Watchtower

1943

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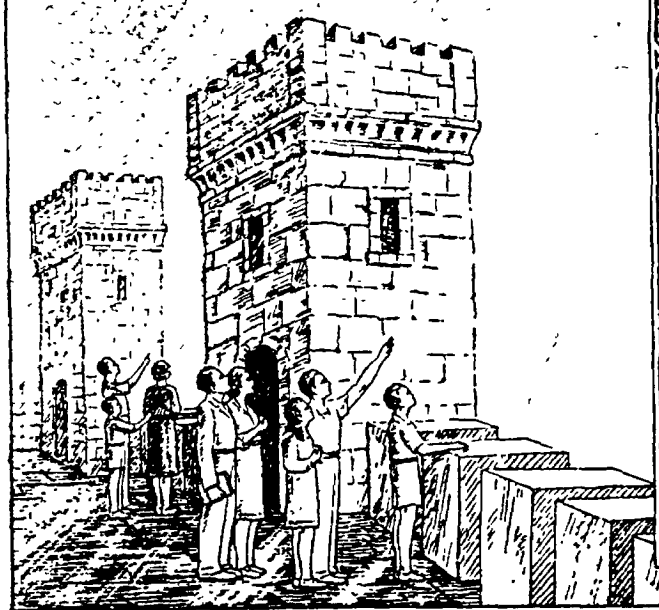
The WATCHTOWER

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

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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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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"JEPHTHAH'S DAUGHTER" TESTIMONY PERIOD

The month of February has been thus designated. By reading the Bible account at Judges 11, persons of good-will toward God's kingdom who present themselves to his victorious King, the Greater Jephthah, for him to dispose of them in Jehovah's service will recognize themselves as part of the "Jephthah's daughter" class. All such are invited to join the anointed remnant of Jehovah's witnesses in this month-long testimony period. This period begins a three-month campaign for subscriptions for *The Watchtower*. The regular year's subscription rate of $1.00 will be asked, but, according to the Lord's generosity and to make the offer especially attractive, the book *The New World* and the booklet *Peace—Can It Last?* will be added as a premium with each year's subscription. The goal for the three months is 100,000 subscriptions, at least, in the United States and territories. So get your instructions and your equipment and complete your arrangements now. Avoid getting off to a slow start, but make the midwinter month of February a period that will count toward reaching your personal quota and helping in making the nation-wide quota, yes, exceeding it.

"WATCHTOWER" STUDIES

Week of February 7: "Fighter for the New World" (Part 6), ¶ 1-22 inclusive, *The Watchtower* January 1, 1943.

Week of February 14: "Fighter for the New World" (Part 6), ¶ 23-47 inclusive, *The Watchtower* January 1, 1943.

MAGAZINES BANNED IN BRITAIN

For some years this magazine has warned its readers that the strategy of the enemy against the publication of the Kingdom message would be that of political campaigners, namely, to mop up on the weaker outlying parts of the field and then close in upon the central stronghold thus isolated.

Over a period of years now this process of the Roman Catholic Hierarchy and their political henchmen has been followed in their fight against Theocratic truth in the British Commonwealth of Nations and the Crown colonies. In all such parts of this nominally "Protestant" world power the tactics of the haters of truth and liberty have followed a like pattern. Thus one Dominion or Colony after another fell before the onslaught of these religious, totalitarian foes of the gospel and banned the publications of the Watchtower Bible and Tract Society in whole or in part. Finally, the island stronghold of Britain, the heart of the great Commonwealth or Empire, was isolated from the rest in a sea of religious intolerance. Now, in violation of the terms of the so-called "Atlantic Charter", to which the British prime minister adheres, the hosts of the enemy, after preliminary attacks from different quarters, have gained a part of their objective in Britain. On November 27, 1942, a cable was wired from London to the Society at Brooklyn that a Government Order had been passed prohibiting the Society's magazines, *The*

(*Continued on page 15*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV JANUARY 1, 1943 No. 1

FIGHTER FOR THE NEW WORLD

PART 6

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."—John 18:36.

JEHOVAH'S kingdom with his Son in the throne will be the Government of the New World. That Son, who has proved his love of righteousness and hatred of iniquity, will rule the earth from heaven, and therefore the promised world will be a world of righteousness. Being founded on righteousness and operating in harmony with the divine law, and being backed by the Almighty God, who is all-righteous, it will be a "world without end". Those who are accounted worthy to gain it by devoting themselves to the righteousness of God and who continue faithful will live in the new world and never see death. The King of the new world declared that he had nothing in common with the "prince of this world" and therefore his kingdom could not be of this world. The establishment of the new world, therefore, means a fight, both in heaven and in earth. The world of darkness and wickedness and its prince must go; the world of light and righteousness and its Theocratic Government of Jehovah by his Son must come in, to abide forever. Under such righteous government the worship of Jehovah will alone obtain throughout the universe. It will be freely practiced on the earth without interference and opposition. All religious persecutors will have been destroyed.

[2] The enemy effort is to prevent earth's people from going over to the righteous new world of God's establishment. The malicious purpose of the "prince of this world" is, when he and his world go down, to pull down all the inhabiters of the earth with him. "Rule or ruin" is his selfish policy. To turn earth's peoples away from the righteous new world and to set them in opposition thereto the "god of this world" uses deception and calls black white and white black. At the time of the end of his world, when he is cast out from his heavenly position and power, he is called "that old serpent, called the Devil, and Satan, which deceiveth the whole world". (Rev. 12:9) Only those who come out from this present evil world and now take their stand on the side of the King of the new world shall escape the Old Serpent's deception. His most effective and wily means of deception and ensnarement is religion, especially that form of religion which he palms off for Christianity.

[3] In his final deception of the world and in order to hold all parts thereof under his power he persuades the deceived leaders on earth to set up a world federation and to give religion the foremost part therein and to call this a "new world, created by human hands". Because religion is given its due place therein, the leaders and the masses are persuaded that it is a Christian "new order founded upon moral principles" and that it is the new world God promised. Under this religious deception many will fight for such "new order" of the same old world and will choose to abide under it until it cracks up at the battle of Armageddon. Then the blinded peoples who follow blind religious guides will together go down into the ditch of destruction with the world of their choice and its prince.

[4] The great King and Fighter for the new world strongly warned of this great deception by religion. Concerning the years following the World War he said: "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before" (Matt. 24:24, 25) The "abomination of desolation", which he mentioned just a few verses previous, is a wonder-working false Christ with many false prophets advocating it. It is an abomination to God, because it is a false or counterfeit theocracy and brazenly assumes to take the place of Jehovah's new world Government under Christ. It flies in the face of God by refusing the evidence that the old world has reached its end and the time for Jehovah's Rule by Christ is here. Desperately it strives to keep in

1 (a) What will be the government of the new world, what kind of world will it therefore be and who will live therein? (b) Why does the establishment of the new world mean a fight, and whose worship will thereafter obtain throughout the universe?

2 What is the malicious purpose of the god of this world toward earth's inhabitants, and how may any escape his world deception?

3 In the final world deception what will Satan persuade the leaders to set up on earth, and why will many fight for it and be destroyed with it?

4 (a) What warning did Jesus give concerning false Christs and false prophets at the end of the world, and against what particular false combination did he warn and show the course to take? (b) How may such false ones be detected and their deception be repulsed and killed?

operation man's rule under Satan by means of totalitarian regimentation as against Christ's reign under the Most High God Jehovah. Therefore Jesus warned all persons of good-will toward God and his Kingdom to flee this world immediately on perceiving the formation of the "abomination of desolation" and to seek refuge on the side of the Theocratic new world. But how, you ask, may the false Christs and false prophets be detected and their deception repulsed and killed? By testing their messages and claims in the light of Jehovah's Word concerning THE THEOCRACY.

[5] The uncovering of the deceivers who oppose and fight against the new world under the cloak of religion is pictured in the final scenes of the prophetic drama of Jephthah. Such deceivers do not claim to be Nazis, Fascists, or totalitarians, and rather loudly profess to be religious, and hence mistake themselves for genuine Christians. Yet they fight against the Theocracy of the new world. In these deceptive times truth-seekers desire to know how to determine what is God's message and by whom it is delivered and what is the touchstone by which to safeguard oneself against deception. Such ones will study with deep seriousness the final part in Jephthah's career.

STAB IN THE BACK

[6] The Ammonites violently encroached upon the domain of Jehovah's typical Theocracy over Israel, and Jephthah had just administered a crushing defeat to the aggressors. Thereby the Lord God caused his man of faith Jephthah to be confirmed as the head and captain over his people, particularly the Gileadites, or people of Gilead. After the campaign Jephthah as God's visible representative took up residence in Gilead at Mizpah, which name means "Watchtower". The heavy blow against the anti-Theocratic Ammonites vindicated God's name and kept open in Israel the worship of Jehovah and the operation of his Theocratic organization. It was a cause for rejoicing and thanksgiving by all Israel, and a reason to unite around the typical Theocracy.

[7] Westward across the Jordan river from Gilead lay the territory of the tribe of Ephraim, which was a brother tribe of Manasseh, the tribe to which Jephthah belonged. The original Manasseh and Ephraim were sons of Joseph, born to him in Egypt. "And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire." (Judg. 12:1) At the time of the Ammonite incursion they not only broke into Gilead, but, says the record, "the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed." (Judg. 10:9) The snarling question put to Jephthah was an open admission that the Ephraimites had not risen up under him to hurl the invaders back across the frontiers. This unjustified fault-finding by the Ephraimites occurred after Jephthah's home-coming in peace. Evidently it was while his daughter was away in the mountains for two months to prepare herself to be offered up as the "burnt offering" unto the Lord God in fulfillment of Jephthah's vow for victory.—Judg. 11:34-39.

[8] Jephthah's campaign against land-grabbing demon-worshipers pictured the spiritual fight of Jehovah's Theocratic organization under Christ Jesus the Head. It is to maintain Jehovah's worship and to carry on his "strange work" to the finish against the unwarranted limitations and encroachments by the totalitarian forces at this time. In the prophecy describing events at the time of the end Jesus foretold that at his coming to the temple for judgment of his professed followers he would find a faithful remnant. This remnant he would designate and appoint as the "faithful and wise servant" under him. To such servant class He would commit "his goods", or the Kingdom interests on earth. Thereby the "faithful and wise servant" class would be the visible Theocratic organization on earth under Christ Jesus. Its work is to declare Jehovah's name throughout all the earth and to publish the good news of The Theocracy now established.

[9] Furthermore, in the judgment at the temple he would come suddenly upon a selfish class of professed followers. They were indeed consecrated to the Lord God and begotten of his spirit, but had yielded to selfishness and were blinded to the Kingdom and became lawless. They then fight against their fellow servants, the faithful remnant. Hence they fight against the Theocratic organization and the Lord brands them as "that evil servant". He cuts them off asunder from his organization, and appoints them their portion with the anti-Kingdom crowd with whom they fight in common, namely, the hypocrites, the modern-day Ammonites. (See Matthew 24:3, 14, 45-51.) Just as Ephraim was a brother tribe to Manasseh, so those of "that evil servant" claim to be spiritual brethren of the approved remnant.

[10] During the eighteen years' oppression upon Israel by the Ammonites, the Ephraimites had sub-

5 How do the religious fighters against The Theocracy deceive themselves? and how or where is the uncovering of such, and the way of safeguard, pictured?
6 What events had just taken place as between the Ammonites and Jephthah, and how had this affected the internal conditions of Israel?
7 What question of fault-finding did the Ephraimites now put to Jephthah, and of what failure on their part was this an admission?
8 What did Jephthah's campaign against the Ammonites picture? and who is the "faithful and wise servant" appointed to work in the fulfillment thereof?
9 What other servant class does the Lord come upon in the temple judgment and why does he take action against them?
10 What was the course of the Ephraimites during the eighteen years of Ammonite oppression upon Israel and how since 1918 have the "evil servant" class followed a like course toward Theocratic rule?

mitted to such demon-worshipers as the higher powers and been contaminated with their religion. When the call to action came to overthrow the yoke of the Ammonites and beat back their new aggressions, the Ephraimites willfully refused to fight under Jephthah along with his fellow tribesmen. Like conduct has been shown by the "evil servant", and the "man of sin" class of which he is a part, during the eighteen years from the Lord's coming to the temple in 1918 and down to 1936. Then came 1938, when the Lord God graciously revealed that his approved organization is Theocratic. Then the Theocratic rule was set up among his organized remnant or "faithful and wise servant" class, but the "evil servant" stuck to their selfish independence, refusing to come under and submit to the rule of the Higher Powers", God Jehovah and Christ Jesus.

11 The evil Ephraimites looked upon Jephthah of Mizpeh merely as an individual, and not as the one designated and backed up by Jehovah to be the "head and captain", the living symbol of the typical Theocracy in Israel. Not seeing the organization, they made a personal attack upon him as a man. Before that, when things looked so desperate that Jephthah made a special vow to Jehovah for victory, the Ephraimites did not join the fighting ranks. They felt unable to cross the Jordan river then. But now, when it came to venting a grudge against those blessed with victory from the Lord, they could go to the trouble of crossing Jordan and spoiling for a fight with their brethren. Now, after God had given the victory and they saw the result gained without their aid, they felt they had missed a chance to make a name for themselves and carry off some of the booty and glory.

12 The Ephraimites felt they must justify themselves in the eyes of all Israel; and so they worked up a false charge as an excuse for taking offense. They did not discern that the battle was the Lord's and that He fought and gained the victory, and that human power and numbers were not the deciding factor. Feeling that they were the indispensable factor for any victory and that they should have been along as if being THE essential ones, they felt disgruntled at the ones who risked their necks in the time of danger. Herein they repeated the same complaint as their forefathers did to Gideon over a hundred years before: "And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply." (Judg. 8:1) In Gideon's day they did manage to get in on some of the final fighting, but here during Jephthah's campaign against Ammon the Ephraimites missed out altogether. Therefore, although themselves to blame, they picked a quarrel with God's Theocratic representative. They were the very opposite of Jephthah's daughter, who went out first to meet him with rejoicing over the victory. For her to do so meant thenceforth the separation of her from others to the exclusive, full-time service of the Lord God Almighty at his temple.

13 The maintenance of the worship of Jehovah in the earth, and the victory over the encroaching forces of demonism and totalitarianism, are not dependent upon any human creatures. Nor is any mere man, dead or alive, the head or leader of those who hold to Jehovah's approved organization. Christ Jesus, the Greater Jephthah, is their invisible and heavenly Head by God's appointment, and the Watch Tower Society under him follows the Theocratic rule and acts as his servant in behalf of all those today who choose Jehovah God and his new world. All personal selfish features have been removed from the Society of the Lord's "faithful and wise servant" class. The "elective elder" system of company rule has been cleared out; likewise the giving of worldly titles. Also the same service requirements have been applied to each and all as witnesses of Jehovah. The Society has devoted itself entirely to the service of "the Higher Powers" and to the Theocratic rule of organization and operation. For the vindication of Jehovah's name it has gone forward in his "strange work" against religion, proclaiming his name and kingdom and declaring his vengeance against the modern Ammonites and all enemies, demon and human.

14 This course the Lord has exceedingly blessed since 1938. The result of his blessing is that the class of "other sheep" pictured by Jephthah's daughter have come forth with rejoicing and yielded themselves over in consecration to the unceasing and lifelong service of Jehovah and his glorious Theocratic Government under Christ. By this manifest blessing of God Almighty in the face of increasing encroachment and opposition by the religious-totalitarian crowd the Lord God has unmistakably indicated which organization on earth is the visible part of his Theocratic organization under Christ and which is his "faithful and wise servant" class on earth to whom the King at the temple has entrusted the interests of the Kingdom.

15 The attitude of the "evil servant" and the rest of the "man of sin" class at this favor of God on his Theocratic organization is like that of the Jewish

11 How had the Ephraimites looked upon Jephthah and why after Jephthah's victory did they first then cross the Jordan to him?
12 Because of self importance how did the Ephraimites try to justify themselves and why were they therefore unlike Jephthah's daughter?
13 What must be said concerning the depending of worship, victory and leadership upon human creatures, and how have the Lord's "servant" class been cleansed of personal selfish features for the sake of Theocratic service?
14 The appearing of what people has resulted from the Lord's blessing since 1938 and what does his manifest blessing indicate as to choice of organization for his service?
15 How is the attitude of the entire "man of sin" class like that of the clergy at Jesus' prosperity and why do they now gnash with their teeth at the faithful remnant as Jesus foretold?

religious leaders at Jesus' prosperity, saying: "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans [totalitarians] shall come and take away both our place and nation. . . . it is expedient for us, that one man should die for the people, and that the whole nation perish not." "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." (John 11:47-50; 12:19) The patriarchs Abraham, Isaac and Jacob were together a typical representation of the great Theocracy of Jehovah God by Christ Jesus. The "evil servant" and the "man of sin" crowd claim to be in line for that kingdom and hence to be children of that kingdom. But, whereas God's Kingdom favors and privileges are openly bestowed upon the "faithful and wise servant" class, the religionists have missed out altogether, as Jesus foretold to the religious leaders, saying: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8:11, 12) "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are: . . . depart from me, all ye workers of iniquity." (Luke 13:25-29) So they gnash with their teeth at the faithful remnant.

[16] The Ephraimites threatened to resort to mob action. They threw Theocratic rule to the winds, and refused to consider the evidence proving that Jehovah chose Jephthah as his visible servant and judge of his covenant people. They threatened to take the law into their own hands and bring fiery destruction upon Jephthah and his house, thus to do what the Ammonites had wanted to do to him and Israel. They thus put themselves in the same class as the Ammonites, as opponents of God's typical organization. Likewise the religionists in the United States worked their schemes right in with those of the totalitarian "Ammonites" who are out for world domination. Beginning at the time of the Nazis' lightning-war push through Europe in 1940, with sure victory apparently in sight, and also timing it with the harmful Flag Salute decision of the Supreme Court in June that year, Catholic Action raised up great mob violence against Jehovah's remnant of witnesses. They tried to 'burn the house down upon them', and actually did burn the homes and property of many of Jehovah's servants because these stood by the worship of the true God and published his kingdom. Amid the raging persecution the "evil servant" class shielded itself from persecution, but turned Jehovah's witnesses over to the "Ammonites". In their publication the "evil servant" admitted past connections with the Watch Tower Society, but now had no connections whatsoever with Jehovah's witnesses nor with the Theocratic organization, which organization they said was the ambitious idea of the man who was then the Watch Tower president. They were very careful to avow that they recognized the modern Ammonites as the "higher powers" ordained of God. This open statement in their publication the "evil servant" released to all newspapers of the world, many of which published the same.

[17] At the same time men who had not long previously been high in the inner councils of the Society, but who pursued an ambitious course and became unfaithful and quit, joined in the concerted attempt at 'house-burning' upon the organization. They set in motion costly legal actions to damage financially and otherwise the Society. This was done in contempt of Jehovah's Theocracy and to bring great reproach upon his name and, by wrecking the organization, to break up His "strange work" by his covenant people against religion. And in Canada the justice minister of that Dominion, a Quebec-Roman Catholic, chose the Fourth of July to declare the Watch Tower Society an "illegal organization", to be forthwith suppressed; but the "evil servant" class who disavowed all connections were given a clear right of way to carry on their activities. (Matt. 24:9-13) Regardless of the Christian professions of all such "workers of iniquity", their effort was all part of the demons' scheme for world domination by means of the religious-totalitarian Ammonites of this day.

SELF-DEFENSE

[18] The Ephraimites proved themselves liars in the light of the actual facts. "And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands." (Judg. 12:2) Ephraim was an inland tribe, but the Gileadites under Jephthah, being eastern-border tribesmen alongside Ammon, were the ones who were putting up the front-line fight against the Ammonite aggressions upon Jehovah's worship in his typical Theocracy. "Then Jephthah went with the elders of Gilead, and the people made him head and captain over them." (Judg. 11:11) Jephthah and his people, therefore, pictured Christ Jesus and his followers on earth

16 (a) What did the Ephraimites threaten to do to Jephthah and in the same class with whom did they thereby put themselves? (b) How did the religionists work in their schemes with those of the political "Ammonites", particularly from 1940 forward, and how did the "evil servant" class throw their support to such "Ammonites"?

17 How did ambitious men once high in the Society's inner councils join in with the attempted 'house-burning', and how did the Dominion's ministry of justice discriminate in favor of the evil servant class?

18 (a) How did Jephthah prove the Ephraimites were untrue? (b) Whom do Jephthah and his people picture today, and why have these been more than ever the targets of the demons and forces under them?

who line up with the Head and Chief of God's organization and who subject themselves to its Theocratic rule, particularly from 1938 onward. Since then they have more than ever been the target of the demons under Satan. The religious-totalitarian forces, incited by the demons, have greatly afflicted Jehovah's people for not putting the State higher than Jehovah in their worship and service toward Him. The totalitarian Roman Catholic Hierarchy has led in this assault upon His witnesses, because these expose the Nazis and Fascists and their religious "Fifth Column" and refuse to do obeisance to or ascribe salvation and protection to men or human organizations and creations, but only to God Almighty and his Theocracy.

[19] The Ephraimites of old did not answer the call to engage in united action and volunteer to cross the Jordan and go to the help of their brother Israelites. They were unwilling to expose themselves to danger on the field of battle in behalf of the vindication of God's name. They looked at personalities and refused to come under headship and captaincy of any person they did not like or who stood in the way of their ambitions. Being the dominant tribe in Israel, they wanted to be commanders themselves rather than humble themselves under God's mighty hand of Theocratic rule as exercised through one of a lesser tribe. Selfishness caused them to turn down a great privilege.

[20] Through former association with Jehovah's witnesses the modern Ephraimites of the "evil servant" class have felt the heat of the affliction. They have felt uncomfortable and uncertain of their own freedom from persecution. Otherwise, why did they compromise with modern Ammon and publicly disclaim any ties and sympathy with Jehovah's witnesses? Why did they then express their willingness to ape the ways of the world toward creature emblems and hail the modern Ammonites as the "higher powers" and refrain from declaring the day of Jehovah's vengeance against Satan's organization? Those of the "evil servant" and other members of the "man of sin" class cannot say they received no battle call against the "Ammonites". The call has not gone to any class or religious organization as such, but any individual in such class or organization had the privilege of responding thereto.

[21] Ever since the Lord's rule was put in force in October, 1938, the Society under Christ Jesus, in its assemblies and publications, has sent forth the call for more pioneer publishers and more company publishers. Any persons of good-will who saw the great issue involved and who desired to uphold the worship of Jehovah and the honor of his name had the privilege of responding and volunteering for service under the Theocratic organization. But the "evil servant" class and the other religionists who claim to be spiritual Israelites ignored the invitation. Neither sympathy nor a word of defense did they offer in behalf of Jehovah's persecuted covenant people. They disclaimed any bonds and any agreement with the message and Kingdom position of Jehovah's witnesses. This they did to shield themselves and justify themselves before Satan's world. They did not cross the "Jordan", that is, the peoples alienated from God and rushing down to the "Dead sea".

[22] The Divine Record, at Hebrews 11:32, lists Jephthah among God's ancient witnesses of outstanding faith in Him. Just why appears from Jephthah's further words to the Ephraimites: "And when I saw that ye saved me not, I put my life in my hand, and passed over against the children of Ammon, and Jehovah delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?" (Judg. 12:3, *Am. Rev. Ver.*) Jephthah's experience bears out that deliverance, salvation, and preservation of pure and undefiled worship will never come through or in connection with the "evil servant" and other religionists of the "man of sin" class. The newspapers conceal the fact that Jehovah's witnesses in Continental Europe have stood up against the Nazi *fuehrer* since his concordat with the Vatican in 1933 and have suffered unusual mistreatment in torture chambers and concentration camps therefor. Recently, since the Nazi-Fascist-Vatican aggressions for world domination have stirred up the democratic nations to violent opposition, the newspapers pander to the religionists and, for propaganda purposes, play up reports of religious clergymen protesting to the Nazi leader over various points of difference. Examination of the news shows that all their protests never touch the real issue of man rule under the "god of this world" as against the Theocratic rule of Christ Jesus under the Most High God Jehovah; and never once in all the years have those clergymen protested against the brutalities and religious intolerance and persecution carried on by the religious-totalitarian combine against Jehovah's witnesses.

[23] The tribe of Ephraim was the most populous and had numbers to offer for the war, but they failed to enlist on the side of The Theocracy. So the victory went to Jephthah without Ephraim, bitterly demonstrating to them that "there is no restraint to the

19 How did selfish matters and personalities cause the Ephraimites to turn down a great privilege in vindication of God's name?
20 How have the modern Ephraimites felt the heat of affliction with Jehovah's witnesses? and how did they show their discomfort?
21 How has the battle call gone forth since October, 1938? and how have the "evil servant" class ignored the invitation?

22 (a) How does Jephthah's statement of his action then show why he is listed among ancient men of faith at Hebrews 11? (b) What does Jephthah's experience with the Ephraimites prove as to deliverance, salvation and worship? and how is this borne out by the conduct of religionists since 1933?
23 What did Jehovah's victory through Jephthah demonstrate to populous Ephraim? and how will the like thing be true respecting "Christendom's" many religionists and their "New World order" "beast"?

LORD to save by many or by few". (1 Sam. 14:6) Likewise the hundreds of millions of "Christendom's" religionists, including the "evil servant", offer no hope of deliverance from the totalitarian monstrosity or "beast". The prophecy shows that in the so-called "New World order" they will ride the "beast" and turn its seven heads and ten horns against The Theocracy and those who worship Jehovah and his King. Jehovah does not need religion's millions in order to uphold his worship and to deliver and save those who worship him in spirit and in truth. Such belief Jephthah had to exercise with strong faith in Almighty God; for he did not have great numbers in his army to depend upon, neither enough equipment to meet the Ammonites on equal terms. This faith-testing situation doubtless is what stirred Jephthah to utter his vow.

[24] Suchlike faith, that overcomes the world, the remnant and their "other sheep" companions must exercise, and they must serve God with no fear of death or fear of those who can cause death to the body, but not to the soul or right to future life. (Matt. 10:26, 28) The Greater Jephthah once put his earthly life in his hand. So now when world totalitarianism is on the march those who stand by the worship and service of Jehovah must do likewise, by uncompromisingly advocating God's rule as against demon rule. The rabid persecutions from and after 1940 demonstrate that they are doing this.

[25] For his own name's sake and in full agreement with Jephthahs vow Jehovah delivered the anti-Theocratic aggressors into Jephthah's hand. Jephthah therefore never took the credit, but ascribed the salvation and deliverance to Jehovah God and proclaimed the vindication of His name. In like manner Almighty God has delivered over the modern Ammonites into the hand of his Greater Jephthah and the Theocratic organization under Him. There is not the barest chance that Theocracy and worship of Jehovah will succumb to demon rule. To this late day the religious-totalitarian might has failed in the conspiracy to overthrow Jehovah's witnesses. By faith these have triumphed over demonism and maintained their integrity toward God and continued "blameless in the day of our Lord Jesus Christ". (1 Cor. 1:8, 9) The visible part of the Theocratic organization still lives and is intensely active, notwithstanding world opposition. God's grace suffices them.

BATTLE AGAINST DISRUPTIVE FORCES

[26] Jephthah's explanation did not check the Ephraimites from proceeding with the determination to fight and carry out their threat. "Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites." (Judg. 12:4) The Greater Jephthah has also accepted the challenge and gathered the advocates of Theocracy together. The opposition of the "evil servant" in trying to disrupt the Theocratic organization impels the faithful remnant and their companions to draw still closer together and also to bring in still more publishers for advertising God's name and kingdom. They carry on no direct controversy or argumentation with the "evil servant" in the columns of *The Watchtower* or other publication. In the spirit of the Lord and with the means He has provided they fight against the disruptive and destructive efforts of the "man of sin" company. —2 Thess. 2:1-12.

[27] The fight today for united service of Jehovah in worship of him is not waged with carnal weapons. It is fought with the instruments of the truth concerning The Theocratic Government and its rule. Such weapons are symbolized by those with which the Gileadites battled the Ephraimites. The armies of Ephraim crossed over to the east bank of Jordan and invaded the land of Gilead. Straight Ammonite procedure that was. The invasion by those offended, self-conceited, presumptuous, lawless Ephraimites was really a challenge to Jehovah, because he had appointed Jephthah as judge and deliverer of Israel. It was a move against the restoration of Theocratic rule. It was a taking up of the fight of the defeated Ammonites. The Ephraimites were now on the move to depose and destroy the Gileadite Jephthah and to take for themselves the dominant leading role in Israel's affairs. Such has been the covert ambition of the "evil servant" class. They have aimed to grasp the reins of control of the Society out of the hands, as they thought, of a man, but in reality out of the hands of the invisible Head and Leader, Christ Jesus, the Greater Jephthah. It is perfectly understandable, therefore, why the "evil servant" class have said that "the president [now deceased] of the Watch Tower Society set up his own theocratic government". Such foul charge is the same as that of the officials of Harlan County, Kentucky, and of Connersville, Indiana, and of other modern Ammonites, to wit, that 'Jehovah's witnesses under Rutherford are scheming to set up their own theocracy'. The testimony offered in the courts, and the decisions of federal and state supreme court judges, exploded such demoniacal false charges, in 1941.

24 How must the remnant and their companions imitate the Greater Jephthah when he once put his earthly life in his hand?
25 To whom did Jephthah ascribe the salvation and deliverance gained, and what facts prove that Jehovah has delivered over the modern Ammonites to defeat before the Greater Jephthah?
26 How did Jephthah back there and the Greater Jephthah of the present, accept the challenge, and against what and how is the fight carried on?
27 (a) What did the battle weapons symbolize and what was the real nature or meaning of the move of the Ephraimites against Jephthah in Gilead? (b) By such move what covert ambition of the "evil servant" class was pictured, in agreement with their false charges?

[25] The "men of Gilead" of today under the Greater Jephthah fight with the "sword of the spirit, which is the word of God", and especially that part of God's Word concerning Theocratic rule and organization. The Ephraimite "man of sin" class make a show of using the same "sword" against the faithful remnant, just as Satan used Scripture texts against Jesus during his forty-day temptation in the wilderness. Actually, however, these "Ephraimites" use principally the writings of a man dead since 1916 and whom they profess to follow, or use the traditions of the fathers of the religious organizations.

[29] The Ephraimites falsely charged Jephthah and his men of Gilead, saying: "Ye are fugitives of Ephraim, ye Gileadites, in the midst of Ephraim, and in the midst of Manasseh." (*Am. Rev. Ver.*) In so doing the Ephraimites ignored the facts as stated by Moses, at Numbers 32:33, 39, 40 and Deuteronomy 3:15. Their charge may have been a "dirty dig" at Jephthah because he had once been driven out and had to flee to the land of Tob, where empty-handed, unemployed men from various tribes went and joined him in his exploits of faith. This was a foregleam of how today the religionists of "Christendom" speak of Jehovah's witnesses as "fugitives" from "organized religion" and wickedly charge them with being Communists, reds, anti-God, fifth columnists, and subversive elements of potential danger to the state.

[30] Also the "evil servant" class claim that the Watch Tower Society has become a "fugitive" from the teachings of the dead man whom they profess to follow. They try to curry favor with the political element to whom they do obeisance as the "higher powers" and say that Jehovah's witnesses are suffering persecution for their own wrong course of action. Hence they offer no pity or sympathy for Jehovah's servants in their hard sufferings. Thus the "evil servant" class do as Jesus foretold of them, 'smite their fellowservants' and "eat and drink with the drunken" of "Christendom". (Matt. 24:48-51) In disowning any relationship and in being ashamed of Christ's body members who undergo public reproach, the "evil servant" class show shame for Christ Jesus himself, who said: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38) The facts are that modern Ephraimites are the "fugitives" and have gone out from the Theocratic organization. —See 1 John 2:18, 19.

28 What is the difference between the weapons of the fighters under the Greater Jephthah and those of the modern Ephraimites respectively?

29 Why was the charge that the Gileadites were "fugitives of Ephraim" both false and malicious? and of what today was such false charge a foregleam?

30 In this respect, how do the "evil servant" class as modern Ephraimites 'smite their fellowservants' and show shame for Christ Jesus himself? and why are they themselves fugitives?

THE TOUCHSTONE

[31] "And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth." (Judg. 12:5, 6) Those Ephraimites were in the same position as the Moabites were after Judge Ehud plunged the dagger into the belly of their fat king, Eglon. Thereupon Ehud said to his warriors: "Follow after me: for the Lord hath delivered your enemies into your hand." "And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man."—Judg. 3:28, 29.

[32] Jordan's passages or fords symbolize ways and means for the "man of sin" class to justify themselves before worldly men for their attack upon the Theocratic organization of the Greater Jephthah. They would use those as avenues of escape from the disastrous consequence of their act, namely, the execution of the adverse judgments of God against them, appointing them to their place with the religious hypocrites and all others of Satan's world. However, Jehovah through his Word has revealed his Theocratic organization under Christ Jesus. As Jehovah's mouthpiece Jesus interprets the prophetic Scriptures. He allows the "evil servant" and fellow religionists no scripture in defense of themselves and their misconduct. By the very Scriptures he blocks up all their attempts to get away by their own human interpretations and constructions upon God's written Word. Jehovah's witnesses take the divine interpretation of His Word and are thereby fortified and in the position to anticipate the 'man of sin" class. The way of escape from the judgments written in God's Word is thus blocked, which judgments His witnesses must declare against the unfaithful class. —Ps. 149:9.

[33] The "man of sin" class on the run says, in substance: "Spare me. Do not apply to me the judgments written in the Word of God. Do not hold up my course of antagonism to The Theocracy in the WATCH TOWER publications, to show how the Scriptures condemn such action. Do not apply against my disruptive work the Bible instruction: 'Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' (Rom. 16:17, 18)

31 What did the Gileadites then seize to cut off the escape of the Ephraimites, and how was a like maneuver executed in Ehud's day?

32 What do the 'passages of Jordan' symbolize, and how are such cut off or blocked to those who now try to escape thereby?

33 How does the "man of sin" class on the run ask to be spared by those under the Greater Jephthah?

And, 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.' (2 John 10, 11) Rather, let's talk about God's love, and not his judgments. Let's develop ripe character and follow the 'good neighbor' policy with religion and get ready to go to heaven." But does this religious argument work?

[34] In 1918 Christ Jesus came to the temple and began judgment at the house of God. (1 Pet. 4:17) He requires every one to identify himself in accord with this rule: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30) To those who try to justify and suit themselves by self-interpretations of Scripture, to escape the "judgment written", the question is put: 'Are you one of those Ephraimites that profess to be of the covenant people of God, but at the same time fight against Jehovah's Theocratic organization under Christ and against his "faithful and wise servant" class? Are you one of those belonging on the other side of the river, fighting us as the demon-worshiping "Ammonites" do and refusing to recognize Jehovah's Judge at the temple and his Theocratic Government and its rule?' The religionists answer such question, "Nay," meaning to deceive and to cover over inward hostility to God's faithful ones. This is a subterfuge to get away with their "inside job" and thus be able to cause more disturbance to the injury and hindrance of the ones trying to maintain their integrity by keeping covenant with God. Those who become ensnared with religion and turn against the Watch Tower Society and criticize and oppose it deny stoutly they are of the "evil servant" class or are in line for that class and will shortly land in it. They smile and smirk at suggestions of such outcome to themselves, and say, 'Nay; we are not on the enemy's side.'

[35] The touchstone is symbolized by the test-word "Shibboleth". This word means something growing up or flowing forth, as an "ear of corn" or a "flood". It is so used at Genesis 41:5-7, Ruth 2:2, and Psalm 69:2, 15. The Lord God has graciously sent to his faithful remnant and their companions abundant stores of "ears of corn" (*shibboleth*), the spiritual food to offset any famine. "He maketh peace in thy borders, and filleth thee with the finest of the wheat." (Ps. 147:14) Also he causes the stream and "flood" (*shibboleth*) of his righteous judgments to flow forth from the temple, but these do not overflow and drown the faithful remnant, but do proceed against the unfaithful and wicked, as at Barak's battle at Megiddo and David's battle at Mount Perazim —Judg. 5:19-21; 2 Sam. 5:17-21; Isa. 59:19.

[36] Hence those holding to The Theocracy ask the pretenders and deceivers that claim to abide by the Bible, What kind of language do you speak? How do you pronounce the "present truth", the up-to-date spiritual food of the Lord? How do you pronounce the judgments of the Lord against the enemy? Such test-questions are to make them show whether they speak the "pure language", free from all religion, and in line with God's judgments against religion, but in support of The Theocracy and its vindication of God's name. If they are antitypical Gileadites under the Greater Jephthah and advocating The Theocracy, they will pronounce these things of the Lord aright, and not in disagreement, according to their own sectarian style.

[37] "Then said they unto him, Say now Shibboleth: and he said, Sibboleth: for he could not frame to pronounce it right." (Judg. 12:6) The Ephraimite way of pronouncing the test-word differed from Jephthah's, although sounding very, very similar. Nowadays the "evil servant" class have a form of Bible teaching. Those who are not instructed by the great Teachers, Jehovah and Christ Jesus, might think it sounds the same and is the same as that of God's organization. The pope in his encyclicals quotes some scriptures, and the clergymen who are reported protesting to the Nazis also quote some scriptures, scriptures which also Jehovah's witnesses have used and do use in standing up against all totalitarians. But there is a difference in the purpose of quotation and the difficulties causing the quotation. The quotation by the clergy is to use God's Word as a shield for religious practice; the quotation by the witnesses is in behalf of The Theocracy and the maintenance of Jehovah's worship on earth.

