, it is, indeed, later than they think! What, then, is the most important, the wisest and most valuable thing to do now?

20 *Preach the Word!* That is God's command through his Holy Word. The unsound teachings of the day, the doctrines of demons, and the deceptions of the seducers are all leading the masses of Christendom and of heathendom on to early destruction at the war of Armageddon. But among the billions of ears that like to be tickled by such things there are numberless ears that are yearning to hear sound doctrine,

16. To make the most of what did Paul urge Timothy to preach always?
17, 18. For what compelling reasons did Paul urge him to preach?
19. Why are such reasons more compelling for us today?
20, 21. So what is the thing to do? Why? How does Paul argue for it?

the wholesome truth, the pure Word of God. That Word alone tells us of the name of Jehovah God upon which to call in these last days in order to be saved and to receive His holy spirit. As the apostle Peter said on the day of Pentecost: "It shall be in the last days, saith God, [that] I will pour out of my spirit upon all flesh; . . . And it shall be that whosoever shall call upon the name of Jehovah shall be saved." (Acts 2:17-21, *Darby*, margin; Joel 2:32) How are those with such ears to hear unless we who have Jehovah's Word preach it to them by word of mouth or by printed page? It is the apostle Paul himself who puts this question to us, saying:

[21] "For, 'every one who calls upon the name of the Lord [Jehovah] will be saved.' But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news!' But they have not all heeded the gospel; for Isaiah says, 'Lord, who has believed what he has heard from us?' So faith comes from what is heard, and what is heard comes by the preaching of Christ."—Rom. 10:13-17, *Rev. Stan. Ver.; Delitszch; Salkinson-Ginsberg.*

[22] Faced as we are with the death-dealing conditions of the last days, with gross darkness covering the people and evil seducers misleading them to the ditch of destruction, there is every need for God to raise up preachers. He has done so, by raising up his faithful witnesses upon whom he has put his spirit. (Joel 2:28-32) The Devil and all his organization of darkness are determined that the people shall not hear and some be won over to the side of Jehovah God and his Christ. God is determined that the people shall hear, let pay attention whoever will. So his command rings out to his witnesses above the roar and din of the false leaders of this world: "Preach the word." We have God's revealed Word with which to do the preaching. Now it is up to us to obey the divine command. Whether we are official servants like Timothy in a congregation or not, through the apostle we are given the charge to preach in the sight of God and Christ. We are appealed to in view of Christ's appearing and his kingdom to carry out the charge. God's kingdom by Christ is the most prominent doctrine of the Holy Word, and to proclaim this Word means now to proclaim the Kingdom. The appearing of Christ's presence in royal heavenly power now delights our eyes of faith and understanding, for God's kingdom by him had its birth A.D. 1914. This should have a powerful appeal to us now.

[23] From 1914 to 1918 we had the opening trouble of the "great tribulation" upon the Devil's world organization. Now we are in the gracious interlude by which the days of that tribulation are being shortened before the final trouble of Armageddon, the universal war. The command of the enthroned King now assumes overpowering urgency: "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. 24:7, 8, 14, 21, 22) That end means destruction for those whose itching ears have turned away to human inventions and for those who have not heard the life-saving Word of God and not been enabled by it to call upon Jehovah's name and be saved through his Christ. It is a critical hour for millions who need to hear. It is a critical decision that you have to make. If you have God's Word, if you are hearing it, then your responsibility cannot be side-stepped. You must now preach it as never before. Your doing so with glad and thankful obedience means your protection against all the pressure of the destructive worldly propaganda. Your obedience may also mean the salvation of others who hear you, and, best of all, it means the vindication of Jehovah God whose command you obey. "Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers."—1 Tim. 4:16, *Rev. Stan. Ver.*