[38] The clergy way of pronouncing is not in harmony with the teaching of God's Word concerning his Righteous Government of the new world; otherwise, they would be in unity with His people in the Theocratic organization and 'seeing eye to eye' and speaking the same message. But the peculiar teaching and message of religionists lacks something, just as "Sibboleth" lacked something that "Shibboleth" had. "Thy speech bewrayeth thee.' (Matt. 26:73) No difference may be allowed to pass. Said the apostle Paul: "But there be some that trouble you, and would pervert the gospel of Christ. But 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. As we said before, so say I now

34 By the application of what rule does Christ Jesus require all to identify themselves? and what searching questions do the modern Ephraimites answer deceptively, and why?
35 What test-word did the Gileadites use against the Ephraimites and what does it symbolize and mean according to the Scriptures?
36 What test-questions do those for The Theocracy ask the deceivers and why?
37 How did the Ephraimites pronounce the test-word and how does this illustrate the close likeness with yet a difference between the pronouncements of the pope and other clergy and those of Jehovah's witnesses?
38 Is the clergy way of pronouncing the message right and complete? and what does the apostle Paul say about letting any difference pass without objection?

again, If any man preach any other gospel unto you than that ye have received, let him be accursed." —Gal. 1:7-9.

[39] The Ephraimite fugitive was "not prepared to speak right". (*Young's*) Neither is the "evil servant" so prepared. To such the promise of Zephaniah 3:9 has not been fulfilled: "For then will I turn to the people a pure language [(*Hebrew*) a pure lip], that they may all call upon the name of the LORD, to serve him with one consent." They may pronounce the words "Theocracy", "the present truth," "redemption," "salvation," "restitution," and "higher powers", but the meaning that the "evil servant" class give to these words lacks the advanced light on Bible truth since the death of their professed leader in 1916. The meaning they give is marked by honor to human creatures, by "character development", by traditions and religious formalities, and by a compromising "respectable appearance" before the world. Hence they cannot "speak right" the Bible truths according to what the Theocratic organization and rule under Christ require.

[40] This inability betrays them as being separatists, opposers and members of the "man of sin" class. (2 Thess. 2:3-12) They do not have the "pure lip" with which to call upon the name of the Lord to serve him in common consent with the remnant and their companions. Hence they are at odds with the "faithful and wise servant" class. They not only do not speak the Theocratic language of the faithful, but cast slurs at the Scriptural organization of Jehovah's servants to misrepresent it and its purpose and work. They speak "good words and fair speeches" indeed, but to "deceive the hearts of the simple". (Rom. 16:17, 18) They talk sentimentally of the love of God. They affect gentleness and accordingly soft-pedal the hard message of the "day of vengeance of our God". Their pronouncing of "sibboleth" is softer than the thicker, harsher "SHibboleth". It is a "dead give-away".

[41] How does the Greater Jephthah handle such? Judges 12:6 reads: "Then they took him, and slew him at the passages [fords] of Jordan: and there fell at that time of the Ephraimites forty and two thousand." No "good neighbor" policy was shown. Those Ephraimites were covenant-breakers toward God, and "covenant-breakers . . . are worthy of death". (Rom. 1:31, 32) Those holding to the Theocratic organization must vigorously apply the "sword of the spirit" against all those of the "man of sin" crowd in order to slay or kill their power and influence with respect to the unsuspecting ones It is dangerous to allow free passage to any of that crowd, as further trouble is sure to follow within the ranks of those in the Theocratic organization.

[42] Such use of the "sword" to cut off deceitful workers is in agreement with the action of the Greater Jephthah after his coming to the temple. Concerning that "evil servant" crowd he said: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth [against the 'faithful and wise servant' class]." (Matt. 24:50, 51) "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." (Matt. 13:41, 42) The faithful remnant and their beloved companions have a part in this fight against the religious influence of the 'evil servant" and all others of the "man of sin" company. Hence they must be on the alert and sharp of ear to discern the difference of religion's message from the "gospel of the kingdom". They must try the spirits whether they be of God the Theocrat or of antichrist.—1 John 4:1-6.

VICTORY FOR NEW WORLD

[43] A sizable army of Ephraimites, at least forty-two thousand, had crossed the Jordan and attacked those who rallied to Jehovah's judge, Jephthah. Not one of those disturbers of unity and assailants of Theocracy escaped the execution of the adverse judgment of God as carried out by his judge and fellow warriors. They were wiped out just the same as had been the Ammonites. Their being Ephraimites, hence Israelites, made them more condemnable than the Ammonites. Jehovah did not spare such Israelites of Ephraim any more than the prophet Ezekiel's wife was spared because she was married to the prophet of Jehovah. (Ezek. 24:15-18) Like Ezekiel at his wife's death, the Gileadites did not mourn the death of those executed Ephraimites. The other Ephraimites that remained on the other side of the river but had sent across and backed up the 42,000 of their representative tribesmen doubtless indulged in weeping and wailing and gnashing of teeth at God's execution of judgment upon their fighters.

[44] It is no different now, when any professed spiritual Israelite goes over to the "evil servant" class and fights against the Theocratic organization and rule

39 Why are the "evil servant" class "not prepared to speak right" the Bible truths? and what, therefore, marks their religious speech?

40 What does the inability of the "evil servant" class betray them as being with respect to Jehovah's organization and people? and what kind of speech is a "dead give-away" against them?

41 What treatment did Jephthah's men then give the exposed Ephraimites, and how must the like action be carried out today against the 'man of sin" crowd?

42 How is such use of the "sword" in agreement with the action of the Greater Jephthah after coming to the temple? and what, therefore, must the remnant and companions be on the alert to detect?

43 How many Ephraimites fell in death, and why did not the Gileadites mourn the death of such?

44 How is it not different now in the case of rebels against the Theocratic organization?

under the Greater Jephthah, and fools himself into thinking he is fighting only against a human organization, the Watch Tower Bible and Tract Society and the officials in it. Not a single such rebel can or will escape the certain judgment of the Lord, which judgment he now causes to be declared through his earthly visible part of his Theocratic organization under Christ. Neither do any of the faithful advocates of His Righteous Government mourn that such rebellious ones are cut off from the organization and come under the judgment of the second death thereby.—Heb. 10:26-31.

[45] "And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead." (Judg. 12:7) During those few years Jephthah came in touch with his daughter, whom his fervent vow had dedicated to the full-time service of Jehovah God at his tabernacle in Shiloh across the river. In obedience to the Theocratic law upon the nation Jephthah regularly attended the appointed feasts there. He and his daughter were both faithful to the vow unto the Most High God and its obligation upon both of them. They thereby displayed faith, and were Jehovah's witnesses, maintaining integrity toward Him. Her presence and zealous service at the tabernacle were a continual memorial to the vindication of the name of Him who granted the victory to Jephthah over the Ammonites.

[46] Also, four days in each year, the virgin daughters of Israel went to see her, to praise the Lord with her over his victory for Theocracy and for freedom of Jehovah's worship in Israel, and to encourage her to faithfulness. These daughters of Israel would continue to follow this course after her father had passed and was succeeded by the next judge whom Jehovah raised up. (Judg. 12:8-15) All that Jephthah left behind him of his offspring was wholly devoted to Jehovah and his service as long as her life lasted. In his devoted daughter Jephthah left behind a monument on earth testifying to Jehovah's triumph through the faith and devotion of those who held fast to his Theocracy and to his faithful worship and service.

[47] The Greater Jephthah and Jehovah's Theocratic organization under him will never pass away, but will triumph completely at the battle of Armageddon and endure forever in the "world without end, wherein dwells righteousness to the everlasting glory of Jehovah God. The eventual passing off the earthly scene of the faithful remnant who have fought under the Greater Jephthah against the religious-totalitarian powers of this world will mean their union with Him in heavenly glory, honor and immortality. (Rom. 2:7) With their passing the pure worship of Jehovah shall not vanish from the earth, but they will leave behind the "princes in all the earth", including the resurrected Jephthah himself, and the faithful devoted "great multitude". All these will serve Jehovah God "day and night in his temple" in the new world, an everlasting testimony to the victory of Jehovah's "strange work" by His Greater Jephthah, Christ Jesus.

(*The end*)

45 During the years that Jephthah judged Israel what contact did he have with his daughter, and what course did both of them follow toward Jehovah?

46 What practice did the daughters of Israel pursue toward Jephthah's daughter? and at his death what did Jephthah leave behind in his devoted daughter as a living memorial?

47 (a) What if anything did Jephthah's death picture as to the Greater Jephthah and the organization under him? (b) With the passing of the remnant off the earthly scene, what will happen with the pure worship of Jehovah on earth?

KINGDOM INTERESTS FIRST

"FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey." So said Jesus, at Matthew 25:14, 15.

Talents is a term used concerning money, a talent being estimated to be worth somewhere between $700 and $2,250 or £140 and £560, and hence being a measure of value or a valuable thing. The "talents" belonged to the Lord of the kingdom of heaven and therefore represented his *interests* in God's kingdom. "His goods," which included those talents, likewise represent the Kingdom interests, the entire Kingdom interests of the Lord on earth.

What, then, is meant by the Lord's expression, "to every man according to his several ability"? *Ability* means power, capacity, efficiency, or quality of being able. It will not do to view this matter from the human standpoint, because human ability means physical and mental strength, education, money, influence, such being oftimes accompanied by a great deal of bluff and self-importance. Surely such is not valuable in the Lord's sight. The wrong thought Satan has put into the minds of the religious clergy and made them believe they are about the only ones that should ever expect to shine in the Lord's kingdom, and they base their conclusion upon the fact of their great learning and ability to sway the people.

Looked at from the divine viewpoint, Jesus possessed the greatest ability of anyone ever on earth. His ability did not consist of physical strength and a collegiate education, for he did not use his physical strength particularly, nor did he ever attend a theological school. To him Jehovah committed *all* Kingdom interests. Of what, then, did the *ability* of Jesus consist? This: *His absolute, complete devotion to the Father's will; his complete loyalty to God Almighty.* This finds expression in his words: "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. 10:7-10) Jesus' capacity was complete. Therefore Jehovah filled him with his spirit in the complete sense, and he proved his loyalty to Jehovah to the utmost.

The Greek Bible word translated "ability" is drawn from the root verb used in the text where Jesus spoke to his apostles in answer to a request that they have certain positions in his kingdom, and he said: "*Are* ye *able* to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "They say unto him, We *are able.*" (Matt. 20:22) Hence the correct definition of his words "several ability" is this: *Complete consecration to the Lord God and a joyful submission to His holy will; a loyal devotion to the Lord God even unto death.* Such *ability* or capacity increases the more one is filled with the spirit or invisible power of the Lord. The apostle Paul, in speaking about redeeming the time by faithful service to the Lord, said: "Be filled with the spirit", thus increasing one's ability or capacity. (Eph. 5:16-18) In the proportion that one has the spirit of the Lord, in that proportion he possesses power or ability for good.—See Romans 1.16 and 1 Thessalonians 1:5.

The spirit of the Lord does not consist of sanctimonious piety, nor an outward expression of being 'more holy than thou", which is in fact hypocrisy. Having the spirit of Christ means to be absolutely loyal to Jehovah God and to the Lord Jesus, to be completely devoted to the Lord and his cause, and to do the Lord's service according to the Lord's way. It means leaving self entirely out of sight and looking only to the Lord's interests. The Jewish Pharisees could not be used by the Lord, because they had no such ability. They wanted to do everything in their own selfish way.

Jehovah God is trying out and testing the integrity of those in line for positions of authority and power in connection with the kingdom of heaven. No one is capable of *exercising* authority until he has learned to *obey* authority. Humility means submissiveness. Submissiveness means obedience, and obedience means to do the service of the Lord God in *his appointed way*. "To obey is better than sacrifice." (1 Sam. 15:22) It is of vital necessity to learn to be joyfully submissive or obedient to the Lord's will. The parable of the talents teaches this very requirement. It is obedience and loyalty that merit and receive the reward.

According to the parable the Lord committed to each one of his servants certain interests of his kingdom. Each servant must therefore make his accounting to the Lord. No fellow servant is relieved of personal responsibility because of larger privileges of service held by any other consecrated servant. "Every man shall bear his own burden." (Gal. 6:5) "Talents," that is, Kingdom interests, plus ability or loving and joyful submission to the Father's will, result in opportunities of service; and by performing these opportunities of service faithfully the consecrated one proves his loyalty to the Lord. When those to whom the Kingdom interests are committed perform service as opportunities come to them, it constitutes 'trading with the talent'. And in proportion as one faithfully, joyfully and lovingly shows his obedience and devotion to the Lord in the performance of such service, in that same proportion is the interest of the Kingdom as committed to him *increased,* and thereby more opportunities are furnished to him.

As an illustration: One fully submissive to the Lord enters the service of pioneer publisher of the Kingdom. The Lord thereby commits to him certain talents or interests of His kingdom. The pioneer joyfully performs that service according to Theocratic organization instructions. As he does so his capacity increases, and the Lord permits the interests of the Kingdom as committed to such consecrated one to abound or increase, by giving him wider opportunities of service in conducting home Bible studies, organizing new companies for Kingdom-publisher work in the field, giving Kingdom testimony before worldly courts, boards of authority, lawmaking committees, police officials, and bringing more persons of good-will to a knowledge of the Kingdom truth. The pioneer's performance of service under such circumstances is 'trading with the talent' within the meaning of this parable: "Then he that had received the five talents went and traded with the same and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money." —Matt. 25:16-18.

The accounting with the servants next considered takes place after the Lord Jesus Christ comes to the temple, and the facts viewed in the light of prophecy prove that he arrived at the spiritual temple of God in the spring of A. D. 1918. "After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Matt. 25:19-23.

The words of the Master indicate his presence at the temple some time before the reckoning takes place with the consecrated, spirit-begotten servants on earth. It was first in A. D. 1922 that the presence of Jehovah's King, Christ Jesus, at the temple was revealed to the faithful remnant. According to the parable the one to whom were committed five talents comes forward and reports that he has gained other five talents. To paraphrase his report: "Lord, you committed to me certain interests of your kingdom. You gave me a measure of your spirit. I have joyfully submitted to your holy will, and you have increased my spirit and loving devotion to you, and by reason of your goodness I have availed myself of these opportunities that have come to me; as a result of having your kingdom interests committed to me and of my loving devotion to you, I have had opportunity to prove my loyalty and devotion to you. I have therefore increased my capacity, I have more of your spirit, and your kingdom interests have increased toward me a hundred percent."

The Lord commends him, not because of what he has gained, because, in fact, he brings no profit to the Lord, as the Lord himself points out at Luke 17:10. The Lord

commends him because he has, by reason of joyful obedience, proved his faithfulness and loyalty: 'You have been faithful over a few things, I will in the future make you ruler over many things; but enter now into the joy of your Lord.' (Verse 21) Be it observed here that the reward of rulership is future, which is granted to the faithful remnant when finishing their earthly course and passing unto the heavenly life. Now, however, a joy is granted. What joy? The tremendous joy in the fact that the faithful one has a part in the vindication of Jehovah's name and he knows that in 1914 Jehovah by Christ Jesus set up the long-promised Kingdom and that, as a servant of the Kingdom, the faithful one has a part in making this known to humankind as the only cure-all for the ills of man. There is joy, too, in knowing that the day of deliverance is at hand, and that the faithful remnant will soon enter into fullness of joy in the heavenly kingdom, and that the Good Shepherd is now gathering his "other sheep" in their many thousands unto the temple to associate with the remnant in declaring Jehovah's name and publishing His kingdom. Those out of harmony with the Lord's way do not have such joy.

A report similar to the above is made by the servant to whom were committed two talents, and the Lord likewise commends him for his faithfulness and loyalty.—Vs 23.

Then comes the one who had received the one talent, to make his report. To quote the parable: "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath And cast ye the unprofitable servant into outer darkness"—Matt 25 24-30

It is quite manifest that there was no joy in the heart of the one-talent servant, nor did the Lord invite him to enter into any joy The servant reports that he knew the Lord was a hard master, and so he was afraid and went and hid his talent in the earth, and now he was returning it. The Lord replied to him: "Thou wicked and slothful servant" Here *wicked* applies to those who have once been enlightened and then turned away, not having availed themselves of the privileges and joys of serving the Lord *Slothful* applies to those to whom something has been committed to do and perform and who have gone to sleep and done nothing The slothful ones have either hid the interests of the Lord's kingdom in worldly things or else treated it with indifference, or else have been serving self and looking to see how much glory and honor they might win to themselves, which things are of the earth and not of the spirit. Undoubtedly it includes those who have commercialized the truth, either for money or for the plaudits of men, that they might shine in the presence of others; or who, because of sensual, earthly, selfish propensities have found fault with and despised the Lord's Theocratic way, repudiated that, and insisted on doing things their own way, and have failed to learn obedience. Because of this unfaithfulness to the cause of the Lord Jesus as Vindicator of Jehovah's name, the interests of the Kingdom which were committed to those proving wicked and slothful, and also the measure of the spirit bestowed at the time they showed some humility or obedience, are taken away from such unfaithful ones Also those Kingdom interests are committed to the class which has a greater measure of the Lord's spirit Those who have been thus unprofitable to the Lord would then lose interest in the Kingdom truth and in proclaiming it.

No one who has only one talent at the time of reckoning can be of the Kingdom class. To pass judgment at the temple, each one of the remnant must have increased in the likeness of the Lord by following His steps as he left us the example of active service, zeal, worship, integrity, and faithfulness under suffering. Thus doing, then to him the Lord increases greater interests of the Kingdom and hence increases to him greater service opportunities

This does not mean that the one who makes the greatest outward show of service to the Lord is the one that is the most highly honored in the Kingdom. The instruction clearly given in the parable is this: That when one has committed to him the interests of the Lord's kingdom, then in proportion as he shows his loyal and faithful devotion to the Lord by complete submission and obedience to the Lord, so will his service privileges be in the honor and glory of the Kingdom Each one, however, regardless of the amount of increase with which his trading with the Kingdom talents is blessed, must prove faithful unto death and maintain his integrity blameless And although the parable does not directly apply to the Lord's "other sheep" now being gathered to the temple for service there, yet such "other sheep" who are associated with the remnant entrusted with the Kingdom interests must prove loyal companions to them and must show an equal degree of faithfulness to the Kingdom and must hold fast their integrity to Jehovah God under all tests

If, now, the Theocratic way is the Lord's way of carrying on his "strange work" of witness before the battle of Armageddon begins, then fighting against that way or repudiating it means fighting against or repudiating the great Theocrat and his King, because the way is not of man, but is of the Lord God Failing or refusing to work or trade with the Kingdom talents in the Lord's way is disloyalty to the great Theocrat Jehovah. If, now, upon examination anyone finds he has been just a little lax in showing forth God's praises and has somewhat slacked his hands in God's service, this will be the opportunity to redeem the time. It is no time now for slothfulness, idleness, indifference, or slacking the hand.

"Redeeming the time" (Eph. 5:16) means buying out from this evil time, seeing to it that we give all the time possible to the Lord's service in looking after the interests of his kingdom. Jesus himself was fervent in spirit The Kingdom was uppermost in his mind and heart, because it is God's way for vindicating His name and blessing all obedient humankind Jesus' followers must likewise be fervent in spirit, and the Kingdom and its interests must be uppermost in the mind and heart of each consecrated one.

BIBLE CHARACTERS

THE Bible sets forth the dealings of its Author, Jehovah God, with creatures on earth in the furtherance of his majestic purpose to clear his name before all creation and to bring the earth under a permanent righteous Government. Hence his written Word includes an account in historical order of human creatures who have figured prominently either as opposers or as faithful colaborers in the outworking of the divine purpose.

The including of the words and conduct of such creatures in the sacred Record is not to glorify men or to concentrate the attention of Bible readers upon creatures for what they are in themselves, thus drawing away attention from the great Creator himself. It is done to offer examples of what all seekers of life and blessing must do and what they must avoid if they would receive the divine blessing and approval and avoid his curse and disapproval. Referring to those Bible characters whose course had God's blessing and will be richly rewarded in due time, the apostle Paul wrote: "Be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:12) Another writer, James, adds: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."—Jas. 5:10, 11.

Warning against the disastrous course of others whose record is set forth in the Holy Scriptures, the apostle Paul says: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed [to those examples] lest he fall. There hath no temptation taken you but such as is common to man." (1 Cor. 10:6, 11-13) It is very evident that we are living in the end of the world long ruled uninterruptedly by Satan, and Jehovah's righteous New World is at hand.

Hence the historic examples of the entire Bible were written and preserved particularly for the benefit of all lovers of righteousness who are living today. Not that we ourselves are so important in God's sight, but that we are living in the most important time in earth's history and these are "the last days" and hence are "perilous times." Now, more than ever before, there is danger of falling into the enemy's trap. Hence to be able to stand we specially need the counsel of God's Word. Every God-fearing person wants now especially to avoid any course that would result in being cut off from life in that New World.

Since the warning examples were written in the Bible for the particular help and warning of those undergoing the temptations of this critical time, it would be neglecting an important part of the Word of God for any to ignore also the lives of those whose course should be a danger sign to us. Every part of the Word of God is important, and many professing "Christians" have been eternally harmed by the false argument that "Christians do not need the Old Testament; the New Testament was written for them and is all they need". Such an argument means to take away from the Word of God which he has provided for the sustenance and guidance of his needy people, and hence such argument stands condemned in the Lord's Word, at Revelation 22:18, 19 and Deuteronomy 4:2. Also, at Romans 15:4, the inspired writer says: "Whatsoever things were written aforetime were written for our learning, that we through patience and [through] comfort of the scriptures might have hope." Wise persons who desire the full comfort of God's Word and who want to manifest patient endurance in this trialsome time will therefore heed the inspired apostle's words rather than those of some misguided, careless, self-conceited religionist.

The Watchtower, therefore, believes that its readers will find much profit in reviewing the outstanding characters, good and bad, whose record the All-wise God has been careful to preserve in his Word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17) Hence beginning with its next issue *The Watchtower* will institute a series of articles on Bible characters, necessarily brief due to limited space, but each article complete in itself. It is hoped to run this series regularly until the entire range of the Bible is covered.

(*Continued from page 2*)

Watchtower and *Consolation*, and the service paper *Informant* from being dispatched or received, that is, exported or imported.

Neither the brethren in Britain nor those in the United States and other countries will be alarmed at this, for they know that not even the greatest world power on earth can defeat the purpose of the Lord or stop his "strange work" now in progress before it is finished. (2 Cor. 13:8) Almighty God Jehovah will continue to feed his people from his table of "meat in due season" henceforth in Britain as he has in other parts of the British Commonwealth of Nations. Also, the "other sheep" will continue to be gathered there, and in increasing numbers, for the spirit and word of Jehovah are upon his people and will not depart from them and they have been instructed by the Lord at the temple as to how to proceed with his work under conditions of persecution. Due protest has been made both to the king and to his prime minister at London, over this unwarranted assault against Christianity and restriction upon the worship of the Most High God and his King Christ Jesus.

Instead of being disheartened by this seeming success of the haters of the light of truth in that hitherto bastion of free worship, Jehovah's people in America and all other lands will appreciate more than ever their privilege of feeding at the Lord's spiritual table. They will attend meetings for the study of God's Word and will hasten onward with greater earnestness to bring the Lord's provided food to his "other sheep" before the outbreak of the battle of Armageddon which will turn all nations that forget Jehovah God into hell. (Ps. 9:17) The Lord God has not forsaken his faithful people in any part of the world. Continue to be of good courage.

1942 ASSEMBLY REPORT

The *Report of the New World Theocratic Assembly* of Jehovah's witnesses is off the press. It is a gripping account of the largest and most wonderful gathering of servants of the Most High God in history. All persons whose hopes and interests lie in the New World are sure to read this report with keenest interest and great zest. It is spread over 32 pages, but of the page-size of *The Watchtower*. Ample half-tone photoengravings illustrate the text of the account. There is a news coverage of practically all of the more than 80 joint assemblies taking part in this unusual assembly. Key facts and speeches are set out. The contribution for this most attractive Assembly report is 5c a copy. Besides your own personal copy you will want several copies to place with others of good-will who desire more information on the purposes and activities of Jehovah's witnesses and the evidence of Jehovah's blessing upon and use of them for the advancement of the interests of God's kingdom.

FIELD EXPERIENCES

FOR FREE WORSHIP AND PRESS (KENTUCKY)

"As the chief of police had informed us while we were on *Watchtower* street work that they had received several complaints and the city ordinance was against the work, and a license fee of $10 a day would have to be paid, I informed him our work was not commercial, but sacrificial. He treated us very fair about the matter, so I agreed to meet the city council and talk it over with them Here is the result. A new ordinance was written in their book of law allowing further work of Jehovah's witnesses and others in Bible work, with no charge for license. Mr. B. F. R——, mayor, and C. & O Ry. agent were presiding officers. The mayor said it is better to go on the streets and from house to house preaching the gospel and putting out Bibles and religious literature than to be standing on the streets begging and gathering large crowds and bellowing, obstructing the public passway."

NEW "WATCHTOWER" EDITION OF THE BIBLE HANDY

"In the courtroom our new 'sword of the spirit' functions perfectly Part of our defense was that we were engaged in our usual *business* of advertising The Theocracy when arrested. The city attorney was arguing that we could hardly call our work a 'business'. Jehovah's witnesses, in the audience, had been asked to be alert to assist our attorney with suggestions which might aid in our defense. One of our sisters recalled the scripture of Christ's saying, 'Wist ye not that I must be about my Father's business?' and asked me in a note to look it up and pass it to our attorney for his argument Using the Concordance part of the Bible I quickly found the citation, copied it, and passed it to our attorney. Only a moment later he opened his argument using that scripture in our defense I've never found things so easy to locate as in using this new Bible"

VICTORY FOR FREEDOM OF WORSHIP (ARIZONA)

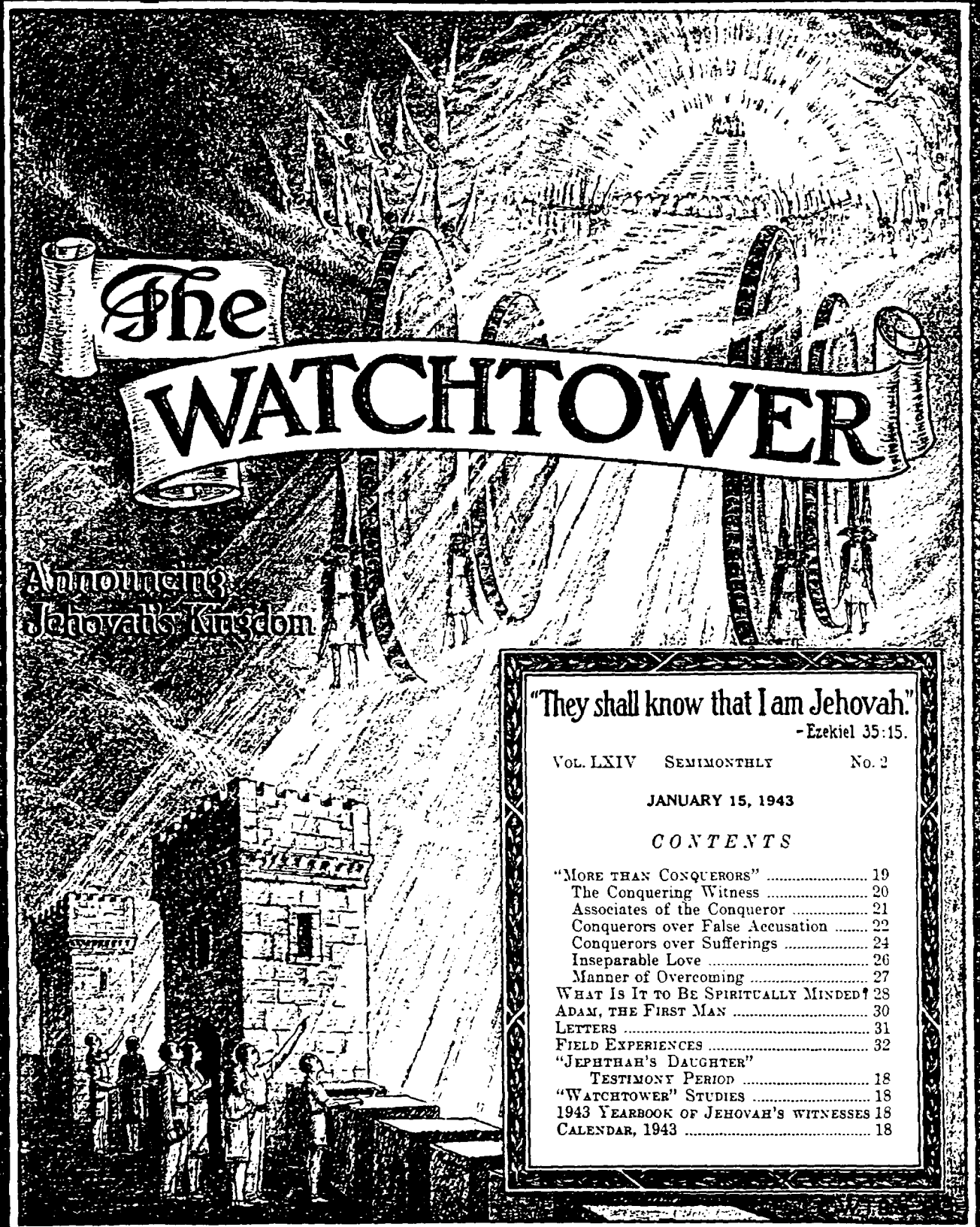
"The day after the wonderful 52-city national Assembly of Jehovah's witnesses I began witnessing in a Motel [motorists' hotel] court. I had just worked two cottages when the owner appeared on the scene and inquired if I had a license to peddle that there was a city ordinance against *peddling* without a license and, besides, he did not allow soliciting on his premises The work was explained to him in a kind manner, showing him my ordination as a minister was from the 'Higher Powers', therefore from the highest authority. His reply was, 'You get out of here right now.' I asked. 'Do these people here pay you rent?' 'Yes,' he bickered; and then said I: 'Would it not be their right and privilege to receive or reject persons at their doors?' Retort 'You get off of these premises' My answer was a knock on the next door, at which he said. 'I will call the police and let them throw you out" going to the office. A young man answered the door and graciously received the book *The New World*. By the time the owner had returned I had placed three more of the beautiful books. He stood and listened to the witness being given at the door and finally disappeared to his 'tree-trimming', and I finished the court. Report of my day's work was 7 bound books, 17 booklets, 22 magazines, and four back-calls. This blessed service becomes more dear to me day by day and I give thanks to Jehovah and Christ Jesus for such favor."

"READY TO GIVE AN ANSWER" (WALSALL, STAFFORDSHIRE)

"I have pleasure in being able to say that the thirty-one model studies shown on my report card are regular *Children* book studies and recorded lecture studies. I have met quite a few sheep in my territory. Though quite a number go out to work during the day, they are more than willing to spare me an hour one night a week. One Saturday afternoon I was witnessing from door to door when I came to a home where the husband was very much against us. The wife had chosen the booklet *Theocracy* and had gone into the house to get the twopence. I heard her husband speaking rather loud as if he were angry, but I did not hear what he said. When she came to the door again, she asked me if I had heard what her husband had said about Jehovah's witnesses. I said, 'No.' In answer to my reply her husband shouted out something about us. The wife walked into the house after giving me the money for the booklet, so I followed her in to the middle door to answer her husband's statements. I was able to make it quite plain to him why we took our stand for The Theocracy and why we could not and would not compromise with the organizations of this world. I told him about the 'two kings' (Dan. 11 27-45) and then read to him Daniel 2:44. At first he said he would never read any of our books and would not give a penny for any of them. As he was saying this he picked up the booklet *Theocracy*, and as he opened the first page his hands were shaking so much because of his rage that the cover tore. (He did not tear it purposely.) However, after being there for nearly two hours he was a different man and fully agreed with our stand for The Theocracy, listening to the lecture 'Model Prayer' and fully agreeing with it. He then promised to read the booklet *Theocracy*, and I have to call again another Saturday afternoon. He would like to know more about The Theocracy, and have a model study in his home. His wife and their son of seventeen are also interested. I was given a cup of tea and some biscuits before I left to go home"

STREET MAGAZINE-WORK OPENS OPPORTUNITIES (CALIF.)

"I asked a lady if she would like a copy of the latest *Watchtower*. She asked: 'What is it about?' I told her a little about Jehovah's great Theocracy She took a copy Next Saturday afternoon she was at my corner again and took a copy of *Consolation* I asked if she had heard any of the WATCHTOWER recordings She had heard a few, but quite a while ago Since it was not convenient to play them where she was employed as housekeeper, I took her to my home and played 'Comfort All That Mourn' the next afternoon That evening I also took her to the *Watchtower* study. Next Saturday she was at my corner again and asked: 'What have you for me today?' I said: 'A *Children* book, and a subscription for *The Watchtower* and a booklet.' She subscribed right on the corner, as I had subscription blanks and *Children* and the booklet with me. She said she liked our meetings better than her church, as every one was so busy and happy. Again at my corner Saturday she wanted to assist in a financial way until she knew a little bit more about the Kingdom message. No doubt she will be in the door-to-door work soon, as she said the time was very short."



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

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"JEPHTHAH'S DAUGHTER" TESTIMONY PERIOD

The month of February has been thus designated. By reading the Bible account at Judges 11, persons of good-will toward God's kingdom who present themselves to his victorious King, the Greater Jephthah, for him to dispose of them in Jehovah's service will recognize themselves as part of the "Jephthah's daughter" class. All such are invited to join the anointed remnant of Jehovah's witnesses in this month-long testimony period. This period begins a three-month campaign for subscriptions for *The Watchtower*. The regular year's subscription rate of $1.00 will be asked, but, according to the Lord's generosity and to make the offer especially attractive, the book *The New World* and the booklet *Peace—Can It Last?* will be added as a premium with each year's subscription. The goal for the three months is 100,000 subscriptions, at least, in the United States and territories. So get your instructions and your equipment and complete your arrangements now. Avoid getting off to a slow start, but make the midwinter month of February a period that will count toward reaching your personal quota and helping in making the nation-wide quota, yes, exceeding it.

"WATCHTOWER" STUDIES

Week of February 21: "More than Conquerors,"
¶ 1-22 inclusive, *The Watchtower* January 15, 1943.
Week of February 28: "More than Conquerors,"
¶ 23-43 inclusive, *The Watchtower* January 15, 1943.

1943 YEARBOOK OF JEHOVAH'S WITNESSES

The year 1942 has been a most eventful and thrilling year in the experiences and activities of Jehovah's witnesses. You may now get a world view of such exploits and their lasting benefit to men of good-will by reading the annual report as prepared by the president of the Watchtower Society. This is published in the 1943 *Yearbook of Jehovah's witnesses*, now off the press. Also contained therein are the yeartext for 1943 and explanatory comment thereon, together with a stirring text and comment for each day of the year. As to the courage, strength, joy and vision to be derived therefrom, and also as to the need and usefulness of such throughout the year by Christians, there is hardly any need of comment. Due to the limited edition a contribution of 50c is asked per copy of the 1943 *Yearbook of Jehovah's witnesses*. Companies should combine individual orders and forward same to us with remittance, to expedite the handling thereof and to make for postage savings.

CALENDAR, 1943

The yeartext for 1943 is "More than conquerors through him that loved us". (Romans 8:37) All Christians bent on keeping integrity toward God will be strengthened by having that text daily before them during 1943. The Watchtower calendar, now released, will enable you to do that. The theme picture in artistic color-

(*Continued on page 31*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV JANUARY 15, 1943 No. 2

"MORE THAN CONQUERORS"

"Nay, in all these things we are more than conquerors through him that loved us."—Rom. 8:37.

JEHOVAH looks forward to the battle of Armageddon with perfect confidence, knowing He shall there be Conqueror. (Isa. 42:13; Ps. 98:1) He knows He can trust and rely with certainty upon his Chief Field Marshal in that universal war, namely, his pre-eminent and first-begotten Son. That Son, as a man on earth for thirty-three and a half years, proved faithful and true to his heavenly Father under conditions of trial and test which ended in the slaughter of him as "the Lamb of God". Jehovah raised him from the dead on the third day and exalted him to heavenly life and service at God's own right hand. Jehovah assigned his beloved Son to be the King of the New World, the world in which those shall live whose sins "the Lamb of God" takes away. Jehovah, however, bade his King wait till 1914 to be crowned as reigning King and to begin a successful campaign against the enemies of God's rule by him.

[2] The vision of what took place in heaven from 1914 forward is unsealed to our vision by Jehovah's martyred Son. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." (Rev. 6:1, 2) The white horse which the crowned and reigning Christ Jesus rides symbolizes just and righteous warfare against the foes of Jehovah and of his anointed King, who leaves the throne to mount the battle horse! His bow pictures his power to shoot out destruction from afar against the enemies without requiring his bodily presence in the immediate neighborhood of the earth or other location of such enemies! To Jehovah's mighty King at the time when going into action Psalm 45 is addressed: "My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." —Verses 1, 3-5.

[3] The King Christ Jesus is the "man child" brought forth from God's organization or "woman" called Zion. He is the one who must rule with an iron rod over the nations of the old world and must dash them to pieces like unsatisfactory vessels of pottery. "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." (Rev. 12:5) This enthronement of the Son of God as Acting King meant war against entrenched wickedness, and the heavens must be the first place where it must be uprooted and toppled from its place of power. In the office or capacity of "Michael" (meaning "Who is like God!") the Son of God took the offensive at God's command, to show that Satan is a mimic in trying to be like God. Says the inspired Record of the unseen heavens in 1914-1918: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."—Rev. 12:7-10.

[4] This was the first victory of the Theocratic Government of the New World. The casting of Satan and his demon organization out of heaven was the first conquest of the King at war. It was and is not his last; for it is stated: "He went forth conquering, and to conquer." At the battle of Armageddon Jehovah's trusted King will complete his conquests for the

1 As regards himself and also his Field Marshal, why does Jehovah look forward confidently to the battle of Armageddon?
2 In the vision at Revelation 6 what do the white horse and the bow of its rider symbolize? and with what words does Psalm 45 address the rider?
3 In the vision at Revelation 12, who is the "man child", and what did its enthronement mean as to conditions in the heavens?
4 What was the first victory of the Government of the New World, and why must its King at war continue to go forth "to conquer"?

vindication of his Father's name. He will then execute Jehovah's judgment to the full against Satan's entire organization, demon and human, invisible and visible. As Jehovah's beloved and elect Servant he will "send forth judgment unto victory". (Matt. 12:20) Hence the royal Rider of the white horse must continue to ride until he is Conqueror over all the foes of Jehovah's new world Government, which Government will be the capital organization under Christ and over the cleansed universe.

5 When he was here on earth as the "man Christ Jesus" he gained the victory over Satan's organization, and that without any carnal weapons. The Devil's entire world, the invisible demons as well as the commercial, political and religious dupes thereof on earth, ranged up in antagonism against God's Elect Servant, who was anointed to become Jehovah's Executive Officer in the kingdom of heaven. Imperial Rome, in the role of "the king of the north", was then the leading political power of the earth. Satan the Devil tried to bribe Jesus away from pursuing the visionary hope of a Righteous Government nineteen centuries future from his day. In the mount of temptation the wicked schemer offered to make Jesus "the king of the north" or the imperial ruler of that northerly political combine. (Matt. 4:8-11) The mere price would be for Jesus to worship the Devil. This proves which god "the king of the north", whose role today is played by the Nazi-Fascist-Vatican totalitarian combine, worships. However, Jesus knew Daniel's prophecy which foretold the "abomination of desolation" and also the destiny of "the king of the north", namely: "Yet he shall come to his end, and none shall help him." (Dan. 11:31, 40, 45) Jesus knew that such prophecy said concerning "the king of the north": "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods." (Dan. 11:36) Therefore Jesus indignantly ordered the Devil to get hence, adding the reason: "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4:10.

THE CONQUERING WITNESS

6 Thereafter, without any fear of "the king of the north", imperial Rome, Christ Jesus continued to worship the Lord his God by serving as Jehovah's witness and bearing testimony to the truth about his Father's name and his kingdom, the throne of which his Father had anointed him to occupy. When finally brought before the political agent at Jerusalem of "the king of the north" Jesus declared that witnessing was the chief purpose for which his Father sent him and for which he came. He said to Pontius Pilate: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) Jesus' refusal of Satan's bribe in the mount of temptation showed he had no seditious designs against "the king of the north" and had no interest in worldly politics, and was not backing up even "the king of the north's" continual opponent, "the king of the south."

7 Jesus stood for a third thing, entirely separate from the world, and that was the Kingdom of God, hence "the kingdom of heaven". Satan the Devil saw to it that for Jesus to proclaim that righteous Government and to identify himself as its chief representative on earth should be judged as *lese majesty* by "the king of the north", and hence as seditious, dangerous to the Roman authoritarian state, and punishable as a capital crime. Nevertheless Christ Jesus kept up his worship of Jehovah his Father by obeying Him rather than "the king of the north" and by boldly "preaching and shewing the glad tidings of the kingdom of God". He refused to join in the "Jews' religion" practiced by the scribes, Pharisees and other Jewish clergy of the times. Hence, in order to stop Jesus in his worship of Jehovah God and in his testimony concerning Jehovah's name and government of a righteous new world, the Devil brought upon Jesus all manner of persecution, misrepresentation, reproach, ridicule, opposition, and threats of violence by the religious leaders.

8 Jesus refused to violate his commission or anointing to preach the gospel. He would not break his covenant with God requiring faithfulness for the kingdom of heaven, nor let go his absolute blamelessness or integrity under such stiff tests of obedience and devotion to Almighty God. The prophetic forevision of a disgraceful, lingering death in pain on the tree did not cause Jesus to turn back or swerve either to the right hand or to the left. He knew the divine prophecies foretold such a death as in store for him, and he resolved to march right into that death, faultless toward the One who had sent him to demonstrate before men and angels the perfect, unbreakable devotion to God although assaulted by Satan and all his world. (Matt. 16:20-23; Luke 9:51, 62) As Jesus neared the climax of his own tribulation on earth he said to his faithful apostles on his last night together with them: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be

5 When on earth, how did Jesus without carnal weapons gain the victory over Satan's organization when the Devil offered to make Jesus "the king of the north"?

6 What did Christ Jesus continue to do without fear of "the king of the north"? and what shows he had no seditious designs against that "king"?

7. For what, then, did Jesus stand, and how therefore did Satan proceed to bring about his death and to stop his worship and testimony?

8. Under stiff tests and faced with death, how did Jesus prove himself 'more than conqueror', and what therefore could he confidently commend to his Father at his death?

of good cheer; I have overcome the world." (John 16:32, 33) A few hours later, when he was hanging on the tree at Calvary, he uttered the words, "It is finished." "Father, into thy hands I commend my spirit." He had finally proved himself 'more than conqueror', and he knew he could confidently commend to his Creator's hands the preservation of his right to everlasting life and his "spirit" or power of life.—John 19:30; Luke 23:46.

[9] Before his death he spoke of himself as the Rock foundation, and said to his disciples: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) Nor did "hell", which is the state or condition of the dead, prevail against him who is the Head of his church. On the third day Jehovah God his Father fulfilled to him as his faithful Son the prophecy of Psalm 16:10: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Acts 2:24-32) By resurrecting his Son Jehovah God demonstrated the "exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come". (Eph. 1:19-21) There it could be said: "O death, where is thy victory?"—1 Cor. 15:55, *Am. Rev. Ver.*

[10] For Christ Jesus death itself held no terrors. He never held any morbid fear, but always exercised a godly fear, which kept him from ever doing anything that was not pleasing in his Father's sight. Not without strong crying and tears mingled with his prayers and supplication to God did Jesus hold true to the course which his Father marked out for him and which led to a reproachful death. Thereby he conquered the purpose and designs back of the opposition against him and overcame the world. "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation."—Heb. 5:7-9, *Am. Rev. Ver.*

[11] Do you desire to obey him and to overcome as He did? Then mark that Jesus, while in the world as a man, resisted becoming a part of the world. He constantly resisted all compromise with religion, which would mean departing from God's law and commandments. He refused to give up the preaching of the coming Kingdom of God for the pursuit of commercial material things of this world or the headship and bossism of the worldly political machine. Such resistance even unto blood against the elements of the demon-controlled world resulted in Jesus' personal triumph over the world, by the grace and help of his heavenly Father. His resurrection from the dead was a triumph of the omnipotent power of Jehovah God over the power of death, death at the hands of "them which kill the body, but are not able to kill the soul". (Matt. 10:28) Both triumphs were to God's vindication, the first triumph being to the vindication of his name and word, and the second to the vindication of his illimitable power.

[12] In both cases the Devil was defeated and was proved to be a liar, deceiver and blasphemer, and inferior to the Supreme and Almighty One, Jehovah God. His boast of being able to turn all men, and particularly the Son of God "made flesh", away from Jehovah God in disobedience and lack of integrity was proved to be egotistical, slanderous and false. Jesus' flawless obedience and unbroken integrity amid most extreme suffering knocked out completely the impudent and proud challenge of the Devil to God to put the issue to a test upon earth. Thenceforth the Devil and all his demons and dupes could none of them condemn the Son of God or lay anything to his charge. By Jesus' faithful demonstration to the exhaustion of all tests every wagging tongue in all creation is stopped, and he is proved worthy of the office of Vindicator of Jehovah's name in the coming display of divine power and supremacy over Satan at the battle of Armageddon.

ASSOCIATES OF THE CONQUEROR

[13] Since the great adversary could no longer make unfounded accusations against Jehovah's Chief Executive Officer, Christ Jesus, then Satan would seize the occasion to accuse the brethren of the Son of God. Who are these brethren? These are they that are called to be associated with Christ Jesus in the kingdom of heaven, the Theocratic Government of the New World. These are the members of the "body of Christ", of which body Jesus Christ is the Head. They have a common Father, Jehovah the Life-giver, and a common mother, God's "woman", namely, his organization Zion. Their Elder Brother, Christ Jesus, sanctifies them or sets them to doing the holy will of God after being purified with the washing from sins in the blood of Jesus. "For both he that sanctifieth and they who are sanctified, are all of one [Father, who is Jehovah]: for which cause he

9 Why did not the "gates of hell" prevail or gain the victory over Christ Jesus?
10 What fear did Jesus always exercise, and with the aid of what expressions to God did he conquer the designs back of the opposition of the world?
11 (a) To obey Jesus and overcome as he did, what must we mark concerning his position toward the world and its religion? (b) Because of his resistance even unto blood, in what two victories did Jesus share?
12 By overcoming the world how did Jesus prove the Devil a liar and meet his challenge?
13 Thereafter whom would the Devil take occasion to accuse and what is their relationship to God and Christ Jesus?

is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. 2:11, 12) Such "brethren" constitute his "church", which he builds upon himself as the Rock, so that, like as the gates of hell did not prevail to hold him in death, neither should they prevail against his church on the Rock.

[14] Being by birth sinners because of being descendants of the sinner Adam, the members of his church needed justification first. This they gained by believing in Jehovah as God and in Christ Jesus as their ransom from death. In proof that their faith was not dead, they expressed it by devoting themselves in full consecration to God as his servants bought with the blood of Christ Jesus. Because of this faith and such act of faith God accepted them and justified them, counting them right and bestowing upon them the right to life. To this effect it is written concerning righteousness: "But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. 4:24, 25; 5:1, 2, 9.

[15] Justification by faith is not an end in itself. Why not? Because it is a justifying of believers as to the flesh or an assigning to them the right to life as human creatures on earth. God's purpose concerning those thus justified was to make them joint-heirs and associates with his Son Christ Jesus in the Kingdom. That kingdom is of heaven, and Christ Jesus is also heavenly and therefore spirit. Hence, as the perfect man Jesus Christ laid down his human life in the great proof-case for the vindication of his Father's name, so such believers must lay down their justified human lives in the same behalf. They must be "baptized into his death" and thereby share with him in the vindication of the heavenly Father. —Rom. 6:3, 4.

[16] Immediately after being justified to an acceptable condition with Jehovah God, they are considered as 'living sacrifices', and God takes them into a "covenant with [him] by sacrifice". (Rom. 12:1; Ps. 50:5) Their human life right, gained through justification, is now yielded over as a sacrifice, and they no longer have any hope of perfect human life on earth under the Kingdom. In God's due time they must eventually finish their course by death of the present human body, after continually and faithfully doing God's will as long as alive in the flesh on the earth. Hence, when God takes them into the covenant by sacrifice, he begets them by his spirit of power and through his word of truth, to be his spiritual children, with hope of life at last in heaven and with a conditional right to life there. That conditional right will be made permanent after they prove in their flesh their worthiness to life eternal in the heavens, and they prove this by faithfully following in the steps of Christ Jesus as he set the example. —Jas. 1:17; 1 Pet. 1:3, 4; 2:21.

[17] Such spiritual sons God calls to the kingdom of his royal Son. Therefore they are called unto his sufferings while on earth. (1 Thess. 2:12; 2 Thess. 2:14) Those who manifest faithfulness under test Jehovah God anoints with his spirit to be members of the "body of Christ". Such ones he selects out or elects to be members with Jesus in the heavenly kingdom. Thus these are God's "called" ones and "elect" ones. (Col. 3:12; Titus 1:1; Matt. 24:22) Now they must be "faithful unto death" in order to make their "calling and election sure" and so have ministered to them abundantly an entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ". (Rev. 2:10; 2 Pet. 1:10, 11) Concerning these as brethren of Christ Jesus it is written: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17.

[18] Jehovah God foreknew this company, not as to the individuals eventually making up this "body of Christ", but as to the number thereof, namely, 144,000. He also foreknew their requirement to be like Christ Jesus in his course of action and sufferings. He also predestined or predetermined that his Theocratic Government under Christ Jesus should include such a faithful, Christlike company. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. 8:29, 30.

CONQUERORS OVER FALSE ACCUSATION

[19] When Satan and his principalities and lesser demons were cast out of heaven, the holy angels who had fought under Christ Jesus and who remained

14 Being sinners by birth, what did those becoming members of the church require first, and how or on what basis did they gain it?
15 Respecting such ones, why is justification by faith not an end in itself? and into what must they be baptized?
16 Immediately after justification, into what covenant does God take them, and how does he then put them into the way of life in the spirit?
17. How do these become God's "called" and "elect" ones, and thereafter what course is required of them to enter into the inheritance?
18 In what respects did God foreknow and predestinate such company of Christ's brethren?
19 Who is the "accuser of our brethren" that was cast down, and therefore what name is appropriate to him in such capacity?

triumphant in the heavens cried out joyfully, saying: "For the accuser of our brethren is cast down, which accused them before our God day and night." (Rev. 12:10) The name "devil" means slanderer or false accuser, and for that reason the apostle could warn the women not to be "she devils", that is, female slanderers, and also that one of the perils of these "last days" would be human devils, that is, "false accusers."—1 Tim. 3:11; 2 Tim. 3:3.

[20] On what grounds or argument would the chief of devils, Satan, "the prince of the demons," accuse brethren of Christ Jesus before Jehovah God day and night? On the same point of argument that he accused the faithful man Job before Jehovah God, and it was this: Jehovah cannot call men out of the world and into the service of the Kingdom of heaven and have them thereafter continue walking faithfully in the footsteps of Christ Jesus under reproach, persecution and opposition from the Devil and his organization visible and invisible. (Job 1:9-11; 2:4, 5) Thus the Devil bid for a free hand to do all manner of evil against them to put fear of creatures into them and to turn them aside from Jehovah and his Theocratic Government, if possible. Hence the Devil must be permitted to make the test and be allowed to attack the integrity of Christ's followers before God. Jehovah must accordingly apply to Christ's followers on earth the rule: "If so be that we suffer with him, that we may be also glorified together." "We must through much tribulation enter into the kingdom of God."—Rom. 8:17; Acts 14:22.

[21] To be "conformed to the image of his Son" such brethren of Christ Jesus, from the days of his apostles down till this day of the remnant of his brethren, must be subjected to like false accusations while active in God's service on the earth in obedience to God's commandments and the example left by Jesus. It is enlightening to note the nature and the falsity of such accusations as are recorded in the Scriptures. One can then observe how they are being repeated against Jehovah's witnesses by the leaders in "Christendom" at this very time. In the synagogue the religious Pharisees and clergymen tried to frame Jesus as a breaker of the laws governing the weekly day of rest. "And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him." In reply Jesus merely spoke a few words, and the man stretched forth his hand in response to the word and was healed for his act of faith. Forthwith the religious leaders conspired with the political Herodians to kill Jesus.—Matt. 12:10-14; also Mark 3:1-6.

[22] Then, because he attacked religion as dishonoring to God and as contrary to His commandments and as keeping the people in ignorance and under great clergy oppressions, the religious promoters pelted Jesus with a barrage of questions to trip him into some statement by which they could condemn him to the political rulers. "And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him."—Luke 11:53, 54.

[23] At Passover time, A. D. 33, there would be hundreds of thousands of Jews gathered to Jerusalem for the feast and all could be aroused to a high pitch of religious fanaticism and a mob could be started to intimidate the political officers of the law and force them to fail of their sworn duty to uphold law and order. So the religious leaders seized Jesus by night while privately met with his faithful apostles. Then they brought him to the Roman governor Pilate, who was the local representative of "the king of the north". They charged Jesus with subversive activities and sedition against the totalitarian "king of the north". "And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." (Luke 23:1, 2) In doubt, Pilate sent Jesus to another representative of the Caesarean "king of the north", Herod of Galilee; and the religious falsifiers went along to push their case. "And the chief priests and scribes stood and vehemently accused him." (Vs. 10) Both Herod and Pilate found the religious accusations unfounded, and realized that the religionists merely had an ax to grind and a religious grudge to settle with Jesus. Pilate "said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod." —Vss. 14, 15.

[24] "And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee?" (Matt. 27:12, 13; Mark 15:3) While treating the baseless accusations with silent contempt, Jesus did give fearless testimony on the main issue, The Kingdom, whose King he acknowl-

20 (a) On what grounds would Satan accuse Christ's brethren before God? (b) For what freedom was Satan thereby bidding, and in accordance with what rule toward Christians must God grant Satan permission to proceed?

21 (a) In what particular, therefore, must Christ's brethren be conformed to the "image of God's dear Son", and how may we determine whether they are being so conformed today? (b) How did the religionists seek to frame Jesus as a lawbreaker on the rest day and to procure his death?

22 How did the religionists seek to bring Jesus into difficulty with the political powers by his utterances?

23 (a) Why did the religionists seize upon the Passover season as the best time to bring their conspiracy against Jesus to a climax? (b) How did those religious leaders prove they were instruments of the "accuser of our brethren" before Rome's political officials in Palestine?

24 (a) On what charges did Jesus 'answer nothing', but concerning what did he give fearless testimony and warning? (b) Why was Jesus' testimony permitted to fail of saving him from execution, and how are his followers charged to be like him in judicial courts?

edged himself to be. (John 18:36, 37) Jesus also warned the government officer of "the king of the north" of his heavy responsibility before God Almighty for yielding to religious pressure and insistence and for handing Jesus over to undeserved capital punishment. (John 19:10, 11) Then the Jewish religionists, desperately seeking Jesus' death, put up the argument that to preach the heavenly Theocracy or Kingdom of God was against the political state and stirred up men to discontent and insurrection: "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." (Vs. 12) Despite Jesus' bold, faithful and true testimony concerning The Theocratic Government, he was executed, this being permitted as a final test of his integrity toward God. Jesus' faithful followers are charged to give testimony like his in judicial courts: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession."—1 Tim. 6:13.

[25] Jesus was accused by pious, sanctimoniously-dressed religious clergymen as being a malefactor. (John 18:29, 30) With reason he warned his disciples that they must expect to be likewise accused if they followed his example and preached the kingdom of God by Christ Jesus. (Matt. 10:25) For this they must expect to be hated of all nations, including the religious nation of the Jews, and to be persecuted. (John 15:20; Matt. 24:9; 10:22) Prominent among those who suffered the violent hatred and persecution at the hands of religionists was the apostle Paul. Note the similarity of the false charges against him to those laid against Jesus and to those laid against the faithful remnant of Christ's "body" on earth today. Note that the religionists framed the false charges and put them into the mouths of patriotic stooges, as quoted herewith:

[26] "But the Jews [of Thessalonica] which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted [mobbed] the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." (Acts 17:5-7) From this we know that Paul and his companions faithfully preached the kingdom of God by Christ Jesus.

25 (a) In light of his own experiences, what did Jesus warn his followers they must expect from religionists for preaching God's kingdom as he did? (b) What apostle was especially prominent in undergoing such treatment, and at whose hands?

26 At Thessalonica, what false accusations were raised against Paul and his companions, and accompanied with what action, and why?

[27] When Paul was brought before the Roman court at Caesarea, the Jewish high priest and elders put forth their orator or attorney, Tertullus. "And when he was called forth, Tertullus began to accuse him, saying, . . . we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: . . . And the Jews also assented, saying that these things were so." (Acts 24:1-9) Paul proved that these accusations were false, and that the real cause for his being haled before the court was not because those religionists were interested in the continuance of Caesar's government nor because he was a political disturber and danger. It was because he preached the resurrection of Christ Jesus and His exaltation to be the King of Jehovah's Theocratic Government. Said Paul to the court: "Touching the resurrection of the dead, I am called in question by you this day." (Acts 24:10-21; 25:18, 19) Rather than submit to a retrial at Jerusalem under prejudiced circumstances like those surrounding Jesus when before Pontius Pilate, Paul asked for a change of venue and appealed to Caesar at Rome, not fearing to carry the case to the Supreme Court of the Roman Empire.—Acts 25:9-12.

[28] When in court, the apostle Paul did not yield to any rule to "keep religion or preaching out of your testimony". He alertly saw to it that he included in his testimony a description of the work he was engaged in doing, what he was preaching, and his commission from the Lord which was his authority to do what he was doing at the time of his arrest. Thus he got in a powerful testimony for the Kingdom of God and exposed religion as anti-God. —Acts 26:1-29.

CONQUERORS OVER SUFFERINGS

[29] Today the common people in all lands invaded and overrun by the Nazi-Fascist-religious hordes are made to undergo all sorts of indignities. Privations and sufferings, such as hunger, nakedness, cold, homelessness, imprisonment, whippings, and other religious brutalities, are their lot. Are such grievous things being suffered for the sake of the Kingdom of God? Not at all; but because of nationalities and political differences of this world. On the other hand, why did the apostle Paul, and those who follow him as he followed Christ, suffer many things? Because they are not of this political, commercial, religious world, but stand solidly for the Kingdom of God and preach it for a witness to all nations, both

27 (a) In court at Caesarea, how was Paul falsely accused and what did he prove to be the real reason that he was dragged into court? (b) To whom did Paul then appeal, and why?

28 In behalf of the witness to the Kingdom, to what rule did Paul refuse to yield in court, and what, therefore, was he always alert to do?

29 Why do the common people of all nations suffer such grievous things due to Nazi-Fascist-religious invaders, and why have Paul and those like him suffered many things to this day?

publicly and by going from house to house. (1 Cor. 11:1; Acts 20:20) It is because they are commissioned as ministers of God and of Christ, and they put this ministry FIRST. They permit nothing to interfere with their carrying on as ministers to preach the good news of Jehovah's Righteous Government that brings lasting peace and relief to all believing, obedient men on earth. Mark the things which Paul relates as suffering while so engaged as a minister:

[30] "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths [deadly dangers] oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen [Jews], in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands." (2 Cor. 11:23-27, 32, 33) Paul's experiences compare with hardships suffered by many pioneer publishers of the Kingdom at present. Further, Paul said: "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.

30 What are some of the things Paul relates as having suffered for faithfulness in God's ministry? and with whose experiences at present do those of Paul compare?

[31] What was the purpose of enduring all such trials and tribulations? To vindicate God's name and word. It was to prove that, regardless of what suffering the Devil and his principalities and demon powers thrust upon God's minister or put in his way to stop or turn him aside, the Devil is a liar. Why? Because Satan the Devil and his chief prince Gog and other fallen angels cannot by any means force the faithful Christian who loves God and Christ to deny God and the Kingdom and to break his solemn agreement to do God's work and to throw up his commission to preach the gospel and to quit the ministry, thereby bringing reproach upon God and his ministry. "Giving no offence in any thing, that the ministry be not blamed: but in all things approving [or giving proof of] ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; . . . by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. 6:3-10.

[32] Today, after nineteen hundred years, there is a remnant of such ones of whom the apostle Paul was an outstanding example. They can be recognized because of preaching in the same manner as Paul did, going from house to house with Bible literature, and encountering experiences and undergoing hardships like, if not equal to, his. They are the remnant of Christ's brethren, being Jehovah's witnesses as Jesus and Paul were. Since A.D. 1918 many persons of good-will toward God and his Kingdom have

31 (a) What was and is the purpose of enduring all such trials? (b) Why does the faithful Christian refuse to quit the ministry of God's Word in spite of all the tribulations suffered?

32 (a) Who today may be recognized as of the same class of which Paul was an outstanding example, and how? (b) Since 1918, who have associated themselves with these, and by what course of action?

observed the proof of the authenticity of Jehovah's witnesses by what they preach and suffer. These good-will persons have scorned the ridicule of the religionists and have associated themselves with the faithful remnant and become their companions in the witness work and in the accompanying reproaches and afflictions. Even the remnant are not a more faithful group than these devoted companions who have wholeheartedly consecrated themselves to God through faith in Christ Jesus.

33 Jehovah's witnesses and their companions are now obliged to endure tribulation in increasing measure because of their unshaken devotion to Jehovah God and his ministry of the gospel of the Kingdom. Catholics, Protestants, Jews, Fascists, Nazis, Communists, politicians, judges, police officers, and other organizations and authorities of this world are bent on cracking the integrity of Jehovah's witnesses and companions. How? By opposing, persecuting, and wrongfully interfering with these preachers of God's holy Word. In so doing they are serving the cause of the great accuser of Christ's brethren who has been bounced out of heaven like lightning and who now brings woe on the earth as he goes forth "to make war with the remnant of [Zion's] seed, which keep the commandments of God, and have the testimony of Jesus Christ".—Rev. 12:17.

34 The tools of God's chief enemy will have as much success in their purpose as that enemy had with the apostle Paul. They would save themselves much boomeranging trouble by examining the Scriptural Record for the answer to this question: Did persecution and even death cause Paul to breach his integrity and covenant toward God? They would learn that he counted not his life dear to him. Ever forward he pressed to new and untouched fields to give the Kingdom witness. He held on to the ministry by faithful activity till "the king of the north" was permitted to still his tongue in death. Paul thereby proved himself 'more than conqueror'.

35 The tenacity with which the apostle persisted in the ministry of God's Word, through all those years till death, and in spite of the severe buffetings by the demon powers of Satan and his earthly henchmen, shows that the ministry of preaching the Kingdom gospel is the greatest privilege of service on earth. It is the only work for which the true Christian lives on earth. It is the only life's occupation with which he should finish his earthly career and for which he should suffer and lay down his life in martyrdom. Not all can be apostles as was Paul, there being only "twelve apostles of the Lamb"; but all consecrated Christians can be ministers of the gospel like him when he tramped about proclaiming the glad tidings by word of mouth "from house to house". (Acts 20:20) In this Paul imitated Christ Jesus, and to his fellow Christians he said: "Be ye followers of me, even as I also am of Christ." (1 Cor. 11:1) But how many professed Christians of today thus follow Paul? Amidst all "Christendom" only Jehovah's witnesses and their companions are observed doing so; and for this they suffer the same things as did Paul, and all that at the hands of religionists who do not follow Paul.

33. (a) Why are Jehovah's witnesses and companions now obliged to endure *increasing tribulation*? (b) What is the *effort of the enemy* toward them, and whose cause are the enemy serving in such effort?

34. How much success will the enemy have in their purpose, and how does Paul's course furnish the answer?

35. (a) What do Paul's tenacity and persistence toward the ministry of preaching show as to its place in the life of a Christian? (b) Since Paul was an apostle, how can others be followers of him as he was of Christ, and how many professed Christians today are?

INSEPARABLE LOVE

36 The aim of the demons and their dupes is to cause the remnant and their companions to prove untrue to their covenant and so damage their integrity toward God. This would enable the religionists to lay basis for an accusation against them before God and to bring condemnation upon them from God and his Judge Christ Jesus. As it is, Jehovah's witnesses and companions stand condemned in the eyes of all the religious world, like their Master Christ Jesus. The religionists love this world and its god, and in ways suggested by the demons they try to compel Jehovah's covenant people to cease from loving God and Christ. "This is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:3) Jehovah's faithful servants refuse to break his commandment to be his witnesses or preachers of "this gospel of the kingdom". (Isa. 43:10, 12; Matt. 24:14) They 'keep themselves in the love of God', by an obedient, faithful course meriting his love.—Jude 21.

37 Jehovah's faithful servants are determined to let nothing sever their love for Jehovah God and his King Christ Jesus. Unmoved by the false charges and condemnation of Satan, demon principalities and powers, and dupes of these, Jehovah's witnesses say with the apostle Paul: "Who shall lay any thing to *the charge of God's elect*? *It is God that justifieth.* Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ [(or, *Diaglott* reading:)separate us from that love of God, which is in the Anointed Jesus]? shall [1] tribulation, or [2] distress, or [3] persecution, or [4] famine, or [5] nakedness, or [6] peril, or [7] sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these [7] things we are MORE

36 Why do the demons and their dupes try to cause the remnant and companions to break their covenant and integrity? and why and how do these refuse to do so?

37. In this regard, what is the determination of Jehovah's faithful servants and what do they say with the apostle Paul as recorded at Romans 8:33-39 concerning tribulations and other influences that are brought to bear?

THAN CONQUERORS THROUGH HIM THAT LOVED US. For I am persuaded that neither [1] death, nor [2] life, nor [3] angels, nor [4] principalities, nor [5] powers, nor [6] things present, nor [7] things to come, nor [8] height, nor [9] depth, nor [10] any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:33-39.

[38] In affirmation of their unbreakable resolve in this matter, Jehovah's witnesses have expressed their confidence in Jehovah God and his King Christ Jesus by accepting the words above, "MORE THAN CONQUERORS THROUGH HIM THAT LOVED US" (Romans 8:37), as their text for this momentous year, 1943. The text is displayed on their calendar of service for the year and is accompanied by the symbolic picture shown in the facsimile herewith (page 25).

MANNER OF OVERCOMING

[39] How, then, do Jehovah's witnesses, under stress of all the afore-listed things, overcome the accusing Satan and his principalities, powers, fallen angels, and other creatures of his wicked world? God's Word states the way: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Rev. 12:11) The expression "the blood of the Lamb" may mean more than merely faith in the blood of Jesus as the price of their redemption and the means of their daily forgiveness and cleansing from sin. It means also their participation in the death of Christ Jesus. As it is written: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) "For if we be dead with him, we shall also live with him." (2 Tim. 2:11) While thus dying daily with Christ Jesus, they give forth "the word of their testimony", which is "the testimony of Jesus Christ". (Rev. 12:17) Christ Jesus, Jehovah's Chief Witness, shares with the remnant of his body on earth the delivering of this testimony concerning Jehovah's name and kingdom. Hence they go from place to place and from house to house as He and his apostles did. They are wholly unselfish in this. Hence in pressing aggressively forward in such witness work in the face of demoniacal persecution and tribulation they "loved not their lives unto the death".

[40] The earthly companions of this remnant of Jehovah's witnesses possess the same full measure of devotion to Jehovah and his King. In the warfare against demonism or religion they are willing to die with the remnant rather than compromise, retreat, quit witnessing and break their integrity and love toward God and Christ Jesus. With unwavering trust in God they both look forward into the immediate future and continue planning to press the aggressive warfare against the religion of the old world and for the righteous worship of the new world. While yet in the wicked old world they know that "this is the victory that overcometh the world, even our faith". (1 John 5:4) Onward in faith they follow the Lamb of God whithersoever he leads them for the vindication of Jehovah's name.

[41] The total war for world domination rages furiously toward its decisive stages. Out of it shall come a world-government, a league or federation of nations, which means that this conflict will not be a triumph for Christianity nor turn the nations to Jehovah in acceptance of his Theocracy by Christ Jesus. That international confederacy supersedes the seven political world-powers from ancient times to modern. It was prophetically symbolized as a "scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns". This composite "beast" or creature symbolizing a composite world government made its first appearance with the establishment of the League of Nations, in 1920. Now, due to this disruptive struggle for world domination, this "beast" of peace by a league has gone into the pit or the abyss of ineffectiveness and inaction, in 1939. Revelation, chapter 17, shows it will emerge therefrom in more powerful and totalitarian form during the peace following this total war. The religious clergy predict that the "beast" will be ridden and directed by the King Christ Jesus. But not so! A woman will ride it—fie! the harlot Babylon—symbolizing organized religion in unclean relationship with the political "new order". Unlike a virgin espoused to Christ, "organized religion" will teach her monstrous beastly pet no love for Jehovah God nor for his Theocratic Government by Christ Jesus, nor for the ambassadors of that Theocracy, Jehovah's witnesses and their companions.

[42] What course, then, will the powers and kings or rulers making up that collective world-security beast take? Infallible prophecy gives answer and also foretells the sure outcome, saying: "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 [elect] and faithful." (Rev. 17:14, *Am. Rev. Ver.*) The "Lamb" is the same one as the crowned rider with bow seated on the white horse of

38 In affirmation of their resolve what particular text have Jehovah's witnesses accepted for 1943, and how do they keep it before their attention?
39 (a) How do they overcome the accusing forces by the "blood of the Lamb", and how by the "word of their testimony"? (b) How have they shown that "they loved not their lives unto the death"?
40 (a) Who show a devotion to God like that of the remnant and how? (b) How do they manifest their trust in God respecting the future, and by the exercise of what will they overcome the world?
41 (a) According to Revelation chapter seventeen, what thing is due to emerge from this total war, and how was it symbolized? (b) Whom does God's Word foretell as the rider of this creature, and with what effect upon the creature?
42 What course does the prophecy show the ruling powers in that arrangement will then take? and to whom will the conquest finally go?

righteous war and who went forth conquering and to conquer. (Rev. 6:2) "Behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19:11, 16, *A.R.V.*) This final conquest over the scarlet-colored "new order" beast and its female rider means the winning of the battle of Armageddon.

43 Who will then stand with the King of kings on the side of victory? They that "are with him, called and chosen and faithful". Besides this heavenly class will there be no others? Yes; the "great multitude" who take their stand for the Kingdom and hail Jehovah and his King with palm branches will likewise be standing, as "sheep" gathered to his right hand, on the side of the overcomers. This is a sure and strengthening promise from the Most High God. It guarantees that by continuing to preach and maintain their integrity through the "things present during this total war and, further, by lovingly keeping God's commandments and the testimony of Jesus Christ during the "things to come" after the scarlet-colored, harlot-ridden "beast" comes out of the abyss, the remnant and their companions will be found MORE THAN CONQUERORS through the thick of the Armageddon fight and when the last foe falls defeated in death. Their blessed conquest over demonism and persecution and over Satan's "New World order" shall be by Jehovah's love and grace through Christ Jesus, and in vindication of the name of the Most High God. The "more than conquerors" shall be crowned with life everlasting in Jehovah's new world of righteousness under Christ Jesus his King.

43 (a) According to God's Word, who will then stand with His King on the side of victory? (b) What then does this promise of God guarantee for the faithful remnant and companions? and by what divine provision will the conquest be made, and in what behalf?

WHAT IS IT TO BE SPIRITUALLY MINDED?

WHEN America, victim of the sneak Pearl Harbor attack, voiced its objections to the Vatican's opening up diplomatic relations with Japan in 1942, the pope suavely replied that he was exchanging diplomatic ministers with that nation of demon-worshipers for the SPIRITUAL benefits involved. Were the outraged feelings of America ignored because it was carnally minded and the pope was spiritually minded? Or was also the pope carnally minded? "For the wisdom of the flesh is death, but the wisdom of the spirit is life and peace." (Romans 8:6, Catholic Douay Version) "For the mind of the flesh is death; but the mind of the spirit is life and peace." (Rom. 8:6, American Revised Version) Have life and peace followed the pope's action? or has death?

What, then, does it mean to be spiritually minded? Jesus said concerning Jehovah God his Father: "God is a spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) To have an understanding and appreciation of the expression "spiritually minded" the worshiper must have a knowledge of God Jehovah, that great Spirit, and what is his mind. Jehovah is supreme. His power is irresistible For him to think of a thing to be done, and to will that it be done, means that such thing shall be done He puts his spirit upon his obedient creatures That means that the power of Jehovah God moves such creatures in the way of righteousness. Such power or spirit is invisible to human eyes, yet the result of its operation is often visible to human eyes. The creature may be entirely without power to accomplish anything; but when Jehovah puts his spirit on that creature and wills that he should accomplish something, the creature can accomplish what God wills for him to accomplish Christ Jesus is the express image of the Father, Jehovah. At all times Christ Jesus has had his mind in harmony with Jehovah. All who are in Christ Jesus and who continue to please Jehovah must be in full accord with the mind of Jehovah God. Hence "spiritually minded" means having the mind that is diligent in ascertaining God's will and that is set upon doing and maintaining an unbending determination to do the will of the great Spirit, regardless of what any other creature might think or say. Action in doing God's will results

The mind of a creature is that faculty with which God has endowed it for searching out the truth and reaching a conclusion on it, which conclusion leads the creature to act The creature's will is the fixed determination to act, which determination is reached by the exercise of his thoughts. Having his mind set on ascertaining God's will and having an unbending determination to do that will when ascertained, he never willingly deviates therefrom To those who have determined to do the will of God the great Spirit it is the reasonable thing to devote themselves wholly to Him, so the apostle Paul writes, and then he adds "And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2) This proves that a man cannot be conformed to this world of religion, politics and commerce if he would have the mind of Christ Jesus perfected in him He must get away from the world by the renewing of his mind, which renewing is accomplished by feeding the mind upon the Word of God as written in The Bible Thus he ascertains the will of the great Spirit, Jehovah God, and then he must do that will.