22 Why is it now the time and our responsibility to preach?

23. What divine arrangement do we take advantage of? With what benefit?

GERMAN DISTRICT ASSEMBLIES OF 1949

"IS Bolshevism better than other systems? Do the Communists believe that that which Hitler began must be finished by them? We are no more afraid of the Communists than we were of the Nazis!" In those ringing words the spokesman for Jehovah's witnesses assembled in Berlin met the challenge of the Red puppets of the Eastern zone. There are volumes behind those few words. They throw the mind back to remembrance of the twelve long years that thousands of Jehovah's witnesses in Germany were beaten and tortured and killed in Hitler's Nazi concentration camps. To be explicit, 10,000 were thrown into those devilish holes, 2,000 died there, 2,000 more left physical wrecks, and 6,000 emerged in 1945 to again take up unrestrained preaching of Jehovah's kingdom. Hitler set out to stamp out Jehovah's witnesses. But Hitler and his party were the ones stamped out, and now four years later the 6,000 active Jehovah's witnesses have grown to 43,828 strong! How miserably Hitler the Catholic dictator failed! And now do the Red totalitarians seek to finish what the Brownshirts could not? If so, they have been bluntly told that the courageous witnesses of Jehovah in Germany are no more afraid of them than they were of the Nazis.

These dramatic developments unfolded at the district as-

sembly for Jehovah's witnesses of the Eastern zone of Germany, held July 29-31. This was but one of four district assemblies. For witnesses in the French and United States zones an assembly was held in Munich, August 12-14. Two were held in the British zone, one at Hannover, July 22-24, and the other at Düsseldorf, August 5-7. The table below gives some interesting figures for the four assemblies.

Assembly City	Witnesses Attending	Pub. Meeting Attendance	Immersed
Hannover	6,300	8,326	361
Berlin	17,232	33,657	1,055
Düsseldorf	6,524	10,908	460
Munich	9,340	10,510	610
TOTAL	39,396	63,401	2,486

But now back in Berlin for a look at the Communist attempt to cripple the district assembly there. Situated in the British sector of Berlin is the beautiful "Waldbühne" (forest stage), and it was there that the district assembly was to be held. Circumstances in the Russian zone did not permit the holding of a larger assembly there, and the nearness of Russian authority made it necessary to make all the needed arrangements as quietly as possible. Had not malicious acts instigated by the Bolshevistic SED (Socialistic United Party of Germany) led to interference with freedom of worship in some parts of the Eastern zone! For example, at the last minute a circuit assembly at Döbeln, in the land of Saxony, was prohibited and bloody fights left a number of injured among the witnesses. This led to an extended ban in Bautzen and its vicinity, also in the land of Saxony. Worse yet, when an ailing war casualty was forced to compulsory labor in a quarry he went insane and murdered his wife in a bestial way, during which deed he repeatedly mumbled the name Jehovah. The SED seized this as a pretext to defame the organization of Jehovah's witnesses, publicizing it as a "murder organization".

Because of carrying out the preliminary arrangements with great caution, the witnesses were able to obtain eight special trains to come to the assembly from different parts of the Eastern zone. All arrangements were properly made and the sum of more than DM 100,000 for tickets for about 8,000 persons was paid. Then, only a few hours before departure time, all of these special trains were canceled. The tool used to give the counter-order halting the trains was Mr. Kreikemeyer, president of the East German Railway, who already has a bad reputation in Western Germany because of his part in connection with the Berlin blockade.

But the plot to cripple the Berlin assembly struck deeper than mere cancellation of special trains. The railroad company refused to refund the fares until fourteen days had elapsed. Why? It was the underhanded means used to prevent many from attending. Thousands of the witnesses came to the stations to board the special trains, only to learn that the trains had been canceled. The tickets for those trains were worthless, and no refund being immediately made rendered it impossible for many of the witnesses to purchase tickets for regular trains.

But the Russians and their German police helpers did not stop there. Enraged because of the bold move of the witnesses to hold another big assembly in Berlin this year, they blocked all of the highways into Berlin and examined all cars, buses and trucks, searching for persons bound for the assembly. In this way they obtained the names of Jehovah's witnesses, the owners of the cars, and the officials who issued the travel papers. Shortly before the assembly reports of the various obstacles being put in the paths of traveling conventioners reached Berlin, and much concern was felt over what might take place.

However, when the district assembly opened more than two-thirds of the seats were occupied, and by the evening of the first day at least 16,000 were in attendance, and on Saturday the figure climbed past 17,000. Jehovah had worked another wonder for his covenant people in Germany. The zeal of these so much persecuted brethren drove them to overcome the many vexations and persecutions, such as examinations, seizures of cars, and even arrests for hours or for one day. Doubtless additional thousands would have attended had not the Communist puppets interfered, but the high attendance shows that the effort to balk the assembly failed. Moreover, the wicked schemes and acts of these enemies only resulted in a tremendous witness against them.