Many professing Christians, under religious advice, have concluded that they must pursue a course of action among their fellows that would bring the approval of their fellow creatures and thus cause themselves to be honored by men Having such a mind, they have sought the best positions in the congregation and have endeavored to exhibit their natural ability and their knowledge of the Scriptures, and this they have called "spirituality". Many such got themselves elected to the so-called "office of elder" but failed to

become elders in fact according to the Scriptures. Convincing themselves that they were better than their so-thought "weaker brethren", or "less spiritual" ones, they have declined to take part in what appeared to them to be the more ordinary service of a follower of Christ, namely, to go from house to house preaching the gospel by means of exhibiting that message in printed form at the doors of the people regardless of religious creed. It is manifest that such "Christians", so called, regardless of their position among men, have not had the mind of Christ, hence have not been spiritually minded. To be spiritually minded or have the mind of Christ is not to seek or receive honor from men, not to think of oneself more highly than one ought to think A follower of the Son of God must think sanely, and he can be sane only when he thinks in harmony with God's Word.—John 5:41; Rom. 12:3.

One may be begotten to spiritual life by the spirit or power of God and yet not be spiritually minded. Writing specifically to those of the spiritual Israel of God, the Lord's servant writes: "A double minded man is unstable in all his ways." (Jas. 1:8) In the meaning of this text, what is a double-minded man? Manifestly it is one who desires to please God and at the same time please and receive the approval of man. No man can serve two masters, and no man can receive the approval of the world and at the same time have the approval of Jehovah God If the man seeks the honor of men he is God's enemy, thus reads James 4.3, 4. Christ Jesus had nothing to do with the world and did not receive honor of men or open up diplomatic relations with Rome or any other demon-worshiping nation.—See John 5:41 and 18 36, 37.

To be spiritually minded means to have the mind of Christ. (Phil. 2:5) That means to walk in the footsteps of Christ Jesus. Those who are called to the kingdom of God under Christ are called to take exactly that course. (1 Pet. 2:21) The apostle Paul shows that an unstable mind, which is not spiritual-mindedness, leads one into the "man of sin" class, including the 'evil servant" class, because those of these classes think of themselves more highly than they ought to think and exalt themselves (Matt 24 48-51; 2 Thess. 2:1-17) They are not established in every good work of Kingdom service as every one must be who has the mind of Christ.

Addressing those who by faith in the blood of Christ Jesus have been brought into a covenant with God to do the will of the great Spirit, the apostle also says "For they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit" (Rom 8:5) The visible creatures of the world, which is Satan's organization, are flesh, and hence are called "carnal", since they are part of the world and are out of harmony with God's kingdom under Christ. They are therefore "carnally minded", being worldly minded. If, now, one who is in a covenant with God to walk in the footsteps of Jesus has his mind divided between the things of Satan's organization and the things of Jehovah's organization or Theocracy, he is unstable. Unless he takes his stand wholly on the side of Jehovah the great Spirit and sets his mind and affections on the things of God's kingdom, he cannot live in God's righteous New World, but must die. This the apostle Paul makes plain, when he says "For to be carnally minded is death; but to be spiritually minded is life and peace."

The refraining from the beastly practices in which fallen men indulge, and pursuing what the world calls a "clean life", and using soft speech and talking about the Scriptures at home or meeting-place, are not sufficient to meet the requirements of the Scriptures concerning the spiritually minded. Many decent men do that much and yet are seeking wholly the approval of the world. One who is pleasing to God must do much more than merely lead what is called a "clean life". Christ Jesus devoted himself wholly and completely to Jehovah and took his instructions from God, and still does only the will of Jehovah. He was perfect, pure and clean in his organism, and in every other way It is not his perfection in organism, but his full and complete devotion to Jehovah, that received Jehovah's approval. He was not beset by temptations such as depraved men have. The great temptation before him was whether he would yield in the slightest to Satan's will or not. Never for one instant did he hesitate, but he pushed Satan aside and declared his purpose to do God's will Those who are now in Christ Jesus must do likewise, in order to be spiritually minded.

The mind of humankind is set upon doing the things of this world, which means to support the religious systems and to be a part of the political and commercial element that rule and control the world, all things of which are under Satan and all of which are against God. Such worldly creatures laud and praise men and exalt men and tell of the great achievements of men, but they do not honor the name of Jehovah, The Spirit. Hence, if a man who has made a covenant to do God's will fails or refuses to obey Jehovah's commandments in order that he may thus save himself from the criticism or persecution of the world, then he is a follower after the flesh and is carnally minded and against God and His kingdom. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." (Rom. 8:7) Friendship with the world is "enmity against God".—Jas 4:4, *Diaglott*.

If one who is consecrated to God has his mind set upon God and his kingdom, and one's heart devotion is wholly to God, then even though his organism is flesh and he is very imperfect, yet he is not walking after the flesh and is not "carnally minded" He who has Christ's spirit of humility and obedience and undivided devotion to God has the mind of Christ, and is therefore spiritually minded He is devoted to God's kingdom and is not at all lifted up or disturbed by the things of men of the world

The follower of Christ, in order to be spiritually minded, must be against Satan and his organization and be wholly and completely for Jehovah God and his organization There can be no compromise There is nothing in common between the two. There is deadly conflict between the two To have the mind of Christ, then, means to be against the world, which is the Devil's organization In the light of this truth it may be understood why to be a friend of the world is to be God's enemy, and to seek the approval of men makes one the enemy abominable to God—Jas 4:4; Luke 16:15.

ADAM, THE FIRST MAN

JEHOVAH GOD, speaking to his firstborn and only begotten Son, the Logos, said: "Let us make man in our image, after our likeness: . . . So God created man in his own image." (Gen. 1:26, 27) Thus began the human race about 6,000 years ago. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) His name was Adam and means "red, of the ground: man", and refers to his earthiness. That man, being the work of Jehovah God, was perfect and pronounced as "very good". (1 Cor. 15:47; Gen. 1:31; Deut. 32:4) He was "fearfully and wonderfully made".

How was this first man created or made in God's image? This could not mean that Adam looked like God in outward appearance. No man has seen or can see God and live. In what respect, then, is the likeness? Let us examine the duties and privileges of man at the time he was placed upon the earth, and then determine the answer.

Adam, with his perfect wife Eve, whom God provided as his helpmeet, lived in the garden of Eden and had work assigned for him to perform. He was placed in the garden of God to dress and keep it; he was to have dominion over the fish of the sea, fowl of the air, and beasts of the earth; he was commissioned to act as God's representative prince in the earth Also to this perfect pair Jehovah issued the divine mandate to fill the earth with a righteous and perfect race. (Gen. 1:28; 2:15) Had Adam remained obedient to his Maker he would have occupied a unique position with all his offspring, and a blessed relationship with Jehovah God. The Lord spoke directly to Adam. If Adam had proved trustworthy he would have been a channel of communication between the Creator and Eve and all his offspring. He would have enjoyed a princely office, appointed by and serving under the Higher Powers, acting in the image of God. He would have been God's spokesman. Additionally, just as God has dominion over everything in the universe, so He gave man dominion over the lower animals of the earth. Here again Adam is seen to be in God's image, representing Jehovah in the earth and acting as his prince and in his image

In administering these God-given duties, acting as God's representative and maintaining dominion over God's lower creation on the earth, man would need some wisdom, a sense of justice, a measure of power, and to be moved by love or unselfishness. These attributes of wisdom, justice, power and love are without limitation in Jehovah God. (Pss. 89.14; 62·11; 1 John 4:8; Job 12:9-13) He created man with a limited degree of each of these attributes and thus qualified him to meet the assigned duties in the earth. Thus God created man in His qualitative likeness.

Adam and his wife, in their innocence and perfection, were the earthly part of God's universal organization. The man Adam, having communication with Jehovah's spirit representative, was the visible, earthly part of that original world. What caused his downfall from such a favored position in God's organization?

Man was created with a degree of justice and wisdom. He knew God's law and requirements. He was also a free moral agent, free to choose his own course. Jehovah would test the man Adam to see if he were worthy of the position of great trust and responsibility given to him, namely, that of filling the earth with a race of persons devoted to their Creator, instructing them in obedience, having dominion over His animal creation, caring for the beautiful earth, in short, representing the Most High in His visible creation, himself comprising the visible part of a righteous world

The test was simple. It was not great It was a test of obedience. Jehovah commanded, "The tree of the knowledge of good and evil, thou shalt not eat of it." Out of the ground of Eden the Lord made to grow every tree that was pleasant to the sight, and good for food Of the fruitage of all these trees, and of the herbs on the face of the earth, man was invited to freely eat. It was a flourishing garden a land of plenty. But man must not eat of the fruit of the tree of the knowledge of good and evil. This command would work no hardship or deprivation upon the perfect pair. It was a reasonable command, a simple test of obedience. The man was perfect; yet he became wicked. With what results?

Lucifer, man's invisible overlord, rebelled against God and raised the issue of universal domination Adam joined the wicked one in his rebellion and supported the Devil's side of the issue and submitted to his domination The man Adam failed under the test. To Adam God had stated the penalty for disobedience: "In the day that thou eatest thereof thou shalt surely die." While the eating of the forbidden fruit may itself seem a small thing, disobedience to the Creator was not. The supposed smallness of the offense moves some to maintain that God should have overlooked the act. Rather the smallness of the requirement and Adam's failure therein emphasizes his lawless disposition even in little matters, and makes his transgression more inexcusable. Adam showed no repentance, he had sinned willfully; there is no reason to believe he would have avoided sin thereafter.—1 Tim. 2:14; Isa. 26·10

The judgment must be carried out. God's word must stand. He could not wink at sin or disobedience by giving man another chance. This would be a denial of the justice of the sentence originally pronounced. God does not change. (Mal. 3:6) A failure on God's part to punish sin would encourage its commission by other creatures in his organization, and this must not be. Failure to execute the sentence would strike at the very foundations of God's realm and dominion The serpent's countering statement, "Thou shalt not surely die," would be sustained. So the penalty was executed

Adam was cast out of the garden of God into the unfinished earth, there to wrest his sustenance from the thorn- and thistle-infested ground by the sweat of his brow until his return unto the dust, whence he was taken

When would that time be? The disobedience penalty answers, "in the day that thou eatest." At the very moment that the man Adam ate of the forbidden fruit he lost his right to life. He was shortly thereafter ejected from Eden, the garden bearing herbs and fruit capable of sustaining life in perfect health. In the outside earth, cursed or unfinished for human habitation, the miserable pair, alienated from their Life-giver, began to gradually die in physical organism. Furthermore, God's Word says, "One day is with the Lord as a thousand years." (2 Pet. 3:8) Genesis 5:5 informs us: "And all the days that Adam lived were nine hundred and thirty years· and he died." Thus was God's sentence against Adam carried out. At the time of his dis-

obedience he immediately lost the right to life, and before a day in God's mode of reckoning time had elapsed the condemned Adam had returned to dust. Being a wicked and willful wrongdoer, he was completely destroyed and shall never again live.—Ps. 145:20.

Not only did Adam, by disobedience, lose his blessed position of trust which he originally held, and eventually his very life, but also, by his transgression, he lost his eligibility to carry out the divine mandate. Although Adam was the father of many sons and daughters, and the entire human race traces back to this first man, he did not fulfill the mandate. His children were brought forth after his rebellion and after he had lost the right to life and after his physical organism began to die. He was alienated from God and had lost all his former trusts, including the privilege of filling the earth. He was not qualified to transmit perfect life or the right thereto or to instruct others in righteousness; instead his offspring inherited from him sin and death. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

Romans 5:18 continues. "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." The first man, Adam, lost all for himself and his offspring; the second man, Jesus, purchased with his lifeblood all that Adam lost, and will restore it to all those who obey him and meet God's requirements. This does not mean that Adam was purchased or that he will ever live again. God's original sentence and its execution shall stand in justice and vindication. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num 23:19) However, it is not inconsistent with justice for God to redeem the obedient ones of Adam's offspring and lift the wrath of God abiding upon them due to inherited sin, but to no willful transgression on their part. Such is wholly consistent with His attribute of love. Such provision of ransom Jehovah has graciously provided through Christ Jesus

Adam's disobedience in a small thing, and its disastrous consequences, should serve as a striking example of the importance of implicit obedience to the Almighty and the need of walking circumspectly before the Lord. Particularly should this be so in these last days when the issue of universal domination raised six thousand years ago in the garden of Eden and involving the first man is now due to be settled for ever. That same issue involves every man on earth today. The rights forfeited by Adam are possessed by Christ Jesus. They shall be given to the faithful men of old soon to be resurrected as princes in all the earth and to the "other sheep" who will form the "great multitude". Jehovah's purpose in creating the earth to be inhabited by righteous human creatures praising Him shall be accomplished. Never again shall the affliction caused by Lucifer's rebellion and Adam's fall rise up again. (Isa. 45:18, Nah. 1:9) The New World, with its visible part on earth, shall exist forever in vindication of Jehovah's Word and name

LETTERS

'BRINGS A TRUE WITNESS'

Dear Sirs:

Am writing you a few lines regarding the article on the sacrifices offered by the Aaronic priesthood in the wilderness.

I have studied the *Tabernacle Shadows,* but could never accept same

To me this new light is grand and thrilling and seems to be in harmony with all other scriptures, and I have waited many years to have it put into words.

Thank you also for the new Bible. I have greatly desired just such a help "The New World" is a fine name for the new book, because it is just what the people of this groaning creation desire to know about and it brings them a true description and witness.

Thanking our great Jehovah for all these blessings, I remain

A sincere worker,

E. A. CRAVEN

"RESOLVED TO PUT FORTH MORE EFFORT"

DEAR BROTHER KNORR:

The Passaic (N. J.) company of Jehovah's witnesses, by a unanimous resolution, desire to express our thanks to Jehovah God for a most wonderful convention and also the shower of gifts that we received with it. The *New World* book, Question book, *Peace* booklet, "Sword of the Spirit," *Kingdom News* No. 11 and new Organization Instructions are all beyond our greatest expectations.

We can say with the psalmist, "Thou preparest a table before me in the presence of mine enemies: . . . my cup runneth over" We wish to assure you that our prayers for you and the rest of the Bethel family are going up to the heavenly throne daily, and we are resolved to put forth more effort this year than we ever did before.

Your fellow servants by His grace,

PASSAIC COMPANY OF JEHOVAH'S WITNESSES

'WILL FIGHT SHOULDER TO SHOULDER'

DEAR BROTHER KNORR:

This letter is written to express the thanks of the New Kensington company for the recent visit to us of George Papadem, servant to the brethren. We all spent a very profitable, joyful three days with Brother Papadem.

This experience is to us a further proof that the Lord is directing his servants through the WATCH TOWER SOCIETY, and that his blessing is upon your efforts as president thereof We are taking steps to conform fully to the new Organization Instructions and hope that, by the Lord's grace, we will be found fighting shoulder to shoulder with you when this battle is won

We enclose a contribution of $25.00 toward expenses of the servant to the brethren. Incidentally, this year's annual meeting was greatly appreciated by the brethren present, particularly your report which showed beyond doubt that the Lord is leading his organization everywhere throughout the earth.

Your brethren in Jehovah's service,

NEW KENSINGTON [Pa.] COMPANY OF JEHOVAH'S WITNESSES

(*Continued from page 18*)

work under the yeartext brings into sharp relief the situation facing humankind and in which faithful Christians must overcome. The calendar pad names the new year's Testimony periods, and also the special objectives of the intervening months This service calendar is yours at 25c a copy, or five copies mailed to one address on a contribution of $1.00. Companies should please combine orders and send through the company servant.

FIELD EXPERIENCES

HOW THE MESSAGE GOT TO DETROITERS (MICH.)

"While my children and myself were working territory No A-96 [Detroit] on Sunday, October 11, handing out the very important message that Jehovah meant the good-will people of that part of the city to have, someone phoned the police station and told them 'the pesky Jehovah's witnesses were disturbing the people of Larchmont Street'. We had called at about 150 homes and had already placed about 130 booklets when the scout car pulled up and two police officers got out and came up to me asking if I was one of Jehovah's witnesses. Then they wanted to know whose child that was going to the next house. I answered she was mine. How old was she? I told them, 'Eleven!' One officer asked if I knew it was against the law for a child of that age to be doing that work. I said: 'Since when has it been against the law for anyone, regardless of age, to bring a good message to the American people of Detroit? This child loves God and she is serving Him by bringing the good people of this community a very important message, "NOT CHARGING," but giving freely.' The officer said we would have to quit working, for they had complaints that we were disturbing the public with our propaganda. I then held out the booklet *Peace—Can It Last?* showed him my book-bag, and told him I was presenting everyone who would accept it a free copy of that wonderful message and I could not see where I was disturbing anyone He then exploded by saying, 'The people on this street don't want any of that stuff!' I then asked: 'Give me the addresses of the people who don't want to be bothered, and we won't endeavor to give them this message. I am finding more people that want this message than ones who don't, so I must continue with this street to find the ones of good-will who are waiting for a message such as this' Meanwhile my two sons had finished their side of the street and walked up to where the officers and I were talking. The one doing all the talking then asked who they were. I answered that they too were my children, and were also engaged in serving the Lord by bringing this message to the people. I asked the boys if anyone had told them not to disturb them, and they replied that more people were accepting than there were refusing So I said: 'You see, officer, we must continue with this message.' One officer asked if he could have a copy. I said: 'Yes, you may have as many copies as you wish, so you can pass them out among your fellow officers.' They both took a copy and said they would read it first to see what it was all about, and left us to continue our Father's business. Result: 267 booklets placed in three hours"

AT THE NEW WORLD THEOCRATIC ASSEMBLY

MINNEAPOLIS: "Immediately after President Knorr's talk Sunday on 'Peace—Can It Last?' a young man came toward the speaker's platform and asked if he could have a word with me. He was in an emotional state of mind, and this is something near what he told me: 'Mister, I have been a strong Catholic all my life, but within the past fifteen days I've been doing some tall thinking about my religious convictions, because I've been brought in contact with your people. I was invited to attend this wonderful convention; so I came. I have attended every session since the first day, and during the past two days I have taken part in the witness work. Now I have made up my mind that I'm going to be one of those pioneers, as I just signed up at your booth.' Then he looked me square in the face, with tears running down his cheeks, and said: 'Brother, I thank God I'm still a young man and have my vigor of youth, because henceforth I will use all my strength to expose that dirty Hierarchy, and tell others about Jehovah's great Kingdom.' That was the end of the experience."

HAVANA, CUBA. "In the hotel where I resided those days of the convention I carried a little bag which carried this sign: 'Announcing The Theocracy.' The hotel boss asked me the reason for this sign. I told him I am a Jehovah's witness announcing the kingdom of God by Christ Jesus, the only hope of man. His answer was that he was a Spaniard and Catholic by faith. I asked if he would be willing to hear a recorded speech entitled 'Snare and Racket'. He said he would. Well, off went the 'Snare and Racket' [on the phonograph], giving him the whole thing The result was that I placed the book *Enemies* and booklet *Comfort All That Mourn*. He started his study right away"

THROUGH A COPY OF KINGDOM NEWS NO. 11 (CALIF.)

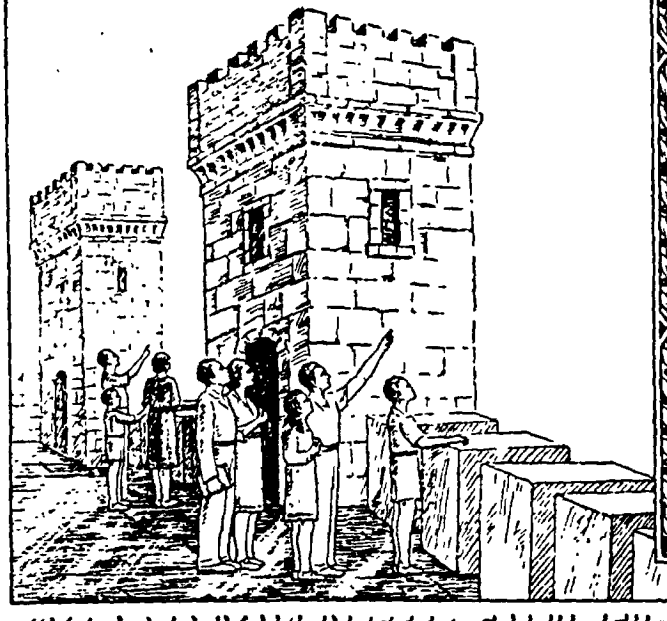
"Several weeks ago I placed *The Watchtower* with a lady while engaged in the magazine street-work. Last Saturday night on her way home from work this lady stopped to tell me she enjoyed reading *The Watchtower*, but she did not accept the new one. About an hour later she came back with a *Kingdom News* in her hand She said, 'When I got home I found this little paper It certainly does tell the truth.' She then asked if I would take her name and address and order the book *The New World* for her. She had read the announcement on the back of the *Kingdom News* I had *The New World* in my magazine bag, which I offered to her. This she readily took, expressing her surprise that it could be had on a contribution of 25c Here it is clearly seen that a *Kingdom News* should be left at every house, and, when doing magazine street-work, we should always carry *The New World*."

THE DEAF-AND-DUMB PREACHER (MANCHESTER, ENG.)

"I saw Kingdom publishers around several times I hesitated to inquire of them. At last one of the pioneers came to my door, so I made some inquiries about the matter and she helped me to see the course that must be followed if I wanted to know the truth, and encouraged me to follow on to know. I surrendered all other things for the excellency of the knowledge of the truth and the Scriptures I used to preach to deaf-and-dumb people in many places, for several years, although I was ignorant of the truth because of religion, which is of Satan I was then silenced for many years, until the Lord revealed the truth to me in the way described I now join in the pavement work and visit all deaf-and-dumb people that I know of and whose names are handed to me by companies round Manchester. I have about four studies with deaf-and-dumb people each week. We have *Watchtower* study for deaf-and-dumb people in Kingdom Hall while the regular study is being held there on Sunday. One of the brethren brings me the questions the night before and we go through it together. I am so grateful to Jehovah for revealing his purposes to me and giving me a share of the joys which the privilege of service brings to all who love him and Christ the King."

The WATCHTOWER

Announcing Jehovah's Kingdom



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FEBRUARY 1, 1943

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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, N.Y., U.S.A.

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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Translations of this journal appear in several languages.

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

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"JEPHTHAH'S DAUGHTER" TESTIMONY PERIOD

The month of February has been thus designated. By reading the Bible account at Judges 11, persons of good-will toward God's kingdom who present themselves to his victorious King, the Greater Jephthah, for him to dispose of them in Jehovah's service will recognize themselves as part of the "Jephthah's daughter" class. All such are invited to join the anointed remnant of Jehovah's witnesses in this month-long testimony period This period begins a three-month campaign for subscriptions for *The Watchtower* The regular year's subscription rate of $1.00 will be asked, but, according to the Lord's generosity and to make the offer especially attractive, the book *The New World* and the booklet *Peace—Can It Last?* will be added as a premium with each year's subscription. The goal for the three months is 100,000 subscriptions, at least, in the United States and territories So get your instructions and your equipment and complete your arrangements now. Avoid getting off to a slow start, but make the midwinter month of February a period that will count toward reaching your personal quota and helping in making the nation-wide quota, yes, exceeding it.

"WATCHTOWER" STUDIES

Week of March 7: "Faith of The Nation Tried,"
¶ 1-20 inclusive, *The Watchtower* February 1, 1943.
Week of March 14: "Faith of The Nation Tried,"
¶ 21-42 inclusive, *The Watchtower* February 1, 1943.

1943 YEARBOOK OF JEHOVAH'S WITNESSES

The year 1942 has been a most eventful and thrilling year in the experiences and activities of Jehovah's witnesses. You may now get a world view of such exploits and their lasting benefit to men of good-will by reading the annual report as prepared by the president of the Watchtower Society. This is published in the 1943 *Yearbook of Jehovah's witnesses*, now off the press Also contained therein are the yeartext for 1943 and explanatory comment thereon, together with a stirring text and comment for each day of the year. As to the courage, strength, joy and vision to be derived therefrom, and also as to the need and usefulness of such throughout the year by Christians, there is hardly any need of comment Due to the limited edition a contribution of 50c is asked per copy of the 1943 *Yearbook of Jehovah's witnesses*. Companies should combine individual orders and forward same to us with remittance, to expedite the handling thereof and to make for postage savings.

CALENDAR, 1943

The yeartext for 1943 is "More than conquerors through him that loved us". (Romans 8:37) All Christians bent on keeping integrity toward God will be strengthened by having that text daily before them during 1943. The Watchtower calendar, now released, will enable you to do that. The theme picture in artistic colorwork under the yeartext brings into sharp relief the situation

(*Continued on page 47*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV FEBRUARY 1, 1943 NO. 3

FAITH OF THE NATION TRIED

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 Pet. 1:7.

JEHOVAH, of what nation is He the God? No religious nation of all "Christendom" will have him as its God, but in every such nation the few men and women who bear testimony to the name of Jehovah are hated and despised and greatly persecuted, with the full connivance of rulers who profess to be Christian. Such rulers study to interfere with, restrict, and ban and suppress the education of the citizens in the knowledge of Jehovah by the devoted men and women who praise His despised name.

[2] You may ask, But of what concern or importance is it if Jehovah is the God of any existing nation or not? Does it matter or have any bearing on the world situation and its outcome? In answer thereto you should consider this question: Do not all nations of "Christendom" pray as peoples and through their respective clergy for the blessing of God? so why do they not have his blessing instead of his apparent wrath? There is a reason, and it is stated in inspired language, at Psalm 33:10-12: "Jehovah bringeth the counsel of the nations to nought; he maketh the thoughts of the peoples to be of no effect. The counsel of Jehovah standeth fast for ever, the thoughts of his heart to all generations. BLESSED IS THE NATION WHOSE GOD IS JEHOVAH, the people whom he hath chosen for his own inheritance."—*Am. Rev. Ver.*

[3] The nations of "Christendom" do not believe that Jehovah is God. Their prayers through their religious organizations are not directed to Jehovah, but to another mighty one, concerning whom it is written: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4) "The whole world in the wicked one is lying." (1 John 5:19, *Rotherham*) Today, amid the raging of the nations, the prophecy finds fulfillment in "Christendom" with all its imagi-

1 Of what nation of "Christendom" is Jehovah the God, and what do the facts concerning treatment of his witnesses show?

2 Why should it concern us if Jehovah is God of any nation, and does it have any bearing on the outcome of the world situation?

3 (a) To what god do the nations direct their prayers, and how does fulfillment of Psalm Two show whether Jehovah is the God of such prayers? (b) With Jehovah, whom must the nations also accept, and what warning is therefore given to human rulers?

nations concerning a "new world built by human hands", namely: "Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us." (Ps. 2:1-3, *Am. Rev. Ver.*) No existing nation can have Jehovah as its God without having also Jehovah's Anointed One as King. To those nations who prefer rulers of their own human choice or appointment, Jehovah now says, since A. D. 1914: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) To such rulers Jehovah's set King gives this timely, merciful warning: "Now therefore be wise, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him."—Ps. 2:10-12, *Am. Rev. Ver.*

[4] The nations of "Christendom" profess to have faith in God and in his Son Christ Jesus, but their national works, programs and declarations of aims make it clear that their faith is not in Jehovah nor in his Son as King of the new world. They claim to desire the kingdom of Christ, but they cannot have that kingdom without having also Jehovah as their God, because Jehovah is the Author and Builder of the Kingdom. To Jehovah was Jesus' prayer addressed: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." In the present judgment fire of trial and test "Christendom's" faith is proved to be in imperfect men of this world and in their ability to straighten out the world and set up a satisfactory order with the help of religion and the priests of religion. That misplaced trust is "Christendom's" curse. (Jer. 17:5-7, *Am. Rev. Ver.*) Her plan is for a big "brotherhood of man" with religion as the binding tie. Also independent national

4. (a) With Christ's kingdom, whom must the nations have as God, and why? (b) Where is "Christendom's" trust placed, what is her plan for future world rule, and what citizenship will this oblige men and women to confess?

sovereignties, which have made this earth a cockpit of bloody fighting, must largely be yielded up and all be brought under the central control of a world government of a family of nations. Above this global government must be religion as the spiritual guide so as to gain the blessings of "the god of this world". Then it will not be enough for any man to say, "I am a citizen of this nation, or a citizen of that nation." No; but the responsibility resting upon each individual to support the common world organization will oblige every man and woman to say, "I am a citizen of the world." So "Christendom" imagines and reasons.

5 There is one nation that will refuse to join in that world federation or league of nations. The citizens of that nation will refuse to become a part of the world and to acknowledge themselves as citizens of this world. That one exception is the "nation whose God is Jehovah". The King of that nation of Jehovah is Christ Jesus, that is, the Anointed Jesus. In prayer to Jehovah concerning the citizens of His nation Jesus said: "They are not of the world, even as I am not of the world. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." (John 17:16, 9) To his disciples, the citizens of Jehovah's nation, Christ Jesus said: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:29, 30) A few hours later he said to Pontius Pilate, who acted as agent for Rome at Jerusalem: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36) To the Jews Christ Jesus extended the privilege of becoming the citizens of Jehovah's nation under him as King. Then, when the religious leaders of Jewry rejected Jesus, he said to them: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matt. 21:42-44.

THE "HOLY NATION"

6 Long prior to Jesus' rejection of the Jewish nation Jehovah God had put the twelve tribes of Israel in line to be his nation whom he would bless, and through which nation he would bless all willing and obedient families of the earth. (Gen. 12:3) By the prophet Moses Jehovah brought the nation of Israel into a covenant or binding agreement with himself, and at Mount Sinai he inaugurated over them a typical Theocratic Government, that is, a government ruled by the great Theocrat, Jehovah God. Before giving them the law of the Ten Commandments 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) Their future performance or their failure to keep this covenant would determine the worthiness or the unfitness of the Israelite nation to be Jehovah's "holy nation".

7 What does the expression "holy nation" mean? and who became The Nation? According to the Hebrew and Greek Scriptures a "nation" means a people who act unitedly as a corporate body under a government, and which people are distinct and separate by reason of having laws, customs and practices of their own, which distinguish them from all others. The word "holy" means "clean" or "untarnished", and hence devoted to righteousness and separate from defilement with this world. The citizens of the "holy nation" are admonished by the apostle Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. 1:15, 16) Jehovah's nation must be holy, that is, devoted to the righteousness of His purpose, and pure and clean from contamination by this world and its nations.

8 The "holy nation" must therefore worship Jehovah as its God, and have no other gods before Him. (Ex. 20:3-5) It must keep his commandments above all, if it would remain holy and do no unrighteousness: "The law is holy, and the commandment holy, and just, and good." (Rom. 7:12) "The law of the LORD is perfect, converting the soul [from unholy practices]; the testimony of the LORD is sure, making wise the simple: the statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether." (Ps. 19:7-9) Consequently, as regards the ordinances of men of this world who are opposed to the Lord Jehovah he said: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye

5 (a) What nation will refuse to become part of that world federation, and why? (b) To whom had Jesus extended the privilege of becoming that "nation", and what did their response oblige him to say?
6. How did Jehovah through Moses put the twelve tribes of Israel in line to be the promised nation of blessings to humankind? and on what course did their becoming such depend?
7 What does the expression "holy nation" mean, and why is holiness required of it?
8. Whom must the "holy nation" worship, and why must it keep his law and commandments rather than the ordinances of worldly men?

shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD [Jehovah] your God."—Lev. 18:3, 4.

[9] It is the "holy nation" that inherits the kingdom of God under his Anointed King, Christ Jesus. While Israel's twelve tribes were yet in line for the Kingdom Jehovah by inspiration said to them: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10) Accordingly the wielder of the scepter of the "holy nation" must come through the tribe of Judah. Concerning such one Jehovah further said: "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." (Isa. 9:6, 7) Foretelling the earthly birthplace of that coming Governor of the "holy nation" Jehovah prophesied: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." (Matt. 2:6; Mic. 5:2) Describing the spirit or invisible power that would move him in office it was prophesied: "And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah." (Isa. 11:2, *Am. Rev. Ver.*) "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."—2 Sam. 23:3.

"THIS ROCK"

[10] Jesus was born at Bethlehem of the tribe of Judah. In A. D. 29 he was baptized in the Jordan river, at which time Jehovah anointed Jesus with his spirit to be the King and to preach the Kingdom. (Matt. 3:16, 17) By this anointing Jesus became the Messiah or Christ, both words meaning Anointed One. Not many days later a Jew named Andrew came in touch with the anointed Jesus. Being convinced as to Jesus' place in God's purpose, Andrew hunted up his brother Simon Peter. "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ." (John 1:40, 41) Three years later Simon Peter voiced his own conviction on the matter, in answer to Jesus' question, "But whom say ye that I am?" Simon Peter answered: "Thou art the Christ, the Son of the living God." Then Jesus confessed to his close disciples that he was Jehovah's anointed King, symbolized by the rock or stone spoken of in the prophecies. He said: "Upon this rock [Christ as King] I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:15-18.

[11] Simon Peter honored the King. Never did he try to usurp the place of Christ and claim to be the "stone" or "rock" upon which Christ Jesus builds His church. When addressing the highest Jewish court, the Sanhedrin, Peter honored his King with this testimony: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." —Acts 4:10-12.

[12] Jehovah is the great Rock, the firm, unshakable One, the Foundation of all things existing throughout the universe. (Deut. 32:4) Jehovah's "express image", his Son, as the Anointed King is pictured as "the stone" or "rock" in these prophecies: "The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes. Blessed be he that cometh in the name of the LORD." (Ps. 118:22, 23, 26) "Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste." "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel."—Isa. 28:16 and 8:14, *Am. Rev. Ver.*

[13] The presentation of this Stone to and its rejection by the religious builders nineteen centuries ago is described by Marcus (or Mark), who was associated with Peter as a son with a father in Jehovah's witness work. (1 Pet. 5:13) When Jesus presented himself as King, Mark says, "many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." (Mark 11:7-10) When the religious builders stumbled in offense over that Rock and refused him as the Foundation Stone or Corner-Stone of the "holy nation", they caused him to be

9 What government does the "holy nation" inherit, and what prophecies were made concerning the ruler thereof, as to his lineage, birthplace, titles, guiding spirit and rule?

10 How did Jesus become the *Messiah* or *Christ*, within the meaning of those words, and who thereafter identified him as such?

11. As to the prophecies concerning the "rock" or "stone", how did Peter honor the King?

12 Who is the great Rock, and where in the Psalms and Isaiah's prophecy is his Son referred to in symbol as the "stone" or "rock"?

13. What does Mark report concerning the presentation of that Stone to and its rejection by the Jews, and what disposition was therefore made of the possession of the kingdom of God?

nailed to a stake at Calvary. Concerning this Mark writes: "And they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others: himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." (Mark 15: 25, 26, 31, 32) They dishonored and reproached Jehovah's Anointed King. Shortly before this, Jesus, knowing that they were set to do this, said to those religious clergymen and their hangers-on: "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: 23, 43.

[14] The "fruits" of the Kingdom are the message and the proclamation activities of the Kingdom. It is notorious that the clergymen did not hail or announce Jesus as King and preach his presence. To Jesus' faithful footstep followers was given the privilege of bringing forth the fruits of the Kingdom and holding them out for the people to feed upon. At first these disciples or footstep followers comprised only Jews after the flesh; but sometime after the pouring of God's spirit of power out upon the disciples at Pentecost, the Lord through Peter invited the Gentiles or non-Jews and they too became Jesus' followers, the first of such Gentiles to be anointed with God's spirit being Cornelius. Such anointed Gentiles likewise took up the fruits of the Kingdom as God placed these in their hands, and bore such fruits forth to the spiritually famished people. (Acts 2 and 10) Such devoted and anointed followers of Christ Jesus, bringing forth the Kingdom fruits, are thereby identified as Jehovah's "holy nation". The Jewish people, however, due to unfaithfulness to their covenant with Jehovah and rejecting his Stone in Zion, failed as a nation to become the favored "holy nation", whose God is Jehovah. Only a remnant of the Jews after the flesh became a part of that nation, by forsaking the "Jews' religion" and believing on Christ Jesus as Redeemer and King and consecrating themselves to follow his footsteps in the doing of Jehovah's will.—Rom. 11: 5, 7.

THE KINGDOM IS AT HAND!

[15] On an occasion when Christ Jesus, the anointed King, was surrounded by religious enemies, he uttered words which neither did they nor do religionists to this day understand. "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is in the midst of you." (Luke 17: 20, 21, *Am. Rev. Ver., margin*) Not acknowledging Jesus as Christ the King, they did not perceive that the Chief Cornerstone of the kingdom of God was in their midst, but they looked for some grand outward demonstration which would capture the eyes of their imagination and satisfy their selfish religious ambitions. Likewise, when Jesus sent forth Peter and his other disciples to bring forth the fruits of the Kingdom to others who were hoping and longing for the Kingdom, he instructed them to this effect: "And, as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10: 7) "The kingdom of God is come nigh unto you." (Luke 10: 11) Christ Jesus himself began his preaching tour through Palestine with the same startling proclamation: "Repent: for the kingdom of heaven is at hand." It is noteworthy that, after his death, resurrection and ascension to heaven, the Kingdom was further preached, but the announcement that it was at hand was not made. The apostle Paul explains that the King was absent, having ascended to the right hand of God, and that he was "expecting", or waiting, there until his enemies should be made his footstool.—Heb. 10: 12, 13.

[16] Once again the earth rings with the joyous announcement that "the kingdom of heaven is at hand". By whom is the announcement made? It must be and is made by those who bring forth the fruits of the Kingdom; no, not the clergy of "Christendom" who are contradictorily blessing the opposing armies locked in total war for world domination, but it is the remnant of the "holy nation", the anointed witnesses of Jehovah. And these are now joined by a glad multitude of persons of good-will who hail the King and the Kingdom as vigorously and earnestly as the great multitudes hailed him nineteen centuries ago on his triumphal ride into Jerusalem.

[17] Why has the Kingdom announcement been revived? It is because the Devil's world has reached its end, the "seven times" of the nations of his world having run out in 1914. That fact was certified by the rise of whole kingdom against whole kingdom, and whole nation against whole nation, in a world war. That war, so Jesus prophesied, would mark the end of Satan's uninterrupted world rule and the beginning of the sorrows upon his world. It marked also the coming of Christ Jesus in the capacity of Rightful Ruler of the New World, the King in action against all enemies. Then was fulfilled Psalm 110: 2: "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." —*Am. Rev. Ver.*

14. (a) What are the "fruits" of the Kingdom, and what does the bearing of such identify the bearers as being? (b) Of the Jewish people, how many became part of the "holy nation", and how?

15 (a) What announcement did Jesus and his apostles make concerning the Kingdom, that is, as to its coming or imminence, and why? (b) Why was not the like announcement continued after the ascension of Christ Jesus to heaven?

16. By whom is the like announcement made now, and who join therein?

17. Why has the Kingdom announcement been revived since 1914?

[18] The King is here, no longer humiliated in flesh nor in the form of a servant and made in the likeness of man born of a woman. He is now spirit, glorified "as the express image of the Father's person", whom no man can see, being born of God's organization Zion as its reigning King. Therefore Jesus prophesied that, after the close of the World War between the nations of "Christendom", "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) The good news, or "gospel", is not of some Kingdom many thousands of years hence, depending upon how soon the religious organizations get the world converted to their religion, but of "The Kingdom" here, fully born! In 1914, the due time having come, the New Government was born instantaneously, at God's command. By bringing his anointed King forth from his organization Zion and enthroning and empowering him to act, the "holy nation" was born, in the person of "the King of kings, and Lord of lords".

[19] To this birth of The Nation Isaiah long ago pointed forward, saying: "Before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isa. 66:7, 8) In 1918 the King came to the temple, and those of his faithful followers who had fallen in death on the earth he raised from the dead "a spiritual body" and incorporated them into The Theocratic Government, making them part of the "holy nation" as children of Zion. (Ps. 87:5, 6) The remnant yet on earth, being approved in the judgment at the temple and being anointed as witnesses of Jehovah, are given the standing of "her children", all "taught of the Lord", and are in line to be made members of The Theocracy, "The Nation." Being begotten and anointed of God's spirit, they are part of the spiritual "Israel of God". The jealous worldly nations, particularly "Christendom", which falsely claims to be "the nation", conspire together to destroy them and to prevent them from becoming a part of "The Nation" or heavenly Government.—Ps. 83:3-5, 18.

[20] To this faithful remnant, as Christians begotten of God to a heavenly inheritance and selected or elected of Him for The Theocratic Nation, the words of the apostle Peter in his first epistle are especially directed. (1 Pet. 1:2-5) The Kingdom having been born, a great test has come upon the remnant to prove their faith and devotion to that capital organization. They have declared themselves and taken their stand for the Kingdom. By their anointing they are made ambassadors for that Government and its King. Will they now faithfully represent the Kingdom while on earth and extend its interests? The King has appeared at the temple and revealed his presence, and will they now prove their faith and allegiance to him and abide unmoved upon Him, the "Chief Corner Stone" of the Theocratic Government structure? Not so "Christendom" ; for, as did the Jews at Jesus' coming in the flesh long ago, so now the professing "Christian nations" do. They refuse, disallow, and stumble over that royal Stone. They choose religion as the foundation stone for their contemplated "new and better order". They choose and give their power unto a revived League or federation of nations of the world, instead of submitting to "the nation whose God is Jehovah", the Kingdom of God by Christ Jesus, The Theocracy. Hence their religious, makeshift government for the peace and safety and preservation of the doomed world is "the abomination of desolation" foretold by the prophets Daniel and Jesus. The formation and appearing of that beastly "abomination" is one of the most outstanding and convincing proofs of the end of Satan's world in 1914.

[21] Will God's "elect" remnant be influenced by unbelieving, disobedient "Christendom" in her rejection of Jehovah's King and Kingdom? Will they compromise and go over to her plans and organization for the domination of the old world? That course is out of the question for them! They have been brought up and grown strong on the Word of God. By faithful service and experience they have tasted that Christ Jesus, "the Lord of lords," is gracious, beautiful, fit, suitable, and the only one to be chosen in this day when men and nations must choose whom they will serve. The faithful remnant shout "Grace, grace!" unto the Stone, the Anointed King whom Jehovah has chosen. The apostle Peter foretold their coming to the side of the Lord Jesus Christ as their chosen King:

[22] "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 ['Christendom'] which be

18 (a) How is the King present now, and what gospel was it therefore prophesied would be preached following the World War? (b) When and how, therefore, was The Nation born?

19. In the language of Isaiah 66:7, 8, who were the children Zion brought forth after having travailed? and why do the nations jealously conspire against them?

20. (a) What test has come upon the remnant inasmuch as the Kingdom has been born? (b) Under the test, what choice has "Christendom" made, and what outstanding proof has thereby been produced of the end of the world in 1914?

21 What course have the remnant, with "Christendom's" course in view, taken toward Jehovah's King, and why?

22. In what prophetic phrase did the apostle foretell their action toward Christ Jesus as King, and the consequences thereof to them?

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 ['Christendom'] 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 [(marginal reading) a purchased 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 [due to religion or because not being Jews by human birth], but are now the people of God; which had not obtained mercy, but now have obtained mercy."—1 Pet. 2: 2-10.

[23] The remnant of God's "woman" Zion are not alone in taking and publicly making known their stand for Jehovah's Theocratic Government which faithless, disobedient "Christendom" and her religious priesthood have rejected and oppose. A constantly increasing multitude of persons have heard the remnant announcing and praising Jehovah's King and Kingdom, and they entertain good-will thereto. These now boldly come forth into the open and likewise make known their stand for the Righteous Government of Jehovah's New World.

RIGHT CONDUCT IN ALIEN WORLD

[24] Being for the "holy nation" or Government of the new world, and having come out from the old world and its religion, the remnant of Jehovah's witnesses, together with the multitude of consecrated companions of good-will, are no longer of the old world that has been in its "time of the end" since A. D. 1914. The ambassadors and representatives of the New World and its Government, although in this old world which has not yet fully passed away, are merely "strangers and pilgrims" among the Gentiles or worldly nations. Peter's first epistle is addressed to such 'stranger-pilgrims'. (1 Pet. 1: 1) Their allegiance is to The Theocracy, 'the Holy City, New Jerusalem, which cometh down from God out of heaven.' Concerning this the apostle Paul says to those anointed ones in line for the "holy nation": "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body [the church] of his glory." (Phil. 3: 20, 21, *Am. Rev. Ver.*) Hence the remnant, and no less their good-will companions who put themselves under the same heavenly Government, are subject to Theocratic rule, wherever they may be on earth.

[25] Being "strangers and pilgrims" among the worldly nations does not mean that they are lawless and anarchistic toward the governments and laws of this world. Their God, Jehovah, is not the author of anarchism and disorderliness. (1 Cor. 14: 33) Being strangers does mean that they are bound by a HIGHER GOVERNMENT and its law and must be primarily subject to such "Higher Powers" and the ordinances thereof. This disproves the false charge made that Jehovah's witnesses manufacture and set up their own laws and have contempt for the laws of the governments of earth. If Jehovah's witnesses were to make their own laws governing their conduct, such laws would not be Theocratic, because Theocratic law is of God and is right, perfect and supreme. Therefore to be "sojourners and pilgrims" here means they must respect the laws of the land and be peaceful, orderly and law-abiding to the extent that such human laws do not go contrary to the supreme, divine law. Were they to renounce their heavenward allegiance it would mean destruction for them, and hence they must render first to God that which is God's, and then to "Caesar" that which is "Caesar's". "Caesar" has no right, nor does it belong to "Caesar", to compel such Christian "strangers and pilgrims" to obey his laws when such laws conflict with God's Theocratic law.

[26] In harmony with the above explanation of the Christians' position in this alien world the apostle Peter sounds a warning. It is this: Whereas the "strangers and pilgrims" must be law-abiding, yet they must not go contrary to their devotion and allegiance to the New World. They must keep their affections fixed upon that Righteous World, and not go in the way of men of this world who are materialistic, fleshly, governed by the passions of the fallen flesh. They must not lust after or set desire and affection upon the commerce, politics and religion of this world and take part therein. To do so would mean unfaithfulness to the interests of the New World and mixing in with and becoming friends of the Godless old world. The result would be that Jehovah God would destroy their "soul", that is, their right to life in the New World, which is a "world without end". Out of love for his fellow Christians Peter writes: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation [(*A. R. V.*) your behavior] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they

23 Why are not the remnant alone in taking their stand for Jehovah's Theocratic Government?

24. (a) Why are the remnant together with their companions "strangers and pilgrims" on earth? (b) To what Government is their allegiance, and hence to what rule are they subject?

25 (a) What then, with relation to the governments and laws of this world, does it mean for them to be 'strangers and pilgrims'? (b) What would the renouncing of their heavenward allegiance mean to them, and what therefore must be their position with respect to God and to "Caesar"?

26 What does Peter's warning to the "strangers and pilgrims" mean, namely, to "abstain from fleshly lusts, which war against the soul"?

shall behold, glorify God in the day of visitation." —1 Pet. 2:11, 12.

[27] Here the apostle shows that the course of conduct of the Christian "strangers and pilgrims" would result in a division of the people in the earth after 1914. Since that year it is the "day of visitation", because Jehovah God through his representative Christ Jesus the King has turned his attention to the earth and has begun to interfere with Satan's hitherto-uninterrupted rule of the world. In that epochal year Jehovah God ordered his King to start his rule, wielding the rod of his power amidst his enemies, and by him Jehovah visited upon Satan and his demon hosts an ouster from heaven and an abasement down to the earth. Having cleansed the heavens, Jehovah then proceeds to cleanse the earth, the last trouble zone in his universe and where the rebels still hold out against his universal domination. In A. D. 1918, as both Scripture and fact prove, he sent his Kingly representative Christ Jesus to the temple to cleanse the faithful remnant from all religious soils, thus purifying them. Then he anointed them as his witnesses and sent them forth to all nations to show forth His praises by bearing testimony to his name and his established kingdom. Activity in doing this is what constitutes their "good works", rather than being merely law-abiding and doing what religious worldly persons term "good works", such as building hospitals, public charity work, prohibition, and other futile efforts to reform and patch up an irreformable, incurable old world. Such efforts, instead of hastening relief, do merely prolong the agony.

[28] The Christian "sojourners and pilgrims" are not "fifth columnists" in any land. Their behavior is "honest", which means "seemly", "upright," sincere and conscientious, open and aboveboard. Hence openly they refuse to do obeisance to creatures and things in violation of God's commandment forbidding such. This is not done to influence others who are not strangers and pilgrims but citizens of the old world. It is done to show allegiance to their God and their heavenly King and to maintain their integrity toward such "Higher Powers". While this world and its nations are about to pass away they obey God's commandment by his King and do the "good works" of preaching the Kingdom gospel and comforting all that mourn due to religion's failure and ungodliness. (Isa. 61:1, 2; Mark 13:10) That is what they are commissioned by their anointing with God's spirit to do. Such good works glorify Jehovah God and show forth his praises. Those are the "good works" which the King Christ Jesus as Judge at the temple uses to cause a dividing of the people, namely, as evil-speaking "goats" and as God-glorifying "sheep".

[29] Jehovah's witnesses refuse to consolidate with the world and its "fleshly lusts", and, instead, keep on doing the "good works" of the Kingdom. So the "goats" speak evil and falsely accuse Jehovah's witnesses of being "evildoers" and hence dangerous to the state and public interest. The Roman Catholic Hierarchy and allied religious clergymen are the leaders in such evil-speaking. They aim at bringing these Christian "strangers and pilgrims" into trouble with the political governments and causing their internment in prisons and concentration camps or their deportation and expulsion from the world by a violent death like that of their Leader Christ Jesus. Such "goats" Jehovah's King judges by their evil conduct and speaking. He puts them in the goat-pen at his left side, with the Devil and his demon angels. At the battle of Armageddon Jehovah by his King will visit such "goats" with destruction as by fire.—Matt. 25:31-46.

[30] Not all are "goats". There are others who are "meek", or teachable, like sheep, and who know the Shepherd-King's voice when they hear it. These "sheep" do not sympathize with Satan's world and its demonized "new order" "built by our hands", but are of good-will toward Jehovah and his Government of the New World. They see the "good works" of Jehovah's witnesses in going from house to house and from place to place preaching good tidings. They detect in the Kingdom message preached by Jehovah's witnesses the "voice" or message of the Good Shepherd, and they follow him where his word leads them. They dissociate themselves from among the evil-speaking religionists, and the Shepherd-King gathers them to his right side with the remnant of Jehovah's anointed witnesses. There they give thanks to Jehovah God for sending forth his witnesses, and they join with his faithful remnant in glorifying God by showing forth his praises and declaring his name and kingdom throughout all the earth. (Ex. 9:16) Such "sheep" Jehovah by his King visits with protection and preservation during the tribulation of Armageddon.

SUBMISSION TO ORDINANCES

[31] Though "strangers and pilgrims" in an alien world, they are not beyond the control of Theocratic law. The remnant and the "other sheep" are now gathered together into the "one fold" and are both

27 (a) Since when is the "day of visitation" with respect to the Devil's organization? (b) What are the "good works" which the "strangers and pilgrims" must do on that day?

28 (a) In what way is their "conversation honest among the Gentiles", and for what purpose? (b) What "good works" are they commissioned now to do, and how does the King and Judge at the temple use such works as to the effect upon the people?

29. How and why do the "goats" speak evil against Jehovah's witnesses and what handling therefore does the King accord such "goats"?

30 Who, then, are those who, due to the "good works" they behold "glorify God in the day of visitation," and how does the King visit them?

31 (a) Why did the apostle Peter instruct the "strangers and pilgrims" to submit to "every ordinance of man for the Lord's sake", and whom does the term "man" designate? (b) To whom was the responsibility assigned to make such ordinances, and for what purpose?

subject to the rules of the Theocratic organization. Hence the organization instructions which the apostle Peter next writes apply to both remnant and "other sheep", namely: "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) Peter was such a man, not a man of this world, but a man of Jehovah's organization founded upon the Rock Christ Jesus. Peter's words at verses 3-8, quoted above (¶ 22), make it plain that he did not claim to be "this Rock" or "The Stone" and thus try to take the place of the King Christ Jesus. He acknowledged that the King was the Head appointed by God over the Theocratic organization and hence the King was higher than his apostle, Peter. Being an apostle and hence entrusted with special responsibilities, Peter was a 'governor' with the other apostles in the Theocratic organization but was still subject to Christ the King. To the apostles as "governors" was assigned the responsibility of making or creating ordinances for the good order, unity, edification and harmonious activity of Christian fellow believers, in agreement with the heavenly King.—Matt. 16: 19; 18: 18; John 20: 22, 23.

[32] The phrase "every ordinance of man" is rendered in other translations as "every human creation" (*Diaglott; Rotherham*), and "every human creature". (*Douay*) However, the "ordinance" as well as the thing ordained is a creature or creation. For example, in the church's early experience seven men were chosen to take care of the "tables" or food distribution to the Christians at Jerusalem. These men were set before the apostles. When they had prayed over the seven, the apostles laid their hands upon them, and the seven were thereby appointed and set to work. Such seven were a "human creation" in the Theocratic organization, and the Christians submitted themselves to the "creation" or "ordinance" of the apostles concerning such special servants. (Acts 6) God used "human" instruments or men for drawing up such "ordinance". Later on the apostles and elders of the congregation at Jerusalem discussed together the matter of bringing the Gentiles into the church and what should be done to such. They wrote up a joint letter setting forth the course of action governing such Christians from among the Gentiles. Those Gentile converts submitted themselves to the ordinances written in the letter by the men of the Theocratic organization at Jerusalem. Why? "For the Lord's sake," says the apostle Peter. The ordinance being prayerfully created or made by duly constituted men in the Theocratic organization who were special servants of the Lord, then the submission to such "ordinance of man" must be, not as unto such men, but as unto the Lord.—Acts 15: 6-31.

[33] The King Christ Jesus is not a "human creation", but is the Ruler ordained and enthroned by the great Theocrat, Jehovah God, the Supreme Ruler. However, when an "ordinance" pertains to "the king as excelling" (*Douay*) or the "king, as being pre-eminent" (*Diaglott*, interlinear) or "king as one that protecteth" (*Rotherham*), then every such ordinance should be submitted to by obedient Christians. In the expression "the king as supreme" the word translated "supreme" does not mean most high but is the same word rendered "higher" in the expression "the higher powers", at Romans 13: 1. Jehovah God is the Supreme One. He and his King are "The Higher Powers". Hence his King has pre-eminence over others, as stated at Colossians 1: 18. Therefore, when any "ordinance" or organization instruction is set forth by the responsible men in the visible part of Jehovah's Theocratic organization today, and such ordinance is in obedience to the King's command at Matthew 24: 14 concerning preaching "this gospel of the kingdom", then Jehovah's witnesses and their companions should submit to such "ordinance of man", and should do so "for the Lord's sake".

[34] From time to time "ordinances" are made concerning other servants of the Lord in the Theocratic organization, such as "governors", which governors are sent by the King Christ Jesus to care for the interests of the visible Theocratic organization. To quote Peter's words: "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." These are representatives of the great Governor, Christ Jesus. (Matt. 2: 6) The word translated "governors" here is derived from the word applied by the apostle to "*chief* men among the brethren", at Acts 15: 22, and to organization servants "which have the rule over", at Hebrews 13: 7, 17, 24: "Remember them *which have the rule over* you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 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. Salute [Greet] all them *that have the rule over* you, and all the saints." These instructions of the faithful man of God, Paul, in themselves constitute an "ordinance of man", and should be submitted to by faithful Christians at this time, "for the Lord's sake."

32 (a) What does "ordinance" mean, and what Scriptural examples are there to show the meaning of the expression "ordinance of man"? (b) For whose sake should Christians submit to such ordinance, and how?

33. (a) Who is meant by the expression "the king, as supreme"? (b) What, then, is an "ordinance of man", "whether it be to the king," and why is submission rendered?

34. Who are the "governors" sent by the King and to whom an "ordinance of man" may pertain, and what "ordinance" concerning such "governors" does the apostle Paul himself give?

RIGHT INTERPRETATION

[35] Worldly men who "speak against you as evildoers" misinterpret the apostle Peter's instructions concerning "every ordinance of man" and try to use such instructions to their own selfish advantage and to make Jehovah's witnesses break the commandments of God. As to how ordinances of men outside the Theocratic organization and against the commandments of God should be dealt with, let the apostle Peter's own conduct show the rule for Christians. Note:

[36] At Jerusalem the religious governors of the Jews created the ordinance forbidding Christians to speak in Christ's name. Did Peter and other apostles submit to such ordinance of religious worldly men? They did not; and hence landed in jail. Did the Lord reprove the apostle Peter and his fellow prisoners for resisting such human religious ordinance and leave them in jail therefore? The Record shows that the Lord God approved their disregard of the anti-preaching ordinance and instructed his servants to keep on disregarding it. "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. . . . Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. . . . And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. And we are his witnesses of these things; and so is also the holy [spirit], whom God hath given to them that obey him."—Acts 5: 19-29, 32.

[37] In examining the matter of ordinances it must be admitted that the King Christ Jesus has not sent as his representatives the governors of the Nazi-Fascist-totalitarian states or of other political states which refuse him as King and oppose the proclamation of his kingdom. When such political governors declare Jehovah's witnesses an illegal organization and dissolve their legal corporations, ban their Kingdom literature, and throw them into prisons and concentration camps and refuse them the equal protection of the law, certainly, then, such worldly governors are not the ones "sent by him for the punishment of evildoers, and for the praise of them that do well". They are sent by the religious Hierarchy instead.

FREE TO USE LIBERTY GODLILY

[38] By patient continuance in well-doing by preaching the Kingdom message the faithful servants of Jehovah defeat the aims of all persecution and gain the victory. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God." (1 Pet. 2: 15, 16) Religion keeps men in ignorance of God and causes men to defy God and to deny his existence and power and to oppose his message of The Theocratic Government. When Jehovah's witnesses and their Christian companions do well by strictly carrying out the commandments of God, then it muzzles the ignorant mouths of religious fools. They can find no occasion against such well-doers except it be in that they obey the laws of God rather than the laws of men who forget and defy God.

[39] Jehovah's witnesses are God's free men, standing fast in the liberty wherewith Christ, who bought them, has made them free, and not entangling themselves again with this world and its religious yoke of bondage. (Gal. 5: 1) They are free to do God's will. They are under no yoke of laws which forbid doing what God commands to do, nor under laws which command doing what God forbids.

[40] This does not mean that Jehovah's witnesses make their own laws, but that in a conflict between laws they obey His Theocratic laws, and such laws should be recognized in courts where the Bible is sworn upon by persons testifying. The course of Jehovah's witnesses is not one of anarchism, but of godliness. They do not use their Christian liberty for a cloak under which to commit maliciousness or vice and wickedness, using the religious excuse that the end justifies the use of criminal means. Their liberty is to do all the good God commands and to obey Him rather than men, and that in all good conscience. Theirs is a safe liberty, because while exercising it they act "as the servants of God". They are his "bond-servants", being bought with the blood of his Son. Hence they cannot be the servants of men. (1 Cor. 6: 20; 7: 23) This apostolic statement means, therefore, that no human government, organization or man has the Scriptural or moral right to interfere with Jehovah's witnesses in their worship of God and in the house-to-house ministry of his Word. Neither can their Christ-like manner of preaching be bound by human laws governing commerce and

35 How do worldly men selfishly misinterpret Peter's words concerning "every ordinance of man"? and to whose conduct may we look for an example of the right interpretation?

36 How did Peter and his fellow apostles conduct themselves toward the human ordinance against preaching, and what expression of agreement or disapproval did the Lord God give as to their conduct?

37. How do governors of political states prove whether they are sent by the King for punishment of evildoers and praise of doers of good, or are sent by others?

38. In the language of Peter, how must the "ignorance of foolish men" be put to silence according to God's will?

39 Whose "free" men are Jehovah's witnesses, and in what way are they free?

40 (a) Are Jehovah's witnesses therefore a law unto themselves, and in what way are they not 'using their liberty for a cloak of maliciousness but as God's servants'? (b) What limitation do the apostle's words mean there exists upon rights of human organization as to Jehovah's "free" men?

profit-taking. They are bound by the supreme laws of the Most High God, the God of the "holy nation".

41 Exhorting the Christian witnesses of Jehovah to continue obeying "The Higher Powers", the apostle Peter adds: "Honour all men. Love the brotherhood. Fear God. Honour the king." (1 Pet. 2:17) In this time of great fiery trial of the faith of the remnant in line for the "holy nation", all God's servants will obey this "ordinance of man". They will honor or properly esteem all those in or under God's Theocratic organization whom he has honored or favored with the privilege of being his witnesses and ministers of the gospel. They love their brethren in Christ and their brethren in the faith, and seek to help them in keeping God's commandments and so gaining eternal life. They fear only God, and not men of the world, who can only kill man's body. They know that 'fear of man leadeth into a snare'. (Matt. 10:28; Prov. 29:25) Hence they faithfully worship God and obey his commandments, without fear of what man can do to them.

42 Further, in joyful compliance with the precious commandment of Jehovah God, they honor his reigning King. These are not ashamed to confess the King before men. They esteem no privilege higher than to be an ambassador for Christ and to follow him whithersoever he leads, preaching this gospel of the Kingdom in all the world for a witness down till the King triumphs over all enemy nations in the "battle of that great day of God Almighty". By faith and obedience, those adhering to God's "holy nation" will triumph with him and his King.

41. How do Jehovah's witnesses obey the ordinance to honor all and to love the brotherhood and to fear God?

42. How do they "honour the king", and with what final privilege to themselves?

TRADING WITH POUNDS

A POUND, or "maneh" in the Bible, was equal in value to £9 English or about $43.00 American. The Master's parable of the pounds represents a reality. It is like a moving picture thrown on the silver screen, indicating the existence of a real object. In it "a certain nobleman went into a far country to receive for himself a kingdom, and to return". (Luke 19:12) In reality Christ Jesus is that nobleman; for he went into heaven itself, there to receive at the hands of Jehovah God full and complete authority to set up God's kingdom in due time. (Heb. 9:24; 10:12, 13; Dan. 2:44) In A. D. 1914 the time of waiting ended, and at Jehovah's command he took unto himself his power and began to reign. (Rev. 11:17) In A. D. 1918 he came to the great spiritual temple to reckon with his followers. The parable shows that an accounting by his servants was required of them "when he was returned, having received the kingdom".

Before the nobleman departed for the far country he called his servants. Why? Because he was going away and wished to leave in their hands whatsoever interests he had to leave behind him. Those servants represent real Christians, consecrated to God and begotten of his spirit and commissioned by his spirit to be proclaimers of his Kingdom under Christ. How many servants did the nobleman call? "And he called his ten servants." *Ten* is a symbolic number representing all on earth; that is to say, the entire number of those called to the "kingdom of heaven". He "delivered [unto] them ten pounds, and said unto them, Occupy till I come". Here *ten* represents all the nobleman's pounds, in reality all the interests of Christ's kingdom.

Likewise Jesus says to his "ten servants" this, in effect: "As you have heretofore heard me say, The kingdom is at hand. I am the King. My chief vocation is to establish my kingdom that will bless obedient men and undo all that Satan has evilly done. For this cause came I into the world. But it is necessary for me to go away; otherwise you could not be of my kingdom. My desire is that you be with me and be one with me and share with me in that kingdom. Hence I go away to open the way for you. Since I am going, I will leave some in charge of my interests on earth relative to my kingdom. Will you undertake to look after such Kingdom interests while I am away? I am the light of the world. When I go away, you will be the light of the world. You will be my representatives. By 'you' I mean you who are now my faithful disciples and all those who will believe on me through your preaching of my doctrines. To all these I will commit all the interests of my kingdom. And I will expect each one of you, according to the measure of faith committed to you, to look well to those interests while I am away."

Briefly stated, then, the "ten pounds" may be defined as *all the interests on earth of the kingdom of Christ.* These interests are valuable things, as pictured by money committed into the hands of the nobleman's servants for use during his absence. The pounds do not belong to the servants, but belong to the Lord Jesus Christ. The servants recognize also that the pounds are not their own, but that these belong to the Lord; as the record shows: "Then came the first [servant], saying, Lord, THY pound hath gained ten pounds" (Verse 16) Otherwise stated, 'Thy interests concerning thy kingdom with me have increased ten times, because of the manner in which I have used thy pound, that is, thy interests.'

The King having committed unto the servant group or class the interests of his kingdom, and this servant class having undertaken to look after his interests, to such servants are thereby furnished opportunities to represent the Lord faithfully. Hence the "pounds" represent *the interests of Christ's kingdom as committed to his servants, which interests thus committed furnish the servants opportunities to prove their faithfulness to the Lord.* Such faithfulness would warrant the Lord in advancing his servants to positions of honor and responsibility in his kingdom.

In a kingdom there are two separate and distinct classes: First, the royal line or ruling class, composed, according

to the parable, of Christ Jesus and his servants who prove faithful in their trust unto death and to whom is promised a share in his kingdom (Luke 12:32; 22:28-30); and, second, the subjects of that kingdom, whom the parable calls "citizens". Showing these two different divisions, the parable reads: "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."—Luke 19:14.

How true to the historical facts! Shortly after Jesus had gone into heaven and the early church was organized and began its operations, ambitious men crept into it. Soon the message went forth from what is called "Christendom", namely, 'We will not have Christ Jesus return and reign over us. We will set up a religious hierarchy of our own to reign on the earth and will not wait for Jesus Christ but will begin the rule now.' For centuries the Roman Catholic Hierarchy has done that thing, and the establishment of the state of Vatican City in 1929 by the pope's deal with dictator Mussolini marks an extension of such anti-Christ religious rule Then the Protestants were organized and followed in the same course by meddling in politics and recognized the political powers of the world as "the higher powers" instead of Jehovah God and Christ Jesus as such. (Rom. 13:1) And in 1943, throughout the entire world called "Christendom", big clergymen, big politicians, and big business men do by their words claim, 'We are Christian nations, and need more religion.' Yet they utterly ignore the King now present in the spirit, his reign having begun in 1914. So they persecute the representatives and ambassadors of the Kingdom, the last of the "ten servants" yet on earth, and say: 'We will rule the world through a combination which we call a "League" or international compact.'

The parable continues: "And it came to pass, that when he [the Lord] was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money [his valuable interests], that he might know how much every man had gained by trading"; that is, gained by faithfully using his opportunities in looking after the interests of his Lord's kingdom. It was in 1914 that Jehovah God sent forth the rod of his Son seated at his right hand, forth out of Zion his organization, and commanded him: "Rule thou in the midst of thine enemies." (Ps 110:1, 2) Three and a half years later, in 1918, the reigning King came to his temple and began to reckon first with his servants, who had undertaken to look after his interests on the earth.

The Lord called the first servant, the parable evidently meaning the first class who have been zealous, faithful and devoted representatives of the Lord Those of this class respond: "Lord, thy pound hath gained ten pounds." (Luke 19:16) They do not say, 'Lord, *my* pound has gained ten other pounds.' They do say: "*Thy* pound hath gained." Stated in other phrase: 'The interests of your kingdom committed to us furnished us opportunities for using the faculties with which God endowed us. By our having put forth our efforts to serve you and to look after the interests of your kingdom, these interests with us have, by your grace, increased ten times, and that to your glory. We are happy that we have had this blessed opportunity of serving you, and we give you the glory.' The King is pleased with this report. He commends this first class for their faithfulness, saying: "Well, thou good servant: because thou hast been *faithful* in a very little, have thou authority over ten cities."—Verse 17.

There can be no doubt about the fact that there will be degrees of glory in the Kingdom. Jesus is the Head of the Kingdom, and he said to his disciples: "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (Matt. 20:23) On earth some of his servants have been more efficient and circumspect and alert in "redeeming the time" and have accomplished more thereby to the advancement of the Kingdom interests. However, faithfulness toward the King and Kingdom even unto death is required of all "ten servants". Hence the Lord then calls the second class, which class have been faithful but have not undertaken the larger responsibilities and exercised themselves so as to accomplish the equal of the first class. These come with their report, to the Lord at the temple. "And the second came, saying, Lord, *thy* pound hath gained five pounds." This is the same as saying: 'The interests of your kingdom committed to us we have looked after. This has furnished us opportunities, and we have performed them with gladness of heart; hence your interests with us have gained fivefold.' What replies the nobleman? "And he said likewise to him, Be thou also over five cities" (Luke 19:19) This class the Lord rewards for their faithfulness, giving them suitable Kingdom service.

The parable then describes, in verses 20-26, the coming of another class of servants, to whom were committed the interests of the Kingdom but who did not look after these interests, not taking advantage of the opportunity that the interests furnished. In effect, these say to the Lord: 'We feared you, because you are austere; and so we have brought back to you all that you gave us.' In a paraphrase of Jesus' reply to them, he says: 'You knew that the dearest objects on earth to me were the interests of my kingdom You knew that I would reward faithfulness in looking after my interests. You knew I would require a strict accounting for the opportunities committed to you You have done nothing. If you did not do anything because of your fears, then why did you not commit these interests to someone else, that at my coming there might be some gain to them? You are a wicked servant, for you have wasted the time and opportunity and have been unfaithful in looking after what I committed to you. My heavenly Father justified you to life and begot you of his spirit and anointed you to preach, and I appointed you my representative to guard well my interests. You became indifferent to the message of my kingdom; and even though you have known about it you have kept it to yourself, and you have, instead, gone about lending your influence to the opposer You have been unfaithful in what you have had. Hence it is taken away from you and given to the faithful.'

Then the King commands that the pound shall be taken away from the "wicked servant" and given to him that has ten pounds. In the parable some objected, calling to the Lord's attention that this servant already has ten pounds. The Lord waves this objection aside and says "Unto every one which hath shall be given; and from him

that hath not, even that he hath shall be taken away from him." (Verse 26) In other words, those who have loved the interests of the Lord's kingdom and looked to its advancement by faithfully serving Jehovah's King shall have more committed to them by the Lord, while yet on earth. Those who have had something and failed or refused to use it shall have such taken away from them. Everywhere the Scriptures condemn slothfulness. Everywhere they exhort God's servants to diligence. Does not the King's business require our best endeavors? The parable of the pounds shows that those who are diligent and faithful are the ones who receive the Lord's approval and reward.

EVE, RELIGION'S FIRST VICTIM

LEADERS in world affairs of this day state that the crying need of the peoples of earth is "more religion". In these last days the two very religious "kings", "the king of the north" and "the king of the south", wage bloody war for world domination. Religious politicians agree that the peace and dominion established after the conflict must be founded upon religion. Does religion's record merit such confidence and supreme trust in these last days? Before answering, consider the first days of religion upon the earth, its first convert, and the results that followed.

This convert's name was Eve, the first woman, Adam's wife. Concerning her creation the Divine Record states: "God said, It is not good that the man should be alone; I will make him an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."—Gen. 2:18, 21-23.

Eve was to be Adam's helpmeet, to share with him the paradise of Eden, to help dress it and keep it, and eventually with him to fulfill the divine mandate to multiply and fill the earth with a righteous race. She was to look to Adam as her head and the channel of communication for her from her Creator. This Theocratic arrangement was testified to many centuries later: "The head of the woman is the man."—1 Cor 11:3.

Adam, as God's spokesman, had instructed Eve in God's law, particularly the one concerning the "tree of the knowledge of good and evil". This is proved by Eve's response to the serpent's sly question: "Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." And then the Devil, the father of lies, uttered the first lie through the serpent, challenged God's word, and raised the issue of supremacy: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." (Gen. 3:3-6) What prompted Eve to forsake God's true worship and yield to the subtle arguments of the serpent?

Satan made God appear as withholding something from Eve to which she had a right. He would convince Eve that he was man's friend, that God was her enemy and keeping her in ignorance. He would make Theocratic rule seem oppressive and against the interests of the human pair. Thus the wily adversary slyly suggested disobedience and rebellion, appealing to Eve's pride, her sense of importance and her desire to exalt herself and become wise. Eve wished Adam and herself to become mighty ones, "as gods," and not to be limited to knowing just Jehovah's word as expressed to them. She wanted to know about good and evil, to have that which the Creator had not given to her. Eve became covetous, wishing to be as wise as Jehovah, although His thoughts are not man's thoughts (Gen. 3:5, *Am. Rev. Ver.;* Isa. 55:8) Satan made all this sound plausible to her selfish human reasoning. She fell into his trap and determined to exalt her own will above that of her Creator's. No longer did she wish to be subject to the "Higher Powers"; she chafed under Theocratic rule. Eve desired religion.

In proof that this was the beginning of religion on the earth, and that religion is of the Devil and contrary to God, note the following: Satan contradicted God and said to Eve, "Ye shall not surely die." In other words, 'God's death sentence will be disannulled, God cannot put you to death, you are immortal and cannot die.' This first lie tended to make void God's word. And up till this present day this first lie characterizes all religions, be they called "Christian" or heathen. Here, then, in Eden, was the start of all religion and its fundamental doctrine of the inherent immortality of man. Today religion continues to teach Satan's first lie and thereby makes void God's Word regarding the ransom and resurrection.—Matt. 15:3, 6-9, John 8:44.

But it was only a starter. It opened the way for religion's doctrinal lies of "eternal torment" and "purgatory" and countless other blasphemies. Religious traditions have misrepresented God just as He was misrepresented in Eden by the founder of religion, the Devil. The practice of religion has always pointed to the exaltation of creatures rather than the Creator. The Devil-doctrine of the inherent immortality of man places such creature on an equality with the great Jehovah, the only ever-existent immortal One in the universe. (1 Tim. 6:16) From its outset religion's purpose has been to nullify and set aside Jehovah's words and push the great Theocrat into the background. Therefore religion is properly defined, from the historical facts and God's Word, as the doing of anything that is contrary to God's will.