WIDESPREAD PUBLICITY

When the assembly speakers brought out these points in their discourses, news reporters quickly approached the convention officials to get the facts. The discovery of such dictatorial measures being practiced in the Eastern zone was, of course, just what the Western press wanted to know about and publicize. No invitation had been extended to the press to attend, but they were there in numbers and reported in the most sensational way the futile endeavors of the Communists to stop the witnesses en route to Berlin. Long articles on the front pages of different newspapers put Jehovah's witnesses in the public eye, and, of course, the West German political opponents of the Communists were loud in their expressions of displeasure and indignation. In connection with all this political capital they made of the situation, however, they brought out the facts about the big assembly of the witnesses and especially did they report on the public address as never before. On Saturday evening the Watch Tower Society's Branch servant in Germany, Erich Frost, read the following resolution to the thousands assembled:

RESOLUTION

Eighteen thousand of Jehovah's witnesses have assembled in the "Waldbühne" of Berlin from all regions of the Eastern Occupation zone of Germany to exalt the name of Jehovah, their God, and to praise him. They lift their voices like one man to demand and defend the freedom of worship and the free practice of religion, as is the will of God, and guaranteed by the inalienable rights of free mankind and firmly anchored in all constitutions of freedom of democratic governments.

They enter protest against the prohibitions and restrictions in Saxony of their service to worship God and the confiscation of halls used therefore, which are undemocratic and contrary to the constitution;

They enter protest against the brutal, violent breaking up of their services by means of illegal actions of the police, as they occur in the circuit of Bautzen;

They enter protest against the religious and political instigation launched by intolerant, fanatic opponents who do not hesi-

tate to follow the trace of mud-slinging press, after the pattern of a *Stormer* and a *Black Corps* [former immoderate Nazi papers], and to declare a Christian organization of upright believing men and women a "murder organization" and outlaw them, just because a person, who is falsely called a Jehovah's witness, murdered his wife in a dreadful manner when becoming insane due to a serious war injury;

They enter protest against having this person's utterances, which were made in his insane condition after the crime, used to prove him a Jehovah's witness, because these statements, indeed, prove him insane but not one of Jehovah's witnesses;

They enter protest against this disgraceful occurrence's being drawn up to defame innocent and straight Christians in public and to accuse them as responsible for it, whereas it is nothing more than the results of the disastrous war wherein Jehovah's witnesses had no part, but to which their religious enemies gave their blessings;

They decidedly enter protest against the deliberate slanderous manner of calling them war-instigators and enemies of peace, and point out that they are the only peace-loving organization of mankind whose members nearly to 100 percent rejected every form of war service;

They decidedly enter protest against the unfounded, freedom-opposing, arbitrary measures of the Eastern Zone Railway management, headed by their chief director, Kreikemeyer, which canceled the long-promised and already-paid-for special trains for Jehovah's witnesses shortly before the set departure; this contract-breaking attitude of the Railway administration made it impossible for thousands of Jehovah's witnesses to take part in the Berlin district assembly.

Jehovah's witnesses give up their lives for peace and will abide in neutrality, as constituted in God's law, toward all political and international disputes of this world, of which according to Jesus' words God's kingdom is not. In every country where Jehovah's witnesses have citizen privileges they are willing to give to the state what belongs to the state, but they decidedly refuse to give to the state what belongs to God. Under no circumstances, not even under the compulsion of dictatorial measures, will Jehovah's witnesses meddle with the world dispute between East and West. We are not supporting one world bloc against the other, because we would thereby deny the divine principles of peace and unity, and violate God's law. We are and shall stay fully submissive to Jehovah and Christ Jesus, the King of the new world, and proclaim to all persons of goodwill that no reconstruction is possible without acknowledgment of God and his leadership, as stated in Psalm 127:1: "Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain."

We faithfully place also this matter into the hands of Jehovah, the highest Judge, to whom everyone is responsible for his doings.