Satan had approached the "weaker vessel", the woman Eve, and won her to his side. Then she went forth to proselyte Adam to her religion. He succumbed to the snare, forsook God's worship, and joined his wife in the transgression. The man laid aside his Theocratically-ordained

headship over the woman and followed her lead. The Scriptures state that Adam was not deceived. Yet he practiced religion. Why? Because he loved Eve so very much? No. Love means the perfect expression of unselfishness. Adam did not wish to be separated from Eve, for selfish reasons. He did not try to reconcile her with God, as he surely would have done had he truly loved her. Certainly it was not love for Eve that moved him to pass the blame for his transgression on to her, and, even farther back, onto God by referring to her as "the woman *thou* gavest me". Adam was willing to practice religion to satisfy his selfish desires and he loved self more than he did Eve or his Creator. Likewise those today who are fully aware of religion's hypocrisy and cry out for "more religion" to attain their own selfish and ambitious ends are in Adam's class and without love for their fellow man.

Before driving the faithless pair from the garden, God uttered a prophecy to the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Eve, being a religionist and always ready to misapply God's words, if by so doing she could exalt herself and other creatures, doubtless presumed that she was the woman referred to, that she would bear the Seed and Redeemer of mankind and thus bring honor to herself and her offspring. The account of the birth of her firstborn, at Genesis 4:1, reads: "She conceived, and bare Cain, and said, I have gotten a man with the help of Jehovah." (*Am. Rev. Ver.*) Her presumptuousness matches that of the head of the leading religious organization on earth today who claims to be, in effect, God.

But was this anticipated honor to be the result of Eve's conversion to religion? No; the above prophecy actually refers to the bringing forth of the Seed, Christ Jesus, by God's woman or organization Zion, which Seed will crush the serpent Satan's head. Eve's reward, according to her works, was far different. Eve knew God's law, yet willfully disobeyed it This alone merits her destruction. Also her act of disobedience was presumptuous, in this, that she decided the vital point at issue without consulting her head. Adam Adam was not deceived and might have forestalled the act. But Eve ignored God's creative arrangement of man's headship over the woman and disdained Jehovah's channel of information for her In running ahead of her earthly head Adam she was inexcusable and guilty of insubordination, and hence "was in the transgression". (1 Tim. 2:11-14) She made no expressions of repentance, but instead, just as Adam tried to clear himself and involve God by blaming the woman He had made, so Eve attempted to shift the responsibility to the beguiling serpent. (Gen. 3:12, 13) In this maneuver she was not successful.

Jehovah said to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." (Gen. 3:16) Her children were 'born in sin and shapen in iniquity', "of few days, and full of trouble." By deserting the true worship of Jehovah God she forfeited her beautiful home in Eden, her perfection of body, and her privileges relating to the divine mandate Her newly-found religion furnished no protection or salvation to Eve; rather it brought about her loss of everything, in time life itself. She had willfully rebelled, listened to the seductive words of religion, leaned to her own understanding, and lost all. True, she was deceived, blinded; but that did not prevent her falling into the ditch of destruction, as will all those who follow the blind guides of religion. She had had the true guide, and rejected it Now she must suffer the penalty of sinning against the spirit or light from Jehovah, which penalty is eternal death.

Some contend that Eve will be resurrected, quoting 1 Timothy 2:15 in support thereof: "Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety." Here again the reference is not to the individual Eve, but to God's woman who bears the "man child" and gives birth to The Theocracy, the members of which must continually prove faithful and devote themselves in "holiness" unto Jehovah The Theocracy will bring complete vindication to Jehovah's name, and in bringing it forth God's woman or organization fulfills her part in Jehovah's purposes and is therefore preserved or "saved".

Eve's religious course and her resulting fate stand as a timely warning for those living in these last days, and those who are properly exercised thereby show true wisdom (1 Cor. 10:11) The Devil used the serpent as his instrument to deceive Eve; he now uses the religious leaders for a similar purpose. Jesus perceived this when he was on the earth, and for this reason called them serpents and vipers. (Matt. 23) They would make the fruits of sinful religion appear as good and desirable and pleasant, and thus blind the 'eyes of understanding' of all persons to God's true worship. The leaders of "Christendom" clamor for "more religion", they would make it appear as the world remedy. Instead of being the cure, religion is the root of world evil. Only the New World ordained by Jehovah will restore that which religion lost for man in Eden. Do not be ensnared now, at the very dawn of that glorious New World, but remember the fate of religion's first victim and flee from religion as from a deadly thing —Isa. 35:8; 52:11; 2 Cor. 6:17, 18; Rev. 18:4

(*Continued from page 34*)

facing humankind and in which faithful Christians must overcome. The calendar pad names the new year's Testimony periods, and also the special objectives of the intervening months. This service calendar is yours at 25c a copy, or five copies mailed to one address on a contribution of $1.00. Companies should please combine orders and send through the company servant.

1942 ASSEMBLY REPORT

The *Report of the New World Theocratic Assembly* of Jehovah's witnesses is off the press. It is a gripping account of the largest and most wonderful gathering of servants of the Most High God in history. All persons whose hopes and interests lie in the New World are sure to read this report with keenest interest and great zest. It is spread over 32 pages, but of the page-size of *The Watchtower*. Ample half-tone photoengravings illustrate the text of the account. There is a news coverage of practically all of the more than 80 joint assemblies taking part in this unusual assembly. Key facts and speeches are set out. The contribution for this most attractive Assembly report is 5c a copy. Besides your own personal copy you will want several copies to place with others of good-will who desire more information on the purposes and activities of Jehovah's witnesses and the evidence of Jehovah's blessing upon and use of them for the advancement of the interests of God's kingdom.

FIELD EXPERIENCES

A BOOKLET LED TO THIS AT BOSTON, MASS.

"While working a business district in R—— Square, I came to the office of a lawyer whom I judged to be a French-Canadian, S. J. L—x. I entered, and was about to begin a short discussion of some topic of current interest, when he exclaimed rather nonchalantly, 'Hmpf, that's a laugh!' Silent for a moment, I then politely asked what parts of my introduction had aroused so much humor. Whereupon he told me to come closer, and at that moment he opened his top drawer. I, not knowing what to expect, a Catholic encyclopedia, crucifix or shotgun, stood dumfounded, for in this top drawer I beheld a set of books written by Judge Rutherford, complete with the exception of the last five, and a little closer observation disclosed booklets, about fifty in number, neatly packed away. He then reached in back of his chair to a small table and withdrew from it a *Creation* book. 'I was reading this when you came in,' he said. 'I have read all of these books two or three times, but this is my favorite. Wait! I'll show you more.' Whereupon he closed the first drawer and opened a second one. There in neat order he had folders arranged to form a file. He drew one from this group, opening it. 'Here,' he exclaimed, 'I have all the articles on Jehovah's witnesses for the past three years.' These were not paper clippings, but carefully prepared typewritten copies. I mentioned that he must know Mr. F——, the gentleman who has worked this territory for the last three or four years. His answer was: 'No, I am here only two or three days a week. I spend most of my time in my Boston office. Only one person has ever called on me, and that was seven years ago. A woman came into my office one day and left a small booklet on my desk after I had explained that I was too busy to see her that day. About a week later I happened to glance through the booklet and was so fascinated with it that I wrote inquiring for more information and thus acquired the set. Sit down, brother, sit down.' Whereupon I received a very intelligent witness. This lasted an hour. I presented the book *Children*, told him of station WBBR, and left. I entered the next office and put such exceptional zeal into my words that I placed *Children* and *Hope* in the dentist's hands."

AT A MODEL BIBLE STUDY IN DOLGELLY, WALES

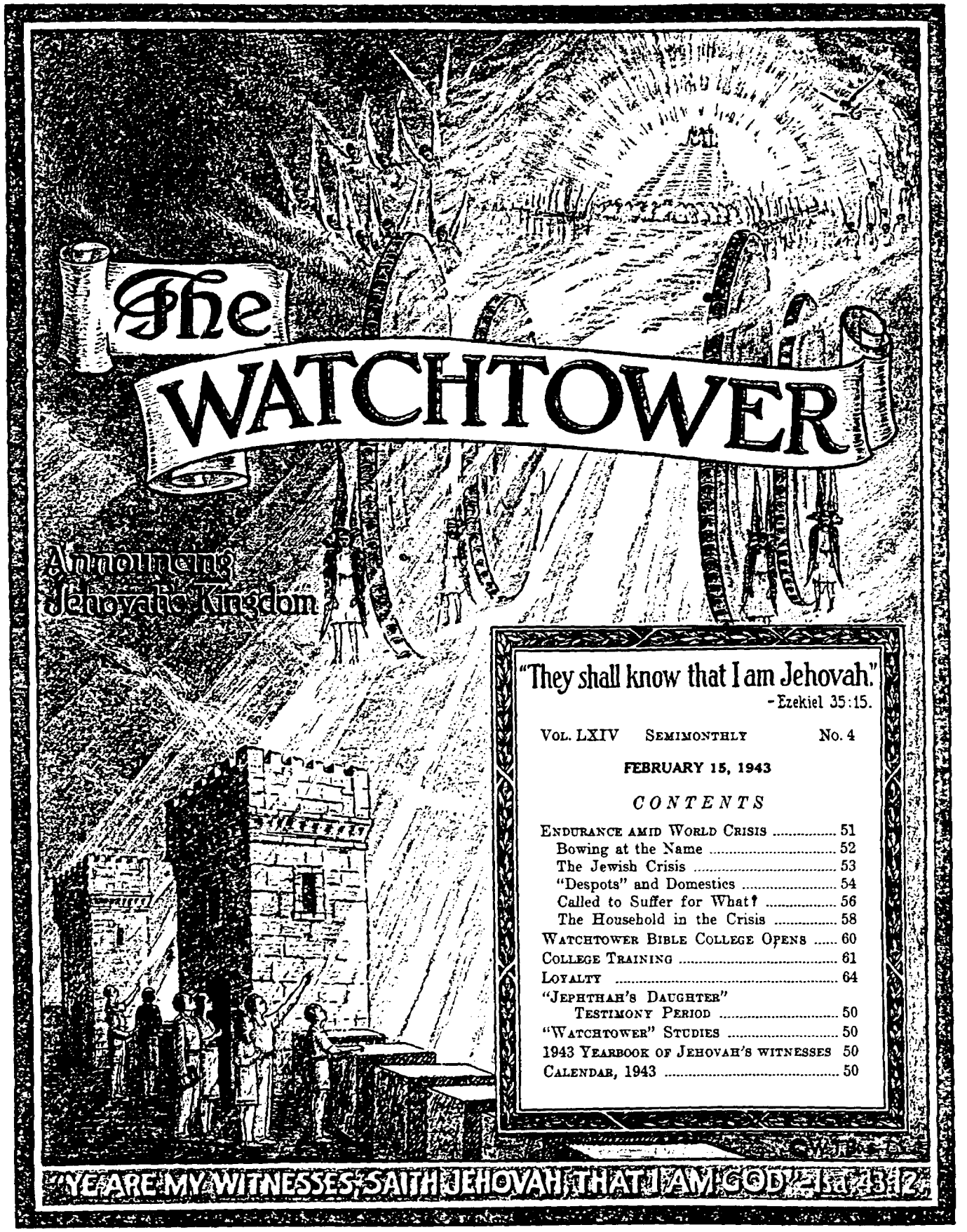
"We first met Mrs. C—— towards the end of December, and arranged to have a model study starting January 3. She was eagerly awaiting us and had not forgotten the day and time although she is a very busy mother with four children. She was most appreciative of the model study and readily accepted the definitions of *religion* and *Christianity*, as given in the recorded lecture 'Religion as a World Remedy'. She told me she had tried to hold similar meetings with other evacuated mothers and, not knowing any better, bought a Christian Scientist paper to help them. However, it soon became a gossip corner; so she stopped it. If only we had come along then! The next week she welcomed us warmly, and said she had been speaking to the rector about us, and was very much tempted to ask him along, but thought she would ask us first. Of course, we agreed to the idea. Arrangements were made for him to be present yesterday. However, yesterday dawned, and the snow had given way to torrential rains. Although we had to cycle ten miles, we were determined to keep our word. But the rector was ill and had sent word by his wife that he was very sorry that he was unable to come, but would hope to meet us some other day. We had left sample copies of *Consolation* with Mrs. C——, and she was thrilled with the exposé of 'Jesuit Destroyers'. She had been turning things over in her mind and realized that while she was at a Church of England boarding school she first had her doubts about religion, and although she was still connected with the Church of England she could see that it was sadly lacking. She asked whether she could be a subscriber for *Consolation*, and gave us £1, telling us we could keep the rest toward the work. We told her about *The Watchtower*, and put a subscription through for that too. This all happened after the third model study."

FRAMING MISCHIEF OVERNIGHT (MISSISSIPPI)

"On the 22d of September I was arrested and taken to jail. About an hour later the sheriff and state attorney and chief of police and about three other police came in and asked me about saluting the flag. I refused. They were angry and began to threaten me, when the mayor of the town showed up to be a 'sheep' and gave a wonderful testimony. They were so shocked over the mayor that they began to walk out. So the mayor told me to go on. I did, but next morning I was arrested and put in jail. About three hours later I was taken in for trial under a 'peddling' law that was passed that night. I spoke up and told the chief of police and attorney that if I were tried under the 'peddling' law the people of this town will see who is destroying the Constitution. They wanted to know why I made that statement; to which I replied that my literature is legal as any other Bible literature and if I am to be tried before the court then the priest and other preachers are violating the law, also the mail carriers are delivering *The Watchtower* and *Consolation* through the mail, and when you people want to blow the lid off, just enforce the 'peddling' law. So the police chief told the attorney I had been taught by a smart German spy. He also said *our* law is not worth a d—— any more; we might just as well give up. He wanted to beat me up. The attorney went home. Next day I made a call on the attorney. He was in bed, sick, but friendly. We are still in the service, by the Lord's grace, and the laws are whipped. We can clearly see our Lord ruling."

"IN WORKING A LITTLE VILLAGE ONE SATURDAY

we played the phonograph at the shop of the village wheelwright. Four little girls stood by and listened to the record 'Message of Hope'. After we came away, the girls asked if we would run the record on the other side. This we did. Then, putting our coats down on the grass verge by the roadside, we all sat down and had a *Children* study We left, promising to be back in a fortnight. On arriving they were waiting for us in the road; so we had another study by the roadside. During the study an elder sister came up and said: 'I am glad you two ladies came, as the children have been talking about you all the week and were excited Friday evening, saying the two "Bible ladies" would be here next Saturday afternoon.' We have now fixed up a model study in the home of two of the little girls."—Pioneer, England.



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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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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"JEPHTHAH'S DAUGHTER" TESTIMONY PERIOD

The month of February has been thus designated. By reading the Bible account at Judges 11, persons of good-will toward God's kingdom who present themselves to his victorious King, the Greater Jephthah, for him to dispose of them in Jehovah's service will recognize themselves as part of the "Jephthah's daughter" class. All such are invited to join the anointed remnant of Jehovah's witnesses in this month-long testimony period. This period begins a three-month campaign for subscriptions for *The Watchtower*. The regular year's subscription rate of $1.00 will be asked, but, according to the Lord's generosity and to make the offer especially attractive, the book *The New World* and the booklet *Peace—Can It Last?* will be added as a premium with each year's subscription. The goal for the three months is 100,000 subscriptions, at least, in the United States and territories. So get your instructions and your equipment and complete your arrangements now. Avoid getting off to a slow start, but make the midwinter month of February a period that will count toward reaching your personal quota and helping in making the nation-wide quota, yes, exceeding it.

"WATCHTOWER" STUDIES

Week of March 21: "Endurance amid World Crisis," ¶ 1-22 inclusive, *The Watchtower* February 15, 1943.
Week of March 28: "Endurance amid World Crisis," ¶ 23-45 inclusive, *The Watchtower* February 15, 1943.

1943 YEARBOOK OF JEHOVAH'S WITNESSES

The year 1942 has been a most eventful and thrilling year in the experiences and activities of Jehovah's witnesses. You may now get a world view of such exploits and their lasting benefit to men of good-will by reading the annual report as prepared by the president of the Watchtower Society. This is published in the 1943 *Yearbook of Jehovah's witnesses*, now off the press. Also contained therein are the yeartext for 1943 and explanatory comment thereon, together with a stirring text and comment for each day of the year. As to the courage, strength, joy and vision to be derived therefrom, and also as to the need and usefulness of such throughout the year by Christians, there is hardly any need of comment. Due to the limited edition a contribution of 50c is asked per copy of the 1943 *Yearbook of Jehovah's witnesses*. Companies should combine individual orders and forward same to us with remittance, to expedite the handling thereof and to make for postage savings.

CALENDAR, 1943

The yeartext for 1943 is "More than conquerors through him that loved us". (Romans 8:37) Keep this text daily before you during 1943. This service calendar is yours at 25c a copy, or five copies mailed to one address on a contribution of $1.00. Companies should please combine orders and send through the company servant.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV FEBRUARY 15, 1943 No. 4

ENDURANCE AMID WORLD CRISIS

"And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved."—Mark 13:13.

JEHOVAH is the prime target of attack by all the foes, demon and human, of an enduring righteous new world. He will survive the final crisis that is now upon the doomed and unsatisfactory old world. "They shall perish, but thou shalt endure; . . . thou, O Jehovah, wilt abide for ever; and thy memorial name unto all generations." (Ps. 102:26, 12, *Am. Rev. Ver.*) The old world will not survive the zenith of the crisis at the universal war of Armageddon, but Jehovah's Word, the Bible, which fanatical religionists incited by papal Rome have repeatedly consigned to the flames, will survive and be completely fulfilled. "The word of the Lord endureth for ever." (1 Pet. 1:25) Whosoever now trusts in that Word and obeys its expression of its Author's will finds strength to endure in the mounting world crisis. He enjoys a certain hope of life without end in the new world of righteousness. The old world and its backers must pass away; "but he that doeth the will of God abideth for ever." (1 John 2:17) It is the highest wisdom to serve Jehovah.

[2] Wide-awake persons need not be informed that there is world opposition to the service of Jehovah God; they have observed it for themselves. The great wave of anti-Jewish sentiment as fanned by Roman Catholic dictators now in power has served the Devil's purpose to bring the name of Jehovah into great contempt and under great reproach. However, the terrific opposition to Jehovah God is brought out more clearly into the open by the great persecution upon non-Jews, Christians, who declare the name of Jehovah and his Theocratic Government by his Messiah, namely, Jehovah's witnesses. The bitter persecution they suffer is not particularly by those whom "Christendom" calls "pagan" or "heathen"; it is by zealous members of the religious organizations that assume the name "Christian". It is very plain that the proclamation of Jehovah's holy name and Righteous Government by his Anointed has split "Christendom" wide open. Like nothing else it has tested her as to her claims to love God and to desire his kingdom by Christ Jesus.

[3] The effect has been the same as when the Son of Jehovah God first came to earth and appeared among men. He said: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." (John 5:43) As a result the religious nation to which he came was split. The majority turned against him and viewed him as an impostor, a criminal deserving to be pinned to a tree at Calvary. At the same time they still professed to hold to the God in whose name he came and for the vindication of which name he died. Only a remnant of the Jews accepted him as Jehovah's promised Messiah, the Christ, the One anointed to be the King of the foretold Theocratic Government of blessings.—Rom. 11:5, 7; John 1:11.

[4] Christ Jesus predicted that it would be so. When he sent forth his twelve apostles preaching, "The kingdom of heaven is at hand," he warned them, saying: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." Jesus did not advise any "good neighbor" policy or compromise with religion, but added: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross [of reproaches for preaching the kingdom of God and Jehovah's name], and followeth after me, is not worthy of me." (Matt. 10:34-38) Jesus' declaration of his Father's name and proclamation of His "kingdom of heaven" slit not merely families on the issue, but also the relationships between employer and employee, master and slave, political ruler and citizens, clergyman and religious "flock".

1. In this mounting world crisis, who and what will survive or endure and live in the new world, as stated in the Bible?
2. By what is the world opposition to Jehovah God brought most clearly into the open? and thereby who particularly is proved to be foremost in opposition and untrue to professions of love?
3. How has "Christendom" been affected the same way as the Jews when Jehovah's Son first came and appeared among men?
4. How did Jesus forewarn that it would be thus, and what various relationships were affected by his declaration of God's name and proclamation of the Kingdom?

[5] Nineteen centuries have passed since that warning was first given, but time has not changed or disproved the truth of Christ's words. Human nature has not changed, except that selfishness has taken deeper root and wickedness and violence have increased. Religion has not changed, because it is and always has been demonism, and the demons have not changed. They become only more malignant and desperate in their hard-hearted opposition to Jehovah God and the promised Kingdom of his glorified Son. Jesus said that, to the very end of the world and after the operation of religion down to that time, the resistance and animosity of religious leaders to the only Government of salvation would not lessen but would spread world-wide. Jesus' words to his followers engaged in preaching "this gospel of the kingdom", and which words apply at the end of the world, read today as follows: "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. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." "But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matt. 24: 7-9, 13, 14; Mark 13: 13.

BOWING AT THE NAME

[6] The above admonition to endurance during this most critical stage of world history agrees with the previous admonition Jesus gave in connection with the preaching of the Kingdom and the opposition to be met because thereof. "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." (Matt. 10: 21, 22) "For my name's sake" does not apply merely to the name "Jesus" or the name "Christ". "Christendom" has taken that name, and her hundreds of thousands of religious buildings called "churches" and "cathedrals" have paraded that name as if great lovers thereof. They profess great love with their mouths, yet their heart is not in their words, but is far removed from the One their hypocritical lips name.—Isa. 29: 13.

[7] Hatred "for my name's sake" means hatred for what the name actually represents. Because Jesus faithfully endured in his integrity toward God even to the shameful death, it is written, "God also hath highly exalted him, and given him a NAME which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9-11) Before ever Jehovah exalted his faithful Son and Witness to a glorious heavenly station second only to His own, God's Son already had the name "Jesus" and "Christ". Hence the "name" that God gave him at the time of his exaltation must refer to his lofty office, namely, that of Jehovah's Vindicator and the King of Jehovah's Theocratic Government, which Government is the capital or chief organization of Jehovah's universal organization. Hence the Son's official name is above every other name save that of Jehovah himself, because Jehovah is Supreme. As it is written: "The head of Christ is God." —1 Cor. 11: 3.

[8] Billions of religionists have pronounced the words "Jesus" and "Christ" and literally bent their knees and heads thereat, but they have never recognized his office as Jehovah's Vindicator and King, because they have never bowed to his office and discharged their obligations to that "name" or office. Millions in "Christendom" still bow and name the name of "Jesus Christ" in their religious buildings, but do not do so "to the glory of God the Father". Rather they curse the name of Jehovah, who is "God the Father" toward Jesus, and they piously issue forth from their religious-worship places to mob, persecute, arrest, condemn, and suppress, and even to kill the inoffensive Jehovah's witnesses. Why? Because Jehovah's witnesses do bow their knee to the name or kingly office of Jesus as their Leader, Savior and reigning King, and publicly, from house to house, they go, their tongues confessing to friend and foe alike that Jesus Christ is Lord, Master, Owner of all that gain life, and that his kingdom has begun to rule amidst the enemies for the vindication of Jehovah's name. And this they do "to the glory of God the Father". Every creature that attains to life in the New World, whether in heaven or on earth, will likewise have to recognize the high office Jehovah conferred on Christ Jesus at his resurrection. That office Jehovah put into active operation in A.D. 1914, which marked the end of Satan's uninterrupted rule or "world". Every such creature that lives in the New World will have to acknowledge Jesus Christ as one of the "Higher Powers" with Jehovah. He will have to live in accordance with that fact, fully bowing to all re-

5 How has the passing of nineteen centuries since not disproved or changed the truth of Christ's words, and how does his prophecy on the "end of the world" show it would be thus?

6 What previous admonition did Jesus give concerning the opposition, division and hatred for his name's sake, and what is it that shows that "name's sake" does not mean merely his name in itself?

7 As to the hatred "for my name's sake", what does the name actually mean, and what "name" did God give his Son at the time of his exaltation to heaven?

8. (a) Why have the religionists, in spite of all their outward expressions and motions, not in reality confessed and bowed the knee at Jesus' name and to God's glory? (b) What therefore will all who attain life in the New World have to recognize and acknowledge, and how?

sponsibilities and obligations owed to Jesus' "name" or exalted office.

[9] Instead of a "good neighbor" policy and a world conversion obtaining at the world's end, Jesus foretold that then a division of the peoples into two general groups would take place and that he would be the cause of it. As a part of his prophecy on the visible proofs of the end of the world, Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25:31-33) At Jesus' first coming in the humiliation of flesh as a man he did not come to send a peace with religion. He wielded a sword of war against religion and cut a clear line of separation between religionists and believers who worshiped Jehovah and served Him as Christ Jesus taught. At that time he sent forth his faithful disciples boldly declaring, "The kingdom of heaven is at hand," because Christ Jesus the heavenly appointed King was at hand, present among his religious enemies. —Luke 17:21, *margin*.

[10] The proclamation of the Kingdom as at hand was the cause responsible for dividing the people at the Lord's first coming. Likewise since A.D. 1914 it must be that the instrument the King and Judge on his throne uses for the separating of the people as "sheep" and "goats" is the "preaching of this gospel of the kingdom". The Lord Jesus prophesied that at the end of the world and after the World War this Kingdom gospel must and would be preached to all nations. It is only reasonable, then, that the effect of this preaching in these "last days" would be exactly the same on religious "Christendom" as when Christ Jesus was bodily present in religious Jewry. It is even so, as the facts at hand show. By the sending forth of Jehovah's witnesses to all the world to preach the established kingdom of God to all countries, the royal Judge Christ Jesus has gathered all nations before his throne. He has turned his attention toward them. Although the blinded and unbelieving nations of "Christendom" do not actually see the King and Judge upon his throne, yet by his message proclaimed to them the nations have been put on notice that Jehovah's King was enthroned in 1914 and that now Jehovah commands all rulers and nations to "fear God" and "honour the King" and to submit to these two "Higher Powers".—Rom. 13:1.

9 (a) What division at the end of the world did Jesus foretell? and who would be responsible for it? (b) At his first coming what did Jesus send as to religion, and what proclamation did he send forth his disciples to make, and why?

10. What instrument likewise does the Lord Jesus use for dividing the people as "sheep" and "goats", and how has he gathered all nations before him to this end?

[11] The fact that all the nations hate and persecute Jehovah's witnesses is ample evidence that those religion-dominated nations have taken notice of the message of Jehovah's kingdom and vengeance. They are being judged thereby and are shaping their own destiny accordingly. Again the division of the peoples of the nations is cutting across all family, party, labor, commercial and religious ties. No section of human society is beyond feeling the effects of the Kingdom proclamation. All quarters, particularly those of "Christendom", are being searched for the Lord's "sheep", and Jehovah has sent forth his "fishers" and thereafter his "hunters" to "fish them" and to "hunt them from every mountain, and from every hill, and out of the holes of the rocks". —Jer. 16:16.

[12] The divinely stated rule, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4), now applies to all the scriptures of the whole present-day Bible. That includes the First Epistle of the apostle Peter. Therefore his words have special application to these days when the Kingdom's establishment in 1914 and the end of the world are being announced in all the habitable earth. The apostle's letter was addressed directly to those Christians begotten of God's spirit and anointed as his witnesses. Such are elected to be associated with Christ Jesus in the Kingdom if they continue faithful unto death. Being in line for Jehovah's Government of the New World and being called out from the world which lies under Satan the wicked one, these "elect" ones of God were "strangers and pilgrims" to this world amidst which they found themselves. They have been "scattered" throughout all the earth for the preaching of the Kingdom gospel. (1 Pet. 1:1-5) Now the trial of God's elect is reaching its climax as the battle of Armageddon is being approached. Not only a remnant yet on earth of the "elect" find themselves "strangers and pilgrims", but also the Lord's "other sheep" respond to the Kingdom proclamation and come out from the worldly organization and are gathered to the "one fold" with the remnant. (John 10:16) Thereby they too become "strangers and pilgrims" with the remnant.—1 Pet. 2:11.

THE JEWISH CRISIS

[13] In the apostle Peter's day on earth the King's presence and his coming Government had been

11 What proves that all nations have taken notice of the message of Jehovah's kingdom and vengeance, and across what ties, sections and quarters is the division work cutting?

12. (a) According to what stated rule does the First Epistle of Peter specially apply since 1914, and to whom was the epistle directly addressed? (b) In what sense are such ones now "strangers and pilgrims" and "scattered", and who today are associated with these in such position?

13. In Peter's day what action did his nation take toward Jehovah's Elect Stone laid in Zion, and how did a remnant act and come into relationship with God's temple?

preached to Peter's own nation, "Israel after the flesh," the Jews circumcised in the flesh. In his First Epistle, chapter two, verses 3-10, Peter mentions how the Jews as a nation under their religious leaders stumbled over the Messianic King, Christ Jesus the Lord, who was symbolized as Jehovah's precious, elect Stone in Zion. Despite the King's refusal by his own people after the flesh, Jehovah's purpose proceeded unchanged, unaffected. He exalted the rejected Stone to be the Chief Corner Stone in the building of The Theocratic Government. Under it all who share in the Government and all subjects thereof must submit themselves. Concerning this Peter records the division which took place among those hearing the Kingdom message and shows that a faithful remnant from among the Jews assembled themselves to the King, the Stone. These were built up in him unto a spiritual house of God or temple, wherein God might dwell by his spirit or power for the accomplishment of his holy purpose.

[14] Inasmuch as only a remnant were available from the natural Jews Jehovah visited the Gentiles. Sending the apostle Peter as his first ambassador to them, Jehovah invited them to assemble unto the Stone, his anointed King, and to be brought into the spiritual temple class and become part of Jehovah's "holy nation" and "people for his name". (Acts 15: 14-18) Thus the division of the peoples by the message was not confined to the Jewish nation. It also extended to the Gentiles who were reached by the apostles and their co-workers bearing the news concerning Jehovah's King, the Stone. As the relationship of believers to others who remained in the world was affected or altered thereby, the apostle Peter by inspiration wrote them on how to conduct themselves toward such unbelievers.

[15] Peter's record of the unfaithfulness of the Jewish nation in refusing Jehovah's King was also prophetic. Why? Because that refusal of "Israel after the flesh" was but a miniature fulfillment of the very prophecies of Isaiah which Peter quoted. (Isa. 8: 14, 15; 28: 16) The major, final or complete fulfillment of the prophecies concerning the "stone of stumbling" and "rock of offence" must take place to fully verify the prophecies and carry out all their details.

[16] Unfaithful Israel, with its opportunities for "the kingdom of heaven", foreshadowed unfaithful "Christendom", more highly favored with opportunities toward that same Kingdom. The Jewish nation, in the end of Jehovah's dealing with it as a people, rejected the One he sent to them as King. So now in the end of the world, when Jehovah's judgment casts off "Christendom" as untrue to her name, she likewise chooses "Caesar" (worldly politics) as king and rejects God's kingdom by his enthroned Son. She hates and persecutes those who proclaim the coming of Jehovah's King and kingdom. However, nineteen hundred years ago there was a remnant of the Jews which did not go in the disobedient and faithless way of their nation, but 'feared Jehovah and honored his King'. Likewise since the beginning of judgment at the temple of God in 1918 there has appeared a faithful remnant of spiritual ones out of all professing "Christians". These have assembled unto the established Kingdom, and as its ambassadors to all nations they have gone forth to "advertise the King and the Kingdom". The Lord's "other sheep" join them in this.

14 Whom did Jehovah God then visit, and how? and why did the apostle Peter write the believers as to their relationship to others?

15 Why was Peter's record of the Jewish nation's refusal of Jehovah's King also prophetic?

16 How did unfaithful Israel with its Kingdom opportunities foreshadow "Christendom", and how has a remnant manifested itself in both cases?

"DESPOTS" AND DOMESTICS

[17] The spiritual remnant and the earthly "other sheep" bow the knee to the "name" of the King and confess to his lordship "to the glory of God the Father". This forthright position which they have taken has brought them into great difficulty. Despite such difficulty with unbelieving, rebellious "Christendom", they may not compromise. They do not propose to do so. Hence the apostle Peter's words prove timely and give them right counsel as to how to deal with those in the world from whom the Lord's "sword" has caused a division. In Peter's time not all the believers were engaged in full-time service of preaching the Kingdom. Some were tied up as servants to masters. Whether these were bondslaves under Roman law or were servants working off a debt by personal service to their debtor, Peter does not state. His language indicates they were under obligation; and, whether for a time or for all their present life, they could not legally get loose, but must perform service to the master. What attitude should such ones under obligation take toward their masters, especially if the servants became Christians and the masters did not? What position today must those of the remnant and "other sheep" take toward employers when earthly circumstances such as personal obligations and the laws of "Caesar" require them to do secular work, preventing them from devoting all their time to preaching the Kingdom gospel from door to door? Also what should married persons do, that is, the Christian members toward the unbelieving ones in the marital tie? The Lord God inspired the apostle to write faithful counsel.

[18] Leaders of labor unions have objected to the

17. (a) Why do Peter's words on this subject prove timely for God's remnant and the "other sheep" now? (b) What was the situation then of many Christian believers with respect to personal freedom to preach the Kingdom, and what questions therefore arose then, and arise now, because of such situation?

18 (a) Why have labor union leaders objected to the writings of the apostles? (b) Why could the apostles not be labor union advocates, and why is it outside their business for such labor unionists and other worldly men to offer such criticisms?

writings of the apostles on the relations between employer and employee. Such labor unionists, misunderstanding, have condemned the apostles as approving of slavery and the exploitation of labor by the employer class. That is an unjustified condemnation. The apostles could not be labor union advocates. They were ambassadors of God's Kingdom, under which there will be no need for the laboring class to organize to protect their human rights; for the King will have abolished all slavery and cracked all oppressive ones, whether industrial, political, or religious. One thing the apostles did, and that was what their commission from God required them to do, namely, to preach the good news of the Kingdom. They were not authorized to meddle in worldly affairs, in the vain hope of trying to reform the world and by human efforts to perfect man's condition, so to make God's kingdom unnecessary. The folly of this is seen in the present-day condition after centuries of meddling in such matters by Roman Catholic priests and other religious clergy. The apostles were living in a Rome-dominated world, and if Caesar and his government did not choose to emancipate the slaves, that was Caesar's business. The apostles and their associates obeyed the command of Jesus Christ to "render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's". (Matt. 22:21) They wrote, not to leaders of organized labor or other men of the world, but to God's "elect", to those who were "strangers and pilgrims" toward this world, and they wrote concerning the "things that are God's". Hence the passing of judgment thereon by worldly men is excluded as not being their business.

[19] The Christian's primary work on earth now, that to which he is called of God and commissioned, is to follow Christ as a preacher of the glad tidings of the Kingdom. Whether he is employed part of the time as the apostle Paul once was for a short period (Acts 18:1-4), or can devote all his time to ministering God's Word from house to house, his calling and commission do not change. He must be a witness for Jehovah and must put the declaration of Jehovah's name first. (Isa. 61:1-3; 1 Cor. 9:16) In the light of this the apostle's next words must be understood. "Servants, be subject to your masters [(Greek) *despotes*] with all fear; not only to the good and gentle, but also the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—1 Pet. 2:18-20.

19 (a) What is the Christian's primary work on earth now, and does his situation as to time for such work change his calling and commission? (b) This throws light, then, on the understanding of what words of Peter concerning subjection of servants to masters?

[20] "Servants," here, is better translated "household servants" or "domestics". (*Emphatic Diaglott; Rotherham*) The converted centurion Cornelius had such "household servants". (Acts 10:7) The word "masters" is in the Greek text "despots", that is, those who command and are at the head of anything. (*Parkhurst*) The apostle Peter had just instructed the Christian "strangers and pilgrims" to "fear God"; wherefore the fear which the Christian "household servants" or "domestics" should exercise toward their "masters" (*despotes*) would not be a fear to do the things of God, but a fear as to their business relationship. It would not be a fear that would cause them to smother their fear of God and break his commandments. It would not be a fear of human masters because men 'are able to kill the body'. (Matt. 10:28) Nor would it be a "fear of man" that "leadeth into a snare" and makes one a victim and a prisoner in spirit to men who set traps to catch men for the Devil's organization. (Prov. 29:25) It is not a fear that would cause the servants to fail or refuse to preach the gospel outside of business hours or "off duty" or when even business circumstances allowed; nor would it terrify them into silence. "Be not afraid of their terror, neither be troubled," writes Peter, "but sanctify the Lord God in your hearts; and be ready always to give an answer to every man [including a master] that asketh you a reason of the hope that is in you with meekness and fear."—1 Pet. 3:14, 15.

[21] Hence 'being subject to masters with all fear' means to recognize the position of the employer and what is his due therefore, and to fulfill all proper business requirements and regulations and render efficient service. So doing, the worker will not get the displeasure of his employer respecting work done or turned out. Such displeasure is what the servant should fear. He sees to it that the master to whom his services are owed or sold does not suffer loss or damage due to failure or improper performance on his part.