We thank him alone for the help and liberation after a 12 years' battle of lies and terror against truth and righteousness, and we do not doubt for a minute that he once more and always will fulfill his word and prophecy toward us: "Only with thine eyes shalt thou behold and see the reward of the wicked." —Psalm 91:8.

It is the responsibility of orderly offices to protect and guarantee the freedom of religion and belief, the freedom of worship according to everyone's own conscience. Restrictions on this contradict the democratic principles as well as the basic rights of all freedom, truth and justice. He who violates these principles makes himself an enemy of the Lord and of all honest, righteously disposed and peace-loving men, and will have to carry the responsibility.

Whatever may happen, we anew vow allegiance until death to our great God and everlasting King. We shall not stop preaching the glad news of the Lord's kingdom as he has commanded. Against all efforts to interfere with us in this course of worship by force of prohibitions, restrictions and illegal measures we are vigorously opposed because "We must obey God rather than men!"

JEHOVAH'S WITNESSES

Berlin, July 30, 1949

This resolution was broadcast over the American station RIAS in Berlin the same night, and seemingly got as far as America, because by noon the next day, Sunday, dozens of newspaper reporters were at the "Waldbühne" as well as cars from "Funk und Bild" (broadcast and pictures), and it was expressly stated that New York via Munich had caused them to take pictures for the press of the public meeting. It was a wonderful day. Enthusiasm of the witnesses was unbounded. The attendance of more than 33,000 not only filled all the seats but flooded over into the aisles and approaches and even into the surrounding woods. The thousands sat or stood listening attentively to the talk "It Is Later than You Think!" (The district assembly programs were the same in Germany as in other parts of the earth.) There was no disturbance at all during the discourse. The resolution of the night before, incidentally, was sent to all the higher public offices and officials of all four zones of Germany.

During the days that followed hardly a Berlin paper failed to run articles about the assembly, and especially emphasized the underhanded dealings of the Eastern zone. Everywhere the courageous stand of Jehovah's witnesses was praised. Said the *Freies Wort*, Berlin, August 5:

> They had come from the Erzgebirge, from the Baltic sea, from Thuringia and from Frankfurt on the Oder, from Barth in Pommern and Goerlitz, from the remotest villages and all cities of the Eastern zone. For many hundreds of them it became difficult to raise the fare. When, then, that fare was not returned to them [after cancellation of special trains] they took their last money to come on to Berlin. Entire caravans, with food, one blanket and the ticket for admission on the coat arrived on the second day of the district assembly. The solidarity, tried in the Nazi concentration camp, was so great that even those of Jehovah's witnesses having no money for fare managed to come. The assembly found its climax in the public talk "It Is Later than You Think!" And the Communists who now vex the Bible students proved anew that they are continuing the Nazi regime under a different name.

From the Berlin *Der Tagesspiegel*, August 2, we quote:

> More than 30,000 witnesses of Jehovah assembled Sunday in the "Waldbühne" in Berlin to protest against the oppression of their organization in the Eastern zone. "We are exactly as little afraid of the power of the Communists as we were of that of the National Socialists," said Erich Frost, the leading preacher of Jehovah's witnesses, who, like many of his believing friends, was brought into a concentration camp by the National Socialists. Jehovah's witnesses—known as "Earnest Bible Students" —refused to salute the Swastika flag and to participate in the war. Erich Frost said the Communistic organization of the state had hindered the accomplishment of their service to God by undemocratic, constitution-opposing prohibitions and that they had driven their meetings apart with wooden sticks. Frost warned the SED that they could have the same fate as the NSDAP.

Also on August 2 the Berlin *Die Neue Zeitung* reported:

> It was an assembly of Jehovah's witnesses of the entire Eastern zone. "It Is Later than You Think!" was written in white letters on the lawn; "It Is Later than You Think!" was the review. As little as they feared the Nazis, as little they fear the tribulation of the Eastern zone, and with courage the Magdeburger, Frost, could ask: "Is Bolshevism better than other systems? Does the SED believe that that which Hitler began must be finished by them? We are no more afraid of the SED than we were of the Nazis!"