[22] To be considered together with Peter's instruction are the words of the apostle Paul: "Let as many servants as are under the yoke count their own masters [*despotes*] worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters [*despotes*], let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort." (1 Tim. 6:1, 2) "Exhort servants to be obedient unto their own masters [*despotes*], and to please them well in all things; not answering again;

20 (a) What do the words "servants" and "masters" here signify? (b) Although being "subject . . . with all fear", what fear would it be improper for "servants" to exercise toward "masters"?
21. What, then, does 'being subject to masters with all fear' mean?
22. What words of instruction on the same subject does the apostle Paul give, and what is the purpose in being thus subject to masters?

not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." (Titus 2:9, 10) To the same effect are the instructions at Ephesians 6:5-7 and Colossians 3:22, 23. Thus God's Word shows that by being a proper, conscientious worker in secular employment one gives no occasion to the enemy for faultfinding or for bad reflections to be cast upon the Lord's organization and upon the message and the witness work with which the servant is known to be associated. His honesty to his "master" is a testimony to his faith.

CALLED TO SUFFER FOR WHAT?

[23] Peter instructs being subject to the good and gentle masters and to the "froward", that is, "the perverse" (*Diaglott; Rotherham*), or "harsh, difficult to please". (*Parkhurst*) In what way "froward", "perverse," or "hard to please"? In simply the matter of physical secular work? No! for such work you should be doing right; but in a higher matter, namely: That although a Christian is in the service-employ of a master "according to the flesh", yet he is primarily a servant of Jehovah God and must be an active publisher of the Kingdom as Christ Jesus was on earth; and that he so acts aside from his earthly employment. Such Christian has made a full consecration of himself to God through Christ Jesus, who bought him with his own precious blood. So, regardless of the dislike or objections of earthly employers, he seeks to be faithful, above all, to the obligations of his consecration to serve Jehovah God conscientiously as Christ Jesus set the example.

[24] The Christian employee should see to it that he does not suffer because of shortcomings, indifference, carelessness or neglect at his assigned duties. No merit attaches to patiently enduring buffeting or being cuffed for such faults or sins. What, however, if the servant is faithful at his job and his "master" mistreats him and discriminates against him only because his employee faithfully serves as a witness for Jehovah? Then when the "servant" endures such sufferings without bitterness, malice or retaliation, he is suffering wrongfully and it is "for conscience toward God" and for well-doing in God's service. The enduring of such "grief", wrongfully administered, is for the vindication of God's name. To quote the apostle: "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." —1 Pet. 2:20.

[25] Only viewed from the above standpoint can the apostle's next words be correctly grasped: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Pet. 2:21-24) Merely being buffeted around by an employer or master because of being an obligated, helpless employee or slave with no recourse to civil law, that is not the thing which the servant of Jehovah is called to endure with longsuffering and without sinning in return. Such suffering bears no resemblance to the sufferings of Jesus Christ, who was not in the employ of any earthly "master", and it could not be compared by the apostle with what the Savior endured. Why not? Because the reason for such suffering and the reason for bearing up without sin under the suffering would not be the same as in Jesus' case. There is no record that Jesus suffered buffetings wrongfully as the "carpenter's son" at Nazareth up till his thirtieth year, when he left the shop and went to Jordan river to be baptized by John. The suffering to which all Christ's followers are called must be the same in the case of the "household servant" subject to an earthly "master" as in the case of one who is devoting his entire time like Jesus to preaching God's Word from house to house and not subject to any master in secular employment for a livelihood.

[26] In the world many innocent persons are enduring sufferings wrongfully inflicted by those over them, but such are not the sufferings to which the follower of Christ Jesus is called. Also Jesus did not suffer just because he "did no sin". His sufferings are not recorded as already begun before his baptism while he was leading a sinless life in the despised city of Nazareth in Galilee. Hence those who think that being honest, upright, energetic and productive and without reproach as a worker in some commercial, industrial, agricultural, or domestic occupation or employment is all there is to being a Christian and letting one's light shine are mistaken. Such professed "Christians" do not at all see the issue involved, but count on self-righteousness or so-called "character".

[27] What, then, is it that distinguished the suffering of Christ Jesus from that of humankind for whom he died? What is the reason for the Christlike suffering to which his followers are called and by which he left them an example that they should follow his steps? The records of the apostles all agree to it

23 In which way are some masters "froward", or "hard to please" by Christians, in simply the matter of physical secular work or otherwise?
24 When, and when not, does an employee suffer wrongfully "for conscience toward God", taking it patiently?
25. According to the case of Jesus as a carpenter up to thirty years of age, why could not buffetings of a Christian by his employer merely as an employee be the sufferings to which a Christian is called?
26. Up to the time of his baptism did Jesus suffer because he "did no sin"? and therefore is one's being an irreproachable, productive worker or employee all there is to being a Christian?
27 Beginning with what course of action did Jesus' sufferings start, and with what questions as to suffering are his followers confronted?

that the special and decisive sufferings of Christ Jesus began after he was baptized in symbol of his consecration to do Jehovah God's will and after he refused to come to terms with the Devil in the forty days of temptation and after he went forth from the wilderness and began manifesting Jehovah's name and preaching the kingdom of heaven. (Matt. 3:13-17; 4:1-17) Hence he suffered for God's kingdom and its righteousness. His followers are therefore confronted with the following questions: Will we suffer for righteousness' sake, as did he? Will the pressure of persecution on the part of an earthly "master" turn us aside? Are we serving God for selfish gain rather than love of righteousness? Will we as servants of God abandon Jehovah's cause because of unwarranted opposition, that is, opposition only because we serve Him? To these questions the answer must be a decisive No, if we would faithfully follow our heavenly Master; "because Christ also suffered for us [for our guidance, and not for wrongdoing or sins], leaving us an example, that ye should follow his steps."—1 Pet. 2:21.

[28] The truth leaps forth, then, that Christ Jesus suffered over the great primary issue of universal domination. That is, Who shall exercise the universal rule, Satan the Devil or Jehovah God by his "kingdom of heaven"? This leading issue must be settled once and for all, and to the vindication of Jehovah's name. The "kingdom of heaven" is the means by which Jehovah will vindicate his name; and his beloved Son, Christ Jesus, is chosen to be the Head and Chief One in that Theocratic kingdom. As one of the necessary steps to the final vindication of Jehovah's name and the settling of the controversial issue Jehovah's beloved Son came to earth and endured suffering as the "man Christ Jesus".

[29] It was the unfaithful lesser son of God, Lucifer, who forced the issue of universal domination before all creation. This made necessary the sufferings of the ever faithful, pre-eminent Son of God, Christ Jesus. It was at the time of earth's creation and the installing of the perfect man Adam and his equally perfect wife Eve in the garden of Eden that Lucifer began grasping after the universal domination. Lucifer had by Jehovah been appointed as invisible overlord or covering cherub over the perfect human pair in Eden, to whom Jehovah had issued the divine mandate to fill the earth with a righteous race. Lucifer was seized with the selfish ambition to be like Almighty God and to make himself a mighty one equal with God, in fact, displacing Jehovah God. He saw in Adam and Eve the stepping-stones to setting himself up as an independent ruler and god and eventually wresting the universal domination out of the hands of Jehovah God.—Isa. 14:12-14; Ezek. 28:13-15.

[30] By deception of Eve and by appeal to Adam's awakened selfishness the rebellious Lucifer, now Satan the adversary, led them astray and established himself over them as independent of Jehovah God's domination. From there, with his success over Adam and Eve as an argument, Satan proceeded to seduce legions of hitherto-holy angels, in his ambition to "exalt my throne above the stars of God". Then he charged God's entire universal organization from top to bottom with being held to Jehovah God by ties of self-interest and not for the simple joy and privilege of glorifying Jehovah. Boasting of his power, Satan the Devil then challenged God to put that charge to the test by proving that God could put creatures on earth who would unselfishly remain true to Jehovah God for his glory and whom Satan the Devil could not cause to break integrity toward God and forsake His domination. Satan repeated this false charge and challenge in the days of the righteous man Job. (Job 1:9-11; 2:4, 5) Satan failed with Job, as with all the faithful men of old, from Abel down to John the Baptist. But the answer to Satan was not complete with just those imperfect men of unbreakable integrity.

[31] In Eden Jehovah God had promised that the "seed of the woman", not the woman Eve, but God's faithful *woman*, his organization, would bruise Satan's head; also that as a test of the integrity of the woman's Seed Satan would bruise the heel of the Seed. (Gen. 3:15) No faithful man of integrity on earth could bruise the head of the mighty spirit prince, Satan the Devil, and hence God assigned that privilege to his foremost son, his beloved, only-begotten Son. This faithful Son must meet the challenge of Satan and fully answer it and thereby vindicate his Father's name; and Satan the great Serpent must bruise the Son's heel for a complete test of His unblamable integrity toward God. Hence Jehovah sent his Son to the testing ground, the earth, to be "made flesh" and become "the man Christ Jesus". After he had proved his integrity under test unto the death on the tree, then Jehovah God would restore him to the spirit realm, by exalting him to be the Head of God's new creation, "the kingdom of heaven," The Theocratic Government, God's capital organization.

[32] As Job was a prophetic figure of Christ Jesus and suffered for the vindication of Jehovah's name, so Christ Jesus as the Greater Job must suffer. Why must he be permitted to suffer? To prove that Satan

28 What truth leaps forth, then, as to the reason or cause for the sake of which Christ Jesus suffered and endured?
29. Who was it that forced the issue of universal domination before all creation, and due to what ambition?

30 How did Satan proceed to realize his ambition both in earth and in heaven, and what challenge did he then make to God as touching men on earth?
31. Why did Jehovah's promise in Eden require him to send his only begotten Son to earth to suffer?
32. (a) To prove what fact must Jesus be permitted to suffer? (b) Why could Jesus' sufferings not be for the cancellation of mankind's sin? and for what, therefore, must he suffer?

is a liar and Jehovah God is true and the rightful possessor of the universal domination, thereby vindicating God the Father's name. For what must he suffer? Not for committing sin nor for canceling the sin of humankind, but for doing the will of the great Theocrat, Jehovah God, the Most High and All-wise. It was not his undeserved sufferings, but the shedding of his blood and his death as a perfect man that redeemed what Adam forfeited through sin. It cleansed away the sin of repentant and converted sinners. Thus Jesus "his own self bare our sins in his own body on the tree" on which he died. But did the Jews have Jesus nailed to the tree that he might die as man's redeemer and as the remover of the sin of all believers in him? Not at all. Another thing and far more important was at issue. What was that? The vindication of Jehovah's name by the "kingdom of heaven".

[33] After his baptism Jesus went forth in his Father's name and declaring that name. Hence he exposed and condemned religion with its traditions of men as misrepresenting Jehovah God and reproaching his name. Further, Jesus announced himself as the Son of God and ambassador of His kingdom. He boldly preached that kingdom of God up and down the land, publicly and in homes of the people. (Luke 8:1) He began the gathering of those to be associated with him in the kingdom of heaven. Being for Jehovah's kingdom first, last and all the time, he resisted all efforts of the Devil and his demons to force him to abandon God's side and make common cause with the Devil's organization and its religion. Being anointed to preach the good tidings of the Kingdom to the meek, he refused to stop preaching the Kingdom, even when it finally meant his being charged with sedition and subversive activities before the Roman governor Pontius Pilate. He refused to deny or disown Jehovah's kingdom. He showed no guile was to be found in his mouth when he admitted to Pilate that He was its anointed King, saying: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) Finally, with the charge of Kingdom activities posted above his head on the tree, Jehovah's "Faithful and True Witness" died, proving that Jehovah's kingdom and the vindication of Jehovah's name by that kingdom are more important than human salvation and that such issues are the cause for which he suffered at the hands of the demons and their religious agents on earth.

[34] In thus enduring the sufferings for God's name and kingdom without committing the sin of rebellion against God and ruining his integrity, Jesus left the proper example for all his followers who will be associated with him in the Kingdom. Suffering for any other cause would be without effect in God's sight, that is, not affording the sufferer a share with Christ Jesus in the vindication of his Father's name. The Kingdom issue determines what must be or what constitutes the "much tribulation" through which the footstep followers must "enter into the kingdom of God".—Acts 14:22.

[35] Suffering for sins inherited from rebellious Adam or for sins individually committed has no part in proving one worthy for the Kingdom. Hence Peter says: "That we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Pet. 2:24, 25) That great Shepherd and Overseer to whom the straying and sin-ailing sheep return is Jehovah. To him the Good Shepherd Christ Jesus brings back the sheep of the "little flock" and also now the "other sheep". All these the Devil with his religion has been trying to drive away and hold away from Jehovah, the great Caretaker of souls. All these "sheep" may no longer live unto sin, which sin is to be friends of this world and to take part in its course of opposition to God and his Kingdom. The "sheep" must live unto righteousness, the righteousness of the New World under God's kingdom, that they may hold fast their integrity in the love of righteousness and prove the Devil a liar. Such righteousness means to do works of righteousness according to Jesus' example; and that means to "keep the commandments of God" to be his witness and thus to share in "the testimony of Jesus Christ". So doing, they will suffer as Christ Jesus did, and for like reasons; and the enduring of such suffering is acceptable with God as being in the vindication of his name.—Matt. 5:10-12.

THE HOUSEHOLD IN THE CRISIS

[36] Predicting conditions during the time of world crisis at the end of Satan's rule Jesus said that the message of his presence and of his kingdom would cause cleavages in family relationships. Hence his apostle Peter, writing under divine guidance and inspiration for our day, indicates that the test of devotion to the Kingdom and of integrity toward God would also be upon females as well as males, and that the women as well as men must be faithful witnesses for Jehovah and his King. "Likewise, ye wives, be in subjection to your own husbands; that,

33. From after his baptism and down to his death, what public activities of Jesus and what final consequences thereof proved the issue for which he suffered and died?

34. How does this example left by Jesus show by which sufferings it is that one shares in vindicating God's name and enters the Kingdom?

35. (a) Who is the "Shepherd and Bishop of your souls" to whom the sheep are brought back? (b) Why may not the "sheep" live unto sin? and what are the works of righteousness which they must henceforth do?

36. Besides employer-employee relationships, what other relationship did Peter indicate would suffer cleavages due to the Kingdom message, and what instruction did he therefore give to the women?

if any obey not the word, they also may without the word be won by the conversation [behavior] of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." —1 Pet. 3: 1-4.

[37] Wives of unbelieving husbands should perform their housewifely duties as long as their husbands are content to dwell with them. The apostle Paul adds: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." (1 Cor. 7: 15) Peter's words do not say or imply that the wife who is a Jehovah's witness should not testify by word of mouth to her husband as much and as long as she can and it is acceptable to him. But if he refuses, then she should let her example of unswerving devotion to Jehovah and his kingdom testify and exercise its power toward the husband. Her "chaste behavior" means making no friendship with the unclean world and keeping herself unspotted therefrom, because of the fear of Almighty God.—Jas. 1: 27; 4: 4.

[38] Christian wives are not instructed to go unclothed, without "putting on of apparel", but the apostle Peter means they do not adorn themselves with merely the material things which God has put on this earth and overlook the chief adornment which must pass the inspection, not in the sight of any creature husband, but "in the sight of God". While they do and ought properly to present an outwardly decent appearance as to person and attire, the outward adornment to attract the eye of human creatures for admiration is not the thing for which they strive. It is that they may not by an unseemly outward appearance reflect upon the message which they bear and its effect upon the lives of the message-bearers. In their hearts they have something which outward adorning can never put in or on creatures of the world, namely, "the hidden man of the heart." Their heart or affection which moves them into action is set on the Kingdom. What they are and live for is Jehovah's Kingdom by Christ.

[39] They do not keep this consecrated self of Kingdom devotion hidden away in their heart, with benefit to no one outside in the darkness of this world crisis. It is written: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed [to confess him]." (Rom. 10: 10, 11) Hence they take part in the witness work to all nations, and thus confess the Lord God and his King and show what is in their hearts. (Joel 2: 28) It is only by thus testifying and taking on the appearance of a witness for the glorious Jehovah and his beauteous King that they identify themselves as ambassadors and representatives of the Righteous Government of the New World, the "world without end".

[40] Being subject to a husband that obeys not the word does not mean they renounce their subjection to God's will to be Jehovah's witness. But if, for engaging in the witness work in obedience to God's commandment, they are made to endure sufferings at the hand of such husband, they then bear it with a "meek and quiet spirit, which is in the sight of God of great price". They engage in no fruitless controversies, but manifest willingness to suffer reproaches not only at the hands of outside foes but also at the hands of household opposers. Their keeping on serving Jehovah despite suffering speaks louder than mere words, and silences debate.

[41] "For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 Pet. 3: 5, 6) The subjection of such "holy women" pictured the subjection of Christians to the Theocratic rule, because such women were joined to men devoted to Jehovah God and his purpose, and not to men disobedient to God's word of promise and his commandments. Abraham was used as a type of Jehovah God the Father in bringing forth the seed in whom all believing families of the earth shall be blessed: "which seed is Christ."—Gal. 3: 8, 16.

[42] Sarah also believed God's promise and exercised faith in his power. Therefore in her extreme old age and by God's miraculous power she became a mother, the mother of her only son, Isaac, and this Isaac was used to typify Christ Jesus. (Rom. 4: 19, 20; Heb. 11: 11, 12) Hence Sarah herself was used to type God's *woman*, that is, his organization Zion, the heavenly Jerusalem, which brings forth the Seed which blesses all the nations that turn to Jehovah. Sarah's calling Abraham "lord" not merely indicated that the man is the head of the woman (1 Cor. 11: 3), but rather showed that Jehovah's organization, including Christ Jesus, acknowledges and subjects

37 What proper duties should Christian wives perform, and how far should they testify to husbands by word of mouth and by "chaste behavior"?

38 In what sense, or for what purpose, are the wives not to indulge in "outward adorning", and what is "the hidden man of the heart" that should be their adorning?

39 Why, and how, must this "hidden man of the heart" manifest itself?

40 In what sense, then, must they be in subjection to their husbands, and how and why do they manifest the "meek and quiet spirit"?

41 What does the subjection of the "holy women" of old to husbands such as Abraham picture now?

42 Whom did Sarah therefore picture, and what did her calling Abraham "lord" indicate or show for our instruction?

itself to Jehovah God as "Lord", the Supreme One, the great Theocrat.

43 Those women that follow the Greater Sarah's example, "whose daughters ye are, as long as ye do well, and are not afraid with any amazement," are the Christian women who are begotten of God's spirit or power and who become faithful children of his organization Zion. Sarah's husband Abraham was a witness for Jehovah and forsook the old world and looked ahead to the righteous New World and served Jehovah's purpose in its behalf. Sarah subjected herself to Abraham in this course and cooperated with him in being a witness for God and in serving the interests of the New World. This she did, not being put in fear by any terror from men, but following with Abraham whithersoever Jehovah God led him. Thus may Christian women well cooperate with faithful husbands in the witness work for Jehovah. But, regardless of what the husband is, they should show themselves of God's organization ("Sarah") by being subject to the Greater Abraham in holiness of devotion to him and his Theocratic Government by Christ Jesus. They should adorn themselves with the identity of a witness of Jehovah by engaging in the declaration of his name and kingdom throughout the earth and thus prove themselves "labourers together with God", the Greater Abraham. (1 Cor. 3:9; 2 Cor. 6:1) Their perfect love for God will cast out all fear interfering with service to God. It will embolden them to witness in this day of judgment and to endure in the ministry of God's Word. —1 John 4:17, 18.

44 "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 Pet. 3:7) This agrees with the counsel at Ephesians 5:21-33. Greatly favored are those households where the sword of God's Word concerning Jehovah's King and Kingdom has not divided the unity of those in natural relationship, in this time of world crisis. Their test of integrity should come from some other source, and, to be sure, will come. All together seeking to win the precious prize of life everlasting for God's vindication and service, they should seek to help one another to win, in vindication of Jehovah's name. The stronger should be considerate and help the weaker, that such may become strong to 'bear everyone his own burden' toward the Lord God.

45 Especially should this indivisible unity and loving helpfulness be true of the "household of faith", where relationship to one another is based on faith and faithfulness to God and Christ Jesus. Thus the members thereof will not be hindered in realizing answers to their prayers for God's grace to endure whatever may be let come and, through all, to maintain their integrity to Him for His vindication.

43. Who are the "daughters" that follow Sarah's example, and how do they, like her, do well, being "not afraid with any amazement"?

44 What should be the effort of all households where no divisions have been caused by the "sword" of God's Word and where there are weak members and all are "heirs together of the grace of life"?

45 Where especially should such unity and helpfulness be true, and how would their prayers be affected thereby?

WATCHTOWER BIBLE COLLEGE OPENS

FEBRUARY 1 marked the opening of the Watchtower Bible College of Gilead, located nine miles north of Ithaca, New York, and in the highlands to the east of beautiful Lake Cayuga The entire student body of one hundred fully ordained and practicing ministers of the gospel, also officials of the Watchtower Society, the college faculty and invited guests were present at the dedication exercises. Promptly at eight a. m. the Watchtower president, N. H. Knorr, who is also president of the college, mounted the podium in the main assembly hall of the central college building, Gilead. After a brief prayer to Jehovah God by one of the faculty members, President Knorr delivered the address of welcome and dedication, of 30 minutes' duration. Because of its importance *The Watchtower* prints the complete speech, following this announcement.

Brother Knorr then introduced the Society's vice-president. Being also attorney for the Society, the vice-president appropriately spoke for ten minutes on the purpose of the college in its relation to the law of God as supreme and the laws of the various countries to which the graduates will be sent.

The secretary-treasurer of the Society then spoke. In keeping with his particular service during the successive administrations of three Society presidents, this aged brother emphasized the Lord's provision of the college as to financing and maintaining it without cost to the students.

One of the directors of the New York corporation followed showing it was in keeping with God's due time to institute the college now and that it was a visible indication of the nearness of the battle of Armageddon.

Then Brother Knorr presented the four instructors constituting the teaching faculty, and who are also representatives of the Society. Each teaches two subjects. Some further pertinent remarks, and Brother Knorr dismissed the assembly with prayer. Ten minutes later, at 9:35 a. m., the bell rang, with all students and instructors at their places in their respective classrooms.

During the day the president and directors made inspection visits on the various classes while in session. There are eight periods of instruction a day, five days a week. The instructors used the opening session periods mainly in outlining to the students the courses of study, which will continue for five months, divided into two semesters.

COLLEGE TRAINING

[Opening address delivered by the Watchtower president to the assembled student body and invited guests]

IN THE midst of a global war now devastating many parts of the earth many colleges of learning have been obliged to close up. Today, February 1, 1943, we here assembled are privileged to witness the opening of the Watchtower Bible College of Gilead, in this beautiful section of New York state. It is not to the credit of any man that this is accomplished. Jehovah God has provided this land and this building named "Gilead" for His purpose. To Him we give all thanks and praise. In the carrying out of his purpose to have His name declared throughout all the earth before he shows his power over the enemy it appears there is more to be done by his witnesses on earth. (Ex. 9:16) This college is a gracious provision of Jehovah to that end, for here ordained ministers of the gospel will be equipped and trained for special service. We pray that this place may ever be used to the glory of His name and in its vindication.

All of you servants of the Most High God have already been representatives of the Watchtower Bible and Tract Society in the field for at least two years and have demonstrated ability and manifested faithfulness therein. Other requirements also being met, you have been selected by the Society and been brought here at its expense to study and equip yourselves for the work that lies ahead. Coming here from the full-time Kingdom service in all parts of the United States, you are indeed welcome, for you have come to Gilead because you have foremost in your minds Jehovah's purpose to vindicate his name by his righteous Government under Christ, The Theocracy.

The word "college" appears in the Bible record, at 2 Kings 22.14 and 2 Chronicles 34:22, in connection with the typical Theocracy over the Israelites. It was at the capital city, Jerusalem. The word "college" is here translated from the Hebrew word "mishneh", which means literally "doubling or repeating". If the word here means an institution of learning, where the prophetess Huldah dwelt, then it marks a "college" as a place where instruction on special subjects is repeated but in an advanced and more intensified way so as to increase one's familiarity, capacity and efficiency therein, and thus doubling one's ability. It is a secondary institution, and hence farther advanced than a primary one. Such, indeed, is the Watchtower Bible College of Gilead. It is so called because it is operated and maintained by the Watchtower Bible and Tract Society, Inc., of New York, and the college faculty of instructors are ordained ministers who are representatives of the Society. Though listed according to the law of the land as a "religious institution", it is in fact a Christian college for Bible training.

The name "Gilead", which marks the main building of the institution, is significant. It means "heap of witness". The first time a place was named "Gilead" was when Jacob gathered stones into a large heap and called it "Gilead". There his father-in-law Laban said to him: "This heap is a witness between me and thee this day." "Therefore was the name of it called Galeed [Gilead]; and Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another" (Gen. 31:48, 49) There a heap of witness was made of stones, symbolizing a covenant between Jacob and Laban. Jacob had served his time under Laban to receive Laban's two daughters in marriage and he was leaving Syria, never to return; and this heap of witness was a testimony to an agreement that Laban would not pass by there unto Jacob's territory, nor would Jacob pass by it unto Laban, for harm.

It was later at Gilead, and in Mizpah (meaning "Watchtower"), where Jephthah assembled his troops and began to drive back the Ammonites and won the fight for the right of Israelites to worship Jehovah God in spirit and in truth. Jehovah's witnesses are engaged in a like fight now against totalitarian forces of encroachment

Two years ago this building was named "Gilead". Today we see it being used in the preparing of ministers who, by the Lord's grace, will, in all parts of the world, pile up a HEAP OF WITNESS for the Kingdom and for the vindication of Jehovah's name.

This is a college of the highest learning, Theocratic learning concerning the Most High God, Jehovah, and his capital organization under Christ, and the operation of its visible part now on the earth. Hence it is not a college of so-called "higher learning" according to standards of this world It was the Jewish scribes and Pharisees in Jesus' day who had the worldly "higher learning" and who looked upon Christ's apostles as "unlearned and ignorant". Thus it says, in Acts 4:13: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus"

"Unlearned" in this text means, according to the Greek, that Peter and John were ignorant as to the Hebrew text of the Scriptures, but they were well-versed in the Word of God itself. The common language of the Israelites at that time was the Aramaic, and the apostles studied the Scriptures in that tongue and knew the prophecies and, above all, now knew the teachings of their Lord Jesus Christ.

"Ignorant" as above used comes from the Greek word "idiotes" In that time it had the meaning of "a common man", as opposed to a man of power or of education or of learning. Such would be an unskilled or uninstructed person.

The apostle Paul uses the word "idiotes" at 2 Corinthians 11:6, when he admits that he may not have used the very best of speech in his expression of the Lord's Word, though he was not an ignorant man. He says: "But though I be rude [*idiotes*] in speech, yet not in knowledge." Here it is shown that Paul's speech may not have been in the classical, or the theological, or the collegiate Greek, but it understandably expressed the truth Those of worldly "higher learning" may have thought it "rude", but, as to his knowledge of the Scriptures, Paul says that he was not "rude" or ignorant in that. The understanding of God's will and Word Paul had from Jehovah, and he was an excellent expounder of the truth.

Men in all parts of the world may look upon you ministers of the Lord who are now students at this college as ignorant and unlearned in the classical or "dead" languages or in other things of this world in which you may not be skilled, but there is one thing in which you will be efficient, well versed, and knowing how to use, and that is in the Word of God Therefore this college is not to fit you so as to have you appear before men as more learned people, but to fit you to be men and women who will be recognized in the world as individuals who have "been with Jesus". (Acts 4:13) They will note your confidence, your fearlessness, your boldness, your clear understanding, and your persistence in preaching "this gospel of the kingdom".

You are having part in a great controversy, and will therefore be under close scrutiny by the world. Your God, Jehovah, has a controversy to be settled. This controversy He will settle soon. The Devil is striving desperately for universal domination. He shall never succeed. Shortly after the creation of man, Lucifer planned to take full control of the world. The challenge he then made was that God could not put men on the earth that would maintain their integrity under stress This false charge has already been proved a lie. Down through the ages faithful witnesses of Jehovah have stood up against all the

wicked reproaches brought against them through the Devil's organization seen and unseen. Now the Devil is trying to solidify the ruling powers in order to accomplish world domination through a "new world order" with religion ultimately being the guiding hand.

The only people today standing wholly for God's kingdom and its righteousness are those who have made a covenant to do Jehovah's will and who are doing it. The Devil would wipe these off the earth if it were possible. He has put forth every effort to destroy Jehovah's witnesses, and continues to do so. The question as to who shall remain on this earth is to be finally settled, and that not far from now. The Devil is all too well aware that there is no more room for him in heaven, because he was cast out therefrom. God's kingdom has begun and is here to stay. Jehovah is supreme!

THE WITNESS

In order that the peoples of the earth may hear and know of this great issue and take their stand, Jehovah has sent forth throughout the earth His witnesses to proclaim his kingdom and to announce his King. Those who have an ear to hear are invited to come under the rule of His Government. Christ Jesus, "The Faithful and True Witness," has proved himself worthy to be appointed King Furthermore, in the love of God Jews and Gentiles have been invited to be joint-heirs with Christ and share in his heavenly kingdom. These too must first prove faithful on earth and share in the vindication of Jehovah's name by keeping their integrity toward Him. Upon the earth under that kingdom will be "children of the King". These also will have proved the Devil a liar and will receive life everlasting because of their devotion and faithfulness to the King.

Religion has so blinded the minds of all creatures that it is almost impossible for them to appreciate and accept the truth. Someone must aid them. As it is written, at Romans 10:13-15: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Therefore God's command to His witnesses: 'This gospel of the Kingdom must be preached in all the world for a witness.' (Matt. 24:14) This gospel of the Kingdom as established in 1914 has been preached far and wide, particularly in the last twenty years, and continues despite the greatest obstacles. The Devil has gone forth to destroy Jehovah's witnesses, because they are the only ones who are for The Theocracy and whom he can now attack. As we come closer to the final battle Satan maneuvers his entire organization in an effort to "get" Jehovah's witnesses and to prevent the people of good-will from fleeing to the "holy mountain", God's kingdom. Regardless of the oppression, persecution, prison bars, or mob action of the Devil's organization, God's faithful witnesses will not draw back, but put their trust in Jehovah the Supreme One and stand firm, even unto death. By heavenly grace, they will not slack their hands in these distressing days, because with them it is "everything for the issue!"

Before the issue is finally settled the peoples who will survive Armageddon and populate this earth forever must hear and take their stand for the Kingdom. Many millions have not yet heard. A responsibility falls upon everyone of Jehovah's witnesses now to see that, God willing, these peoples of the world are given the opportunity to hear. If they hear, they will be blessed. If they do not have an ear to hear, they will go on into destruction along with the Devil's organization at Armageddon.

PURPOSE OF THE COLLEGE

The Watchtower Bible College of Gilead is established solely for the purpose of training men and women to be more efficient servants as ministers of the Lord in certain fields This is in full harmony with the charter of the Watchtower Bible and Tract Society, Inc., which states: "Its corporate purposes are, Charitable, benevolent, scientific, historical, literary and religious purposes, and for the purpose of maintaining and conducting classes for the gratuitous instruction of men and women, on the premises or by mail, in the Bible, Bible literature and Bible history, and for the gratuitous teaching, training and preparing of men and women as teachers, and as lecturers on the Bible and preachers of the Gospel, and to provide and maintain a home, place, building or buildings for the gratuitous housing, sheltering and boarding of such students, lecturers, teachers and ministers, and to gratuitously furnish to such students, lecturers, teachers, and ministers suitable meals and lodging, and to prepare, support, maintain and send out to the various parts of the world religious missionaries, teachers and instructors in the Bible, and Bible literature, and for public religious worship, and for the purpose of the publication and distribution of Bibles and Bible and religious literature. . . . "

The students at the college, therefore, will be trained for this very work. The chief instrument that the Lord has given his servants to make known His purpose and to combat the opposers thereof and to withstand their demonized efforts is the "sword of the spirit, which is the word of God" Jehovah's witnesses know how to use the Word of God effectively; and this is proved by the howls of the supporters of pagan religious traditions. One Catholic clergyman, writing in the January issue of *Columbia* magazine, bemoans the inability of the "Catholic population" to do as Jehovah's witnesses do, and says: "They know their doctrine. They can talk it for hours They can rattle off scripture texts by the page. They are prepared to meet objections. . . . It is true that the 'answers' to objections are breathtaking."

The wise man brings to our attention that "the heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things". (Prov. 15:28) The apostle Peter gives us like admonition, saying: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15) All of the Lord's people must do these things mentioned in Proverbs and Peter's epistle They must study to show themselves approved unto God, workmen rightly dividing the word of truth—2 Tim. 2:15.

In your case, you are being given further preparation for work similar to that of the apostle Paul, Mark, Timothy, and others who traveled to all parts of the Roman Empire proclaiming the message of the Kingdom They had to be fortified with the Word of God. They had to have a clear knowledge of His purposes. In many places they had to stand alone against the high and mighty of this world. Your portion may be the same; and God will be your strength thereunto

There are many places where the witness concerning the Kingdom has not been given to a great extent The people living in these places are in darkness, held there by religion In some of these countries where there are a few witnesses it is noted that the people of good-will hear readily and would associate themselves with the Lord's organization, if instructed properly. There must be hundreds and thousands more that could be reached if there were more laborers in the field By the Lord's grace, there will be more.

It is NOT the purpose of this college to equip you to be ordained ministers. You are ministers already and have been active in the ministry for years. This is a requirement for entrance into this college. You have received your ordination

from Jehovah God. Because of your works, your faithful activity, your fighting as good soldiers, you have proved your ordination and the Society recognizes you as ordained ministers. The course of study at the college is for the exclusive purpose of preparing you to be more able ministers in the territories to which you go. Your curriculum here, conducted by select, competent instructors, will include a course in college arithmetic, instructions on shipping and use of the Society's forms and reports: manner of dealing with government officials; the required international law; a course in English and grammar to improve you therein so that you will be able to present the Kingdom gospel commendably. You will also be taught the essentials of the needed foreign language, enabling you to master the language quickly when you get to the fields to which you may be sent. You as students will get the most out of the course only as you put your best into it. You should put into the course everything that you possibly can, because you want to be fully equipped for Theocratic field ministry and the missionary service in which you will engage.

All of the above-named subjects must be studied carefully by you, but your principal training will be in Bible research and public Bible speaking, and the understanding of Theocratic organization instructions. You are not being trained to become "Branch servants" or to direct the work in certain countries as the Society's special representatives; but some of you may be appointed as such in due time, if that be the Lord's will, and the work warrants it.

Your principal work is that of preaching the gospel of the Kingdom from house to house as did Jesus and the apostles. When you shall have found a hearing ear, arrange for a back-call, start a home study, and organize a company of all suchlike ones in a city or town. Not only will it be your good pleasure to organize a company, but you must help them to understand the Word, strengthen them, address them from time to time, aid them in their service meetings and their organization. When they are strong and can go on their own and take over the territory, you can depart to some other city to proclaim the Kingdom. From time to time it may be necessary for you to return to build them up in the most holy faith and straighten them out in the doctrine; so your work will be that of looking after the Lord's "other sheep", and not forsaking them. (John 10.16) Your real work is to help the people of good-will. You will have to use initiative, but looking to God's guidance.

You should always have in mind this one thing: that every individual that proves faithful to God and maintains his integrity will prove the Devil a liar. For one to take a firm stand for such and to oppose the Devil, he must be well grounded and have a clear understanding of the gracious promises of the Lord and of the trials that will come to him because of seeking after truth and righteousness.

BLESSINGS

You have already as pioneer publishers experienced that to forsake the things of this world and devote everything you have in the interests of the Kingdom means your receiving at the Lord's hands more than what you had before you left the world; maybe not in earthly comforts, but in the joy of the Lord Peter said to the Lord: "Lo, we have left all, and have followed thee." "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—Mark 10:28-30.

Here the faithful promise of Jesus is that if you leave your house and your brethren and your father, mother, wife, or children, and the property that you have, and if you do all this "for my sake, and the gospel's", then you receive a hundredfold thereof now, at the present time, not sometime in the future Every one of the pioneers can testify that you have more than a hundred sisters and a hundred brothers; that you have more than a hundred "mothers", or homes, or lands, to which you could go where you would be welcome. What other organization can claim this promise of the Lord? What other organization could prove it? You have brothers and sisters who are anxious to work with you and help you, and you can depend on them, because you are faithful to your covenant and they know it. That which you forsake and leave for the Kingdom's sake the Lord guarantees you will receive multiplied a hundredfold now in this time. But he does not say you will receive all this at light cost.

At the close of his statement Jesus says: "with persecutions." It is because you have made a firm stand for the Kingdom that you are a minister of the gospel, and that you are not a part of *this* world, but a fighter for the *new* world, that you receive these persecutions and trials. It is because you have taken this blessed course of action that you have received so many friends, true friends, people of good-will upon whom you can rely and who will back you up in the course of action you are taking However, from this present evil world you will receive persecutions; but in the world to come it will mean eternal life

The apostle Paul tells us it is not easy to undertake the full-time ministry as you have done, and it will not be easier, as far as persecutions are concerned, when you go to other lands. Paul said: "For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. We are fools for Christ's sake, . . . we are weak, . . . we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are made as the filth of the world, the offscouring of all things, even until now." (1 Cor. 4:9-13, *Am. Rev. Ver.*) But, with all this, the apostle Paul had the real joy that comes only with full devotion and work in the interest of the Kingdom.

No one in the Lord's organization will have an easy time in maintaining his integrity; nevertheless he will know he is right It is a fight from the time you make your consecration to the Lord until you have finished it, even unto death, if necessary. Some of the Jonadabs may even be martyrs, sealing their witness by their own blood All, however, have the assurance that they will receive eternal life through the Kingdom because they have maintained their integrity.

The wise man says, in Proverbs 27:11: "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." Because of faithful service to the Most High you bring joy and gladness to your heavenly Father. The wise course, therefore, for everybody to take is to be obedient to the Lord, fulfilling your commission as ministers, and then you can be assured that you will be "more than conquerors through him that loved us".—Rom. 8:37.

The apostle Paul was "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord". (Rom. 8:38, 39) This expression shows that the Devil will go the limit to turn one away from the service of Jehovah God and his Son, Christ Jesus; but, like Paul, we also can be persuaded that none of these things can turn us away. They will not turn us away from the service of the Most High if we seek first the Kingdom and its righteousness. Then all other things will be added unto us, even to a hundredfold, no matter where we go.

The Watchtower Bible College of Gilead has been richly

blessed of the Lord from its very start. We believe that, true to its name, a "heap of witness" will go forth from this place to all parts of the world and that such witness will stand as a monument to the glory of God and that can never be destroyed. You as ordained ministers will put your full trust in the Most High, knowing that he will guide and direct you in every time of need, and you will know too that he is also the God of blessing.

Ahead of you now are five months of intensive study and work. During these five months you will undoubtedly have a most blessed fellowship one with another. You should not have many trials and difficulties here if you conform to the rules and apply yourselves to your business; but what you learn here will strengthen you for the difficulties that will follow and to overcome them. Therefore study diligently while you have this privilege Such an opportunity will NEVER come to you again. Consider these words of the apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever."—1 Pet. 4:10,11.

Your conscientious ministry here at Gilead along with your study will be a blessing to you and your brethren. Seek the wisdom which is from above. Use all your talents, your faculties, and your abilities to the best advantage during your study here. Jehovah says: "Ye are my witnesses." Therefore you may be confident that Jehovah's rich blessing will be your portion during these twenty weeks according to the efforts you put forth to be such witnesses, to the honor of His name.

LOYALTY

LOYALTY in a soldier is tested under adversity. It is not while he is at ease and faring well in camp that devotion to his commander is crucially tried. The test is on when the bugle sounds and he goes forth to battle To think of yielding to the enemy would only lessen his zeal and his strength for the warfare and, if seriously entertained, would prove dangerous. Therefore he permits no seductive influence to draw him away from the objective. He fights on to victory. The apostle Paul uses the life and experiences of a soldier to illustrate the course of a Christian. See 2 Timothy 2:3,4 and 1 Corinthians 16:13; Philemon 2.

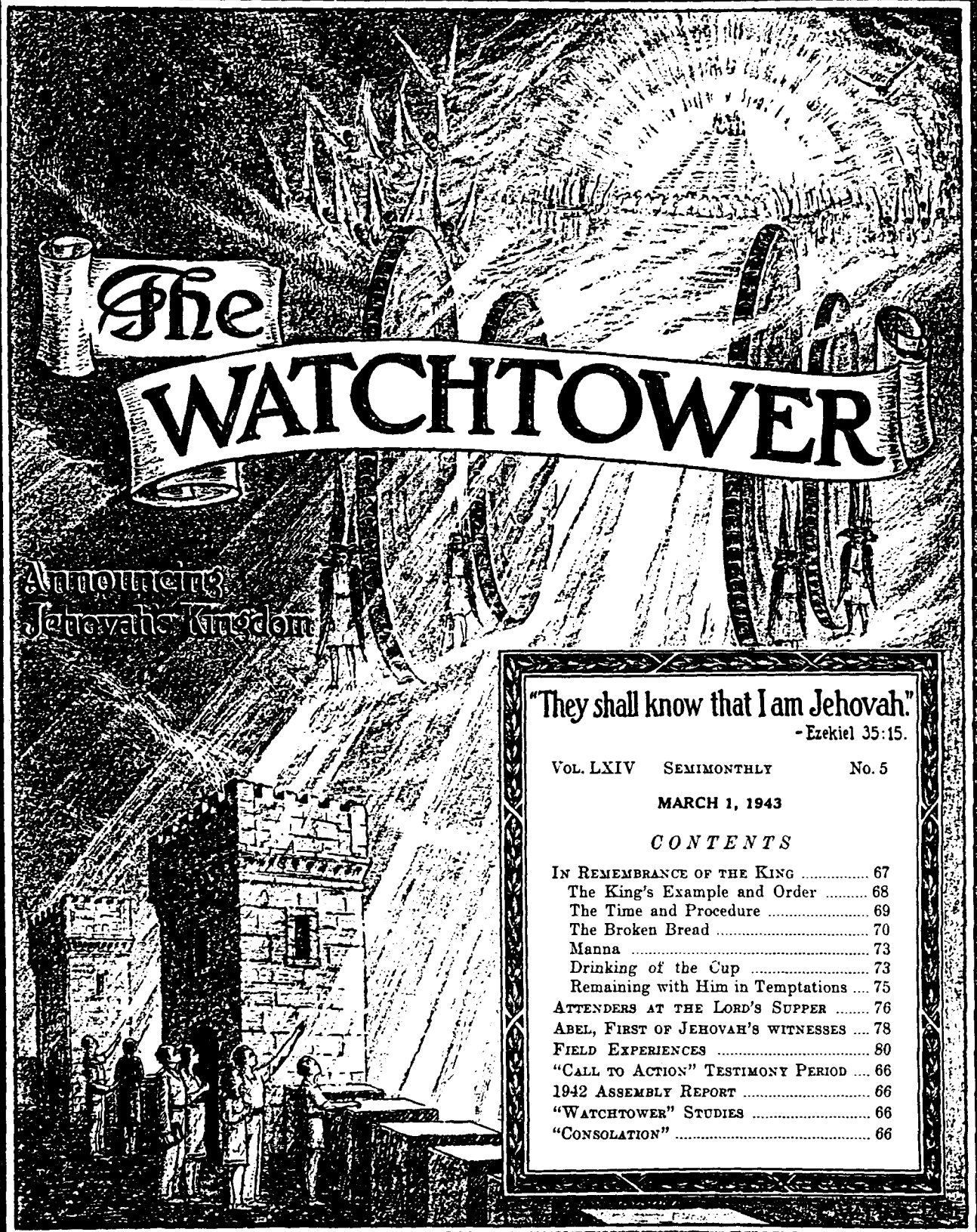
Loyalty may be defined as "constant fidelity to a superior and to his cause". The word itself sprang into existence in the days of the feudal system in Europe A vassal swore allegiance to his lord, and bound himself to serve and fight in the battles of his chieftain against surrounding enemies or other feudal lords. If in the performance of his duty the vassal proved himself faithful to his oath, he was said to be a loyal vassal. Thus worldly men by deeds of valor proved faithful devotion to a selfish cause. Honest men love loyalty above every other quality.

The thought of loyalty abounds in sacred Scripture. No disloyal creature was ever approved by the Lord God. At Revelation 2:10, the resurrected Jesus foretells the battle of Christians against Satan at the end of the world, where we are now, and says: "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." Again referring to the warfare of the Christian, the Master says: "He that shall endure unto the end, the same shall be saved." (Matt. 24:13) Only those enduring and maintaining integrity to the end will be saved to life eternal.

Furthermore, those of Christ's "body" of 144,000 members are designated as "ministers of Christ, and stewards of the mysteries of God". They have the privilege of serving the Most High God, to proclaim his message now due, and to show forth his praises in this time of world darkness. "It is required in stewards, that a man be found faithful," admonishes the apostle. (1 Corinthians 4:1,2) An approved steward is not one who is faithful for a season and then becomes weary in well doing and lags back. He is one who possesses the kind of faith that endures to the end. The apostle, himself a faithful and loyal soldier of Christ to the end, testified of his loyalty when he wrote: "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:7) Faith is a part of loyalty. Loyalty is a kind of faith, but it is not that kind once found in an individual who later gives up the fight. It is that faith which declares: "Though he slay me, yet will I trust in him."—Job 13:15.

The proof is overwhelming that we are now at the end of all things pertaining to this present evil world Yet there are many who are losing faith, even in the strong evidences of this time, as the apostle said that they would. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1) Let no one, in self-reliance, doubt that faith may at times wane and even die, when again the inspired apostle speaks of some in his own day, saying: "Having condemnation [*A.R.V.*], because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. . . . For some are already turned aside after Satan." (1 Tim. 5:12-15) Although some had faith at one time, yet by losing that faith they prove themselves disloyal to the Lord. A loyal spirit manifests a continuing and unabated zeal for the Lord and for his witness work until the very last and without compromise.

Loyalty is dependent upon faith, and is the result of the persistent application of God's will concerning us as expressed in His Word. Faith is an intellectual appreciation and a practical application to oneself of God's expressed will and purpose. To have faith in God or confidence in his purposes it is necessary to know him and Christ Jesus, whom He sent. (John 17:3) "Faith [concerning God's purpose] cometh by hearing, and hearing by the word of God." (Rom. 10:17) While the acquisition of knowledge is the initial step, yet unless that knowledge is applied according to the divine rule and has an effect upon our daily conduct it fails to bring forth the fruits of faith. If one properly applies this knowledge resulting from a diligent study of God's Word, he grows in strength, and unswerving loyalty to God is the result.



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

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MARCH 1, 1943

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"CALL TO ACTION" TESTIMONY PERIOD

The three-month *Watchtower* campaign goes into its final month in April, which month is designated "Call to Action" Testimony Period. Certainly with all evidences multiplying in the earth that the world is in its "time of the end" this is no time for inaction on the part of those who seek to survive into the new world. Psalm 147 emphatically shows it is time for action in praising Jehovah God, who provides the new world and its Theocratic Government. With spring beginning, all Kingdom publishers and Watchtower readers should arouse themselves to united activity in this educational campaign. Let as many people as possible have the opportunity to take advantage of the special offer, of a whole year's *Watchtower* subscription and the book *The New World* and the booklet *Peace—Can It Last?* on a contribution of but $1.00. Obey the divine call to praise Jehovah and to let his word run swiftly through the earth. (Ps. 147:15) We shall welcome inquiry from every interested subscriber or reader who wants to share in this united testimony here in America and elsewhere where this magazine may still be circulated. We shall be glad to put any such in touch with the local company of Kingdom publishers with whom to join in action.

1942 ASSEMBLY REPORT

The *Report of the New World Theocratic Assembly* of Jehovah's witnesses is off the press. It is a gripping account of the largest and most wonderful gathering of servants of the Most High God in history. All persons whose hopes and interests lie in the New World are sure to read this report with keenest interest and great zest. It is spread over 32 pages, but of the page-size of *The Watchtower*. Ample half-tone photoengravings illustrate the text of the account. There is a news coverage of practically all of the more than 80 joint assemblies taking part in this unusual assembly. Key facts and speeches are set out. The contribution for this most attractive Assembly report is 5c a copy. Besides your own personal copy you will want several copies to place with others of good-will who desire more information on the purposes and activities of Jehovah's witnesses and the evidence of Jehovah's blessing upon and use of them for the advancement of the interests of God's kingdom.

"WATCHTOWER" STUDIES

Week of April 4: "In Remembrance of the King," ¶ 1-20 inclusive, *The Watchtower* March 1, 1943.

Week of April 11: "In Remembrance of the King," ¶ 21-39 inclusive, *The Watchtower* March 1, 1943.

"CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower?* Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation*, put out by the same pub-

(*Continued on page 79*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV MARCH 1, 1943 No. 5

IN REMEMBRANCE OF THE KING

"This do in remembrance of me."—1 Cor. 11:24.

JEHOVAH'S command by his "King of kings" makes the evening of April 19, 1943, one of special observance. Evening precedes morning. In the beginning of earthly creation the divine pronouncement declared: "And the evening and the morning were the first day." (Gen. 1:5) The coming April evening marks the beginning of the fourteenth day of the month Nisan (or Abib), which month, God declared, "shall be unto you the beginning of months: it shall be the first month of the year to you." (Ex. 12:2) The fourteenth day of Nisan, thirty-five centuries ago, marked the unforgettable time when Jehovah demonstrated that he is the Living God, the Almighty God, and that the demon gods and nations of this earth are not to be compared with him. He made this demonstration of his Godship and supremacy to the mightiest nation then in existence, the first world power recorded in Bible history, Egypt of the Pharaohs. The news of Jehovah's victory over that oppressive authoritarian nation spread to other nations under demon rule and struck terror to their hearts. Filled with dismay and desperation their hatred of Jehovah hardened their hearts and steeled them to resist him.

[2] Jehovah's victory of Nisan 14 was typical. It was a miniature sample of how, shortly, he will settle the great issue of universal domination that now irritates all nations and rulers of earth. The earth, including Egypt, was and is a part of the universe, and therefore the issue took in the question, Who shall dominate the earth? the nations and their demon-god, Satan the Devil, or the one whom Pharaoh of Egypt despised and defied, Jehovah of hosts? The name of Jehovah was bound up with the issue. Likewise involved in the issue was the favored people to whom alone Jehovah had revealed his name and upon which people his holy name was called.

[3] It was a "small people", just about six hundred thousand on foot besides children; but they were the only people on Jehovah's side and hence the entire world was against them. Almighty God chose them because they were the descendants of his faithful friends and servants: "Jehovah did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: but because Jehovah loveth you, and because he would keep the oath which he sware unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt." (Deut. 7:7, 8, *Am. Rev. Ver.*) Their very fewness, and being helpless slaves of a dictatorial ruler, made it appear still more brilliantly that the fight was fought, and the victory was due, not to them or any assistance from them, but exclusively to Jehovah God. By a covenant made there in Egypt over the blood of the passover lamb Jehovah brought them into covenant relationship with him and took them out of the nations to be a "people for his name". Because of this they were delivered from bondage that they might serve Jehovah as God without worldly interference, and were thus highly honored to be associated with the victory of Jehovah over the dominant nation of the world. They were privileged to be the nation of Jehovah's witnesses, witnesses of his supremacy and indisputable right to universal domination.—Isa. 44:8.

[4] Rightly the witnesses of Jehovah God, from whose victory they benefited, should celebrate the day in the way that he commanded, in order to memorialize his great act of vindication of his name and to show forth his praises thereby. For fifteen centuries the faithful ones of Jehovah's ancient covenant people did observe the day according to his command. As their forefathers had originally done in Egypt, so they feasted after eventide upon the roast flesh of a lamb, not a bone of whose body had been broken. They ate it with bitter herbs and also the "bread of affliction", unleavened bread. It being a feast of

1 What makes the evening of April 19 1943, one of special observance, and what was it that marked the corresponding time thirty-five centuries ago?

2 Of what was Jehovah's victory back there typical, and what question and name and people were bound up with the matter?

3 (a) Was it for their greatness, or for some other reason, that Jehovah chose the people of Israel? (b) Because of what relationship to God were they delivered from Egypt, and therefore what were they privileged to become?

4. (a) Why should Jehovah's witnesses rightly celebrate the day? (b) How did Jehovah's faithful ones of old observe the day, and why did wine come to be added to the observance?

rejoicing in the Most High God because of his act of vindication with benefit to his name-people, wine came to be added to the feast and was drunk with blessing and thanks to Him.

5 However, is Nisan 14 a day to be celebrated by only that ancient people once delivered from the power of totalitarian rule and brought under the Theocratic rule of Jehovah God? Or is the day now binding also upon those who profess to be Christians down to this year? Judging by the nations of "Christendom", which nations claim to be Christian but have forgotten Jehovah God and hate his witnesses, the observance of Nisan 14 is not binding upon the religionists of "Christendom". They persecute those who observe the day, namely, Jehovah's witnesses. This year they will ignore the night of April 19, which begins the day of Nisan 14. Instead, they will observe what is called "Good Friday". Any time during that day, to suit each individual's personal convenience, whether morning or afternoon, they will visit a religious institution and partake of some wine or grape-juice and bread, or just bread alone, whether leavened or unleavened, and with no thought at all of Jehovah. Is such religious practice a faithful obeying of Christ Jesus, whose footsteps they profess to follow? To satisfy yourself, examine the Holy Scriptures for the answer.

THE KING'S EXAMPLE AND ORDER

6 Both by example and by direct instruction Jehovah's King, Christ Jesus, made the observance of the memorable day, Nisan 14, obligatory upon all his faithful disciples or followers. In so doing he was not forgetting Jehovah and drawing the attention of worshipers away from Jehovah God and exclusively to himself. Religionists who hypocritically pretend to follow Christ Jesus look merely at the form of what he did at the celebration but ignore the real significance and the day and the time of day he so acted and why at such a time. Noting that Jesus broke bread on that occasion, they have seized on certain scriptures which mention the disciples' breaking bread and have concluded that the memorial of what Jesus did may be celebrated any day and any hour of the day, according to the inclination of the professing Christian. They take the scripture at Acts 2:42, 46, which speaks of Christ's disciples on the day of Pentecost and thereafter, namely: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Religionists claim that such "breaking of bread" means the celebrating of the "Lord's supper" and that therefore the Lord's supper may be partaken of at any hour of any or every day.

7 Further, such religionists quote Acts 27:35, telling of Paul's conduct aboard a storm-tossed ship, "while the day was coming on," and just before the ship was wrecked. Paul advised the 276 souls on ship to eat something. "And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat." Here Paul's breaking of bread with thanks, so the religionists say, was a celebration of the Lord's supper, at early morning. His previous act of breaking bread with the disciples at Troas after midnight of the first day of the week, they also interpret as a celebration of the Lord's supper. (Acts 20:7, 11) They quote also Luke 24:30, 31, which tells of the occasion when Jesus, resurrected from the dead just a few hours before, manifested himself to two disciples on the road. Unrecognized by them, he yielded to their pressing invitation to step into the house and abide with them. "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight."

8 None of the aforementioned instances of breaking of bread was a celebrating of the Lord's supper. The mere breaking of bread does not make a meal the Lord's supper, no more than when Jesus blessed and broke bread and miraculously fed a congregation of five thousand and, later on, one of four thousand that heard him. (Matt. 14:19; Mark 6:41; John 6:11, 23; Matt. 15:36; Mark 8:6, 19) There is no mention of serving the cup of wine on such occasions. The two disciples who invited Jesus to meal in the house after his resurrection were not at the Lord's supper with his apostles three nights before; hence they could not recognize him by his doing what he did on that occasion. They identified him by his blessing and breaking of bread at other times of eating with him. Besides which, none of the foregoing cases of breaking of bread was at the right time of the right day for the memorial celebration. It was not after sundown of Nisan 14.

9 Not merely what Jehovah's anointed King Christ Jesus did at the evening meal or "supper", but also the date is important. This fact limits the celebrating of the memorial of such supper to once a year, and that on the anniversary date of the original supper. This date is determined according to the calendar

5 Judging by the conduct of "Christendom", is observance of Nisan 14 binding upon Christians now, and what religious observance will she hold and how?
6. How was the observance of Nisan 14 made obligatory upon Christians, and why have religionists seized upon the scriptures at Acts 2:42, 46 to celebrate the "Lord's supper" as they do?
7. How, and in support of what, do religionists construe or interpret the actions described at Acts 27:35, Acts 20:7, 11, and Luke 24:30, 31?
8. Why could not the aforementioned instances of breaking of bread be celebrations of the Lord's supper?
9. What limits the memorial celebration to just once a year at a certain time, and how, therefore, must 1 Corinthians 11:26 be understood?

of the Bible, which calendar is determined by the "lights in the firmament of the heaven to divide the day from the night; and . . . for signs, and for seasons, and for days, and years". (Gen. 1:14) For Jehovah's faithful witnesses on earth his unchanged decree fixes the month of Israel's passover and deliverance from Egypt as the first month of the divinely ordained year. Hence, not of his own personal choice did Jesus choose the passover night to set up the Lord's supper for his disciples. Because of what was ending on that passover day and because of what was also then beginning Jehovah God's will required Jesus to introduce the supper then to his followers. The same will of God requires that the memorial of his supper and of what it means be held once a year, on the anniversary date. No other date is fitting; for both the date and the events must agree or coincide annually. Hence the apostle's words, at 1 Corinthians 11:26, may not be understood to mean a celebration more often than once a year.

[10] An annual observance does not lessen the importance or needfulness of the supper. It shows no disrespect or contempt or light esteem for it, but rather makes it the more precious and attaches more significance and hence importance to it. It shows respect for Jehovah, the Founder thereof, and careful obedience to his Theocratic rule. A frequent going through the form of the supper, indifferently as to the date and hour, imitates the religious repetitions of the heathen. It makes the formal supper a mockery, hides the true significance of the real things, violates Theocratic law, and brings reproach on God's name. This fact can be accurately proved by checking up on the religious condition of so-called "Christendom" whose children blindly follow the clergy and go through a formal ceremony frequently throughout the year at times unscripturally selected by the clergy.

[11] For those who would escape the fate of the Egyptians of old there is now more need than ever heretofore that the Lord's supper be kept at the right time with due regard for all it means. Why so? Because oppression is heavy upon the people, particularly the faithful Jehovah's witnesses, the "people for his name", and is increasing. The terrible totalitarian monstrosity has appeared and is exhaling its poison throughout the world, and the rulers of all nations are breathing it in and becoming filled with the dictatorial and totalitarian spirit and motivation. Demonism, which is religion, is out to convert all by force of arms, and the politicians and profit-seeking commercial element are crying for "more religion" and seeking special laws and judicial decisions to that effect. Violence, by the young and also by their elders, is spreading, testifying to the fact that the malignant invisible demons are repeating their performances today as in the days of Noah when they filled the earth with violence. The times and conditions are "perilous" because religious men are seen "having a form of godliness, but denying the power thereof", and the faith of all God-fearing persons is being tested to show if they believe that Jehovah God lives and can deliver those who worship him now as he did more than three thousand years ago.

[12] The world is approaching an event that parallels but is far worse and more stupendous than that which came upon demon-worshiping, Jehovah-defying Egypt of old. These are the "last days". It is the "time of the end" of demon rule over humankind. God's kingdom is at hand. His King is upon the throne, reigning in the midst of his enemies. Those in an actual or implied covenant with God who carelessly break it will be destroyed. What set of conditions, then, could argue and urge more forcefully than these for the due and proper celebration of the Lord's supper, the feast of God's King?

THE TIME AND PROCEDURE

[13] Follow now the utterances and movements of the King as recorded: "And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. . . . 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. . . . But ye are they that have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel."—Luke 22:7-30, *Am. Rev. Ver.*

10. What effect does the annual observance have as to the Lord's supper, and, contrariwise, the frequent going through the form of such supper?

11 Whose fate and what conditions in the world make it more necessary than ever that the Lord's supper be kept at the right time and with due regard for its meaning?

12. What significance as to these days and this time argues more forcefully than ever for due and proper celebration of the Lord's supper?

13 What were the utterances and movements of the King Christ Jesus at the time of instituting the Lord's supper, and why were his disciples qualified to be with him?

[14] From the emphasis repeatedly given at this supper to the kingdom of God and of Christ Jesus the King one thing is clear: The Lord's supper was established to call attention, not to human salvation and the price of redemption therefor, but to the royal Theocratic Government which Jehovah promised and which he uses to vindicate his holy name. Study of the Lord's supper shows it was meant to stress the requirements for admitting one into that kingdom and reigning therein. The meeting of such requirements faithfully serves for a vindication of Jehovah's name and proves the Devil a gross blasphemer and besmircher of that holy name. Redemption and the remitting of the sins of those who are granted to sit with Christ Jesus in his kingdom finds, of course, a place in the arrangement, but this is only secondary. To redeem his Kingdom associates it was none other than the King himself who served as "the Lamb of God" which is sacrificed and whose blood is shed to provide cleansing from sin and also to seal or make valid a new covenant. Hence this song is sung to the royal "Lamb of God" by his Kingdom associates: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9, 10.

[15] The old covenant had been made by Jehovah between himself and the children of Israel. In this covenant the mediator Moses used the blood of the passover lamb, and the Israelites testified to their faith in its blood by sprinkling the blood upon the doorposts and lintels. For this Jehovah's executioner angel passed over the houses of his covenant people that night of Nisan 14, sparing their firstborn while destroying Egypt's firstborn. Jehovah delivered them from slavery to that totalitarian world power, and mocked the demon gods of that nation. Jehovah's servant Moses declared himself to be a prophetic figure or likeness of a greater prophet, judge, mediator and deliverer to come, Christ Jesus the King. (Deut. 18:15-18) Over a period of fifteen centuries from Moses' day forward that passover lamb was regularly slain on the anniversary date and partaken of with pungent herbs and unleavened bread, and then the Greater Moses came, the One who is also the real Lamb whose blood delivers from execution at God's hands. As it is written: "For even Christ our passover is sacrificed for us."—1 Cor. 5:7.

[16] For those fifteen centuries that old law covenant with Israel had continued as an instructor and a protector against demonism or religion. Galatians 3:19, 24 states that the covenant was to continue until the promised offspring or "seed", the anointed King, Christ Jesus, should come. Now that royal Personage had come. The time was at hand for the bringing of the old law covenant to an end by the complete fulfillment of it. It was the time for the validating of a new covenant by the blood of the true "Lamb of God", a covenant with 'Israelites indeed', Israelites after the spirit, a "people for his name", that is, for Jehovah's name. It was a time to bring this faithful people into the covenant for the Kingdom under Christ Jesus. The King himself must call attention to the passing out of the old, pictorial things and to the coming in of the new. He must therefore set up a memorial of that change, a memorial of a kind different from the passover. The death of the lamb in Egypt had marked the beginning of the old law covenant with "Israel after the flesh"; now in fulfillment of that prophetic picture Christ Jesus as the true Lamb must die on the same date, Nisan 14. Hence the commemorative supper must be set up that same day, and in the years to come its memorial must be observed on the same date as thus fixed by the act of the King. That date is the one that marks the validating of the new covenant by the shed blood of the "Lamb of God".

THE BROKEN BREAD

[17] Having observed the old law covenant by eating of the roast lamb on the passover table, with bitter herbs and bread free of yeast or leaven, God's anointed King now directs the minds of his disciples away from the distant past. He turns their attention to the Kingdom and the things that must be done preliminary to the setting up of that Theocratic Government in power and their sharing in it. The New Covenant, put into operation by his shed blood, plays a part therein. The covenant must take out from the world a "people for [Jehovah's] name", and those who faithfully continue through the trials as part of this name-people will be joined with Jesus in the Kingdom. So, "as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body." (Matt. 26:26) This was something new, this blessing of bread at the passover and then distributing it to those Jewish disciples to be eaten as the body of the distributor. In the accounts of the supper Matthew and Mark use the word "eulogy" in connection with the bread, whereas Luke uses the word "eucharist" with the bread. The word used by Matthew and Mark means "to speak well of; to praise";

14. From what was repeatedly emphasized at the supper, to what, then, was the supper established to call attention primarily, and what in connection therewith is only secondary?

15 How had the old covenant been made between Jehovah and the Israelites, and down to whose coming did the passover lamb continue to be regularly slain and eaten?

16 Why was the old law covenant to continue until the King's coming, and why was it necessary for the King to set up a memorial of a kind different from the passover but on the same date?

17 (a) At the new supper to what did Jesus direct his disciples' attention, and how does the new covenant play a part therein? (b) What was new about Jesus' handling of the bread, and what words did he use before breaking it?

whereas the word used by Luke means "to give or return thanks".

[18] By this act Jesus started the supper which he was now instituting as separate and distinct from the passover which they had been eating. Therefore, and because of the unusual Kingdom privileges which the new supper represented, he spoke well of God and praised him and thanked him. He praised Jehovah his Father as the great Deliverer and Savior, whose act of deliverance and salvation had been memorialized by the passover feast just partaken of and whose purpose to set up his kingdom and vindicate his name thereby was symbolized in the supper Jesus was now introducing. He thanked Jehovah as the Author of the Kingdom, for his privilege of being King of it, and for the privilege of having a Kingdom "body", namely, a group of associates to be united with him in the heavenly throne.

[19] What, then, is meant by Jesus' words concerning the broken bread, "This is my body"? These words, viewed in the light of other texts, lend no support to the religious doctrine of transubstantiation, to wit, that the bread actually became flesh of Jesus' body; nor to the doctrine of consubstantiation, to wit, that the flesh of Jesus was substantially present with the bread and was combined with it. Jesus did not there perform a miracle like that which the Devil tried to tempt Jesus to perform when he asked Jesus to command the stones to turn into bread so that he could break his forty-day fast. (Matt. 4:3, 4) Jesus still had his flesh intact, with nothing detracted from it. The broken bread could not, for that reason, be or even symbolize his literal body of flesh, nor for yet another valid reason, namely, the prophecy of Psalm 34:20, written concerning Jesus' literal body: "He keepeth all his bones: not one of them is broken." And the apostle John calls attention to the fulfillment of this prophecy respecting Jesus while nailed to the tree. (John 19:33-36) To picture the same thing concerning the "Lamb of God", not a bone of the typical passover lamb was permitted to be broken. (Ex. 12:46; Num. 9:12) Jesus' act of breaking the bread and saying, "This is my body," proves that he was not referring to his own humanity, and also that the substance of the bread was not changed, but was merely being used as a symbol of something larger than his mortal flesh.

[20] Consequently, Jesus' words "my body" must mean the great spiritual body of which Christ Jesus is the Head, namely, "the body of Christ." Those to be associated with him in the kingdom of heaven make up that body, and the Word of God limits the final number of "body" members to 144,000 under Christ Jesus, the capital member. (Rev. 7:4-8; 14:1, 3) It is evident that what Jesus said to his disciples concerning the significance of the meal and its elements as relating to the kingdom of God was far more than what is written in the record. In John's record of the prayer that Jesus offered at the close of this celebration with his faithful apostles Jesus specifically thanked Jehovah God for giving him such a "body" of devoted ones to be joined with him in the heavenly Kingdom. In the prayer to Jehovah his Father, Jesus said: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word. 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 17:6, 9, 20, 24) It was to these that Jesus said aforetime: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) Thus the privilege of being members of the Kingdom "body", as represented by the bread, was "given for you", that is, for the faithful footstep followers of Jesus.—Luke 22:29.

[21] Saul of Tarsus was, of course, not present when Christ Jesus instituted the Lord's supper the night before his death; but upon being converted and becoming the apostle Paul, he was given a special revelation direct from the Lord concerning that supper. As to the "body" which Jesus used the bread to symbolize, Paul writes to the consecrated Christians, who are sanctified for the Kingdom: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:4, 5) A perfect body has a perfect number of members, no more, no less, according to the perfect Designer of the "body", Jehovah God. So the royal "body of Christ" consists of just 144,000 members under Christ Jesus their Head. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many. But now hath God set the members every one of them in the body, as it hath pleased him. Now ye are the body of Christ, and

18 Why did Jesus praise and thank Jehovah God at the start of the new supper before distributing the bread?
19 To what religious doctrines do Jesus words, "This is my body," lend no support, and why could not the broken bread refer to his literal flesh?
20 To what, therefore, do Jesus' words "my body" refer, why could he give thanks for it, and how was it "given for you", as he said?
21 What special revelation was given to the apostle Paul that helps to make clear the meaning of Jesus' words under consideration?

members in particular." (1 Cor. 12:12-14, 18, 27) The head, which directs, is above all other members of the body. Wherefore Jehovah God, choosing Jesus Christ as the Chief One, "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22, 23) "And he is the head of the body, the church."—Col. 1:18.

[22] The pieces of the broken bread were offered only to those in line to be members of the Kingdom, the "body of Christ". Accepting a piece of the bread and eating it did not mean merely believing in the sacrificed humanity of Christ Jesus and being justified by faith therein. Those in line for the Kingdom as members of Christ's body must already be thus justified by faith in Christ Jesus as the Savior and Ransomer before they can be put in the way of the Kingdom opportunities. Hence partaking of the bread means to have part in the body of Christ and accepting a God-given assignment in that body and thankfully undertaking and joyfully carrying out the obligations of being a member in the body. It means partnership in the "body of Christ". That is the sense of the word "communion" used by the apostle Paul, at 1 Corinthians 10:16, 17: "The bread which we break, is it not the communion [joint participation; fellowship] of the body of Christ? For we being many are one bread, and one body: for we are all partakers [communicants] of that one bread." Here the inspired words of an apostle definitely settle it that Jesus' words "my body" do not refer to the body hung on the tree but refer to the "body of Christ", namely, Jesus the Head and the church of 144,000 members.

[23] "And whether one member suffer, all the members suffer with it." (1 Cor. 12:26) Ah yes; and this is what was pictured by the breaking of the bread. The breaking pictures the affliction which Christ Jesus suffered and which his body members must suffer with him. The affliction comes upon them because of being on Jehovah's side as "faithful and true" witnesses for Him and his kingdom. These "fill up that which is behind of the afflictions of Christ . . . for his body's sake, which is the church". (Col. 1:24) This they do for a vindication of Jehovah's name and in submission to his universal domination. The bread which Jesus broke was unleavened bread from the Passover feast, and this bread was called the "bread of affliction". As stated at Deuteronomy 16:3: "Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction." Eating of such broken bread pictured partaking of the afflictions such as came upon Christ Jesus and thus following in his footsteps as an ambassador of God's kingdom and as a witness for God's name. To those of the body of Christ it is written: "If we suffer, we shall also reign with him: if we deny him [by failure to be a fellow witness], he also will deny us."—2 Tim. 2:12.

[24] The Israelites of old were obliged to eat unleavened bread because they were forced "in haste" to come out of the world under demon rule represented by Egypt under Pharaoh. (Deut. 16:3; Ex. 12:39) The "unleavened" quality of the bread which Jesus broke pictured therefore that He and his "body", the "kingdom of heaven" class, have nothing in common with the world, that is, the Devil's organization, visible and invisible. Though in it, they are not a part of the world, because they are for the kingdom of God which will vindicate God's name by the destruction of that worldly organization. They are not tainted with the ferment of the corruption of the Devil's organization, forasmuch as they do not present themselves as instruments to the service of the demons under Satan nor do they engage in the visible or earthly part of his organization with its religion, commerce and politics. There is no deceptive hypocrisy nor two-faced double-dealing by them, a trying to serve both God and his enemy at the same time; but they are openly, boldly, and unmistakably for Jehovah God and his Kingdom. His name and Righteous Government they declare publicly and from house to house. They reject the religious traditions of men as taught by Pharisaical clergymen, because such traditions of religion deny, nullify and transgress the Word and commandments of God, which they believe, observe and faithfully keep with integrity.

[25] They heed Jesus' words: 'Take heed of the leaven of the Pharisees and of the Sadducees.' "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." (Matt. 16:6, 12) For this reason the Lord Jesus later, through the apostle Paul, instructed the members of his body, symbolized by the breadloaf, that they should have no fellowship with those who indulge in the malicious ill-will, baseness, evil, wickedness and hypocrisy of the world organization, but be sincerely and truthfully for Jehovah's kingdom and its righteousness. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven [demonism

22 What, therefore, does accepting a piece of the broken bread and eating it mean, and what is the sense of the word "communion" as used by the apostle Paul at 1 Corinthians 10:16, 17?

23 What, then, did the breaking of the bread and the eating thereof picture, and how was the bread used at the passover fittingly named?

24 Why were the Israelites when leaving Egypt obliged to eat unleavened bread, and what therefore did the unleavened quality of the bread which Jesus broke picture?

25 Of whose leaven did Jesus tell his disciples to beware, and what instructions with regard to symbolical leaven did he later give through the apostle Paul to those symbolized by the breadloaf?

or religion], neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.... Therefore put away from among yourselves that wicked person."—1 Cor. 5: 6-8, 11-13.

MANNA

[26] When the Israelites of old, having partaken of the passover, went forth with unleavened bread out of Egypt, Jehovah brought them into the wilderness safe from their enemies. There he fed them on miraculous bread, manna from heaven, and mixed with which there was no leaven. (Ex. 16: 11-35) Moses explained why God suffered them to hunger, and then fed them with manna; it was "that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live". (Deut. 8: 3) Those very words Jesus quoted in response to the Devil's temptation that Jesus transubstantiate stones into the substance of bread to live on. (Matt. 4: 1-4) Hence eating the manna from heaven pictured the doing of God's will by his covenant people as Jesus did it, and the doing of that will through Christ results in life. Jesus' doing God's will in the flesh set the example for his footstep followers. (John 4: 32-34) By following Jesus' course in the flesh as a doer of Jehovah's will these gain immortality, or "life in themselves", and abide in the "body of Christ" and are exalted to a seat with him in the throne of his kingdom in heaven. Hence partaking of the bread at the Lord's supper pictured copying Jesus' example as a servant and witness of Jehovah God and thereby proving oneself a member of "his body". Concerning this, Jesus said the following:

[27] "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.... Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." (John 6: 51-58) The faithful following of Jesus' earthly course in the flesh constitutes believing in him and partaking of him. The result thereof is eventually a sharing with him in "his resurrection", "the first resurrection," and being raised up to immortal life with him as members of the glorified body of Christ, "the body of his glory." (Phil. 3: 10, 21, *Am