But what about the reports in the newspapers located in the Eastern sector of Berlin? Their line of reporting was entirely different, and when we listen to them we un-

derstand why the resolution adopted by the assembly of Jehovah's witnesses denied charges of being "enemies of peace" and "war-instigators". Note the following example of reporting by one SED newspaper, the *Berliner Zeitung*, of August 2:

The era after a lost war is rich with more or less harmless narrations of all sorts. Religious sects pop out of the ground like mushrooms. In general, they should be credited with the ignoring they earn. When they, as Jehovah's witnesses, covered with a lot of old religious phrases, take over the business of war-instigators and enemies of the unity of Germany, then they may not stay disregarded. . . . At the time of the elections for the "Volks-Kongress" and "Volksbegehren" ["Wish of the People"] for the unity of Germany Jehovah's witnesses distinctly enough revealed by their agitation that they do not intend to work otherwise than as Jehovah's witnesses. Jehovah certainly did not charge them to stand up against the participation in the "Wish of the People" and "Volks-Kongress" or to sabotage the "Two-Years Plan". Such distinct orders do not come from heavenly heights, but they do come from a certain country beyond the Atlantic and from a few of its inhabitants whose highest God is not called Jehovah but Money.

THE REAL CHRISTIANS STAND FIRM

Christ Jesus said that his followers would be hated by all nations because such Christians would be no part of the present wicked world. Each nation brands Jehovah's witnesses with the particular names that are unpopular in its land. In the nations of the Western bloc, including the Western zone of Germany, they are labeled Communists, but in nations under the Eastern sphere of influence they become imperialists and enemies of the people and war-instigators backed by the United States. Actually, they are allied with neither side, but are faithful Christians devoted to a righteous heavenly government, working and praying for it as Jesus taught his true followers to do. And as they do this, they obey the laws of the nation wherein they reside as long as those laws do not conflict with God's law. They render to Caesar the things that are Caesar's, and to God the things that are God's.—Matt. 22:21.

When the district assembly was over and the conventioners turned homeward, again all approaches to Berlin were blocked by police patrols so that they might halt cars and buses and other vehicles that left the city, looking for Jehovah's witnesses that they might paw through their luggage. All of the witnesses attending the convention received a copy of the book *The New World*, and many of these were surrendered to the police when these searchers discovered them. It is not impossible that some of these persecutors may glance into that book and learn the difference between the sordid world they now support and the one that Jehovah's witnesses are publicizing.

This additional harassment of the witnesses was reported in the Western press, which extended the period of publicity to three or four weeks' duration. Now quiet returned to some extent in the Eastern zone, arrested ones were set free, and no further fuss has been made. Were the witnesses intimidated by the Communist assault? Hardly. The assembly ended on the last day of July, and during the next month of August Jehovah's witnesses in the Eastern zone hit a new peak of publishers, having out in the field service 568 more than ever before!

Catholic Hitler tried to halt the witnesses, but now they are stronger than ever. And where is Hitler? Now the Communists have their fling at finishing what Hitler started, and the result is a new peak of publishers in the Eastern zone! How different this reaction from the course of the cringing Roman Catholic clergy, who have the gall to label Jehovah's witnesses Communist even as they themselves are suckled at the breasts of Communist governments! You deny it? Then what about the new church law in Czechoslovakia that empowers the government to control Catholic Church finances, appointments, administration and pay, and to which the clergy capitulated after noisy objection? And why did the clergy give up? So that the 7,000 priests in that land would avoid persecution, according to the admission of the Czechoslovakian bishops and the Vatican. Rather than take the persecution Christ said would come upon his followers and count it a blessing to suffer for his name's sake, the false and cowardly Catholic clergy jump into the Communist fold, and from there hurl epithets of "Communist" at Jehovah's witnesses.

As for Jehovah's witnesses, they expect persecution and can defeat it in the strength of Jehovah God. They fear neither man nor government nor Devil. Earth-wide Jehovah's true witnesses have the same fearless spirit as is reflected in the calmly courageous words of the witnesses at the Berlin district assembly: "We are no more afraid of the Communists than we were of the Nazis."

How amiable are thy tabernacles, O Jehovah of hosts! Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; . . . For Jehovah God is a sun and a shield: Jehovah will give grace and glory; no good thing will he withhold from them that walk uprightly. O Jehovah of hosts, blessed is the man that trusteth in thee.

—Psalm 84:1, 4, 5, 11, 12, *A.S.V.*

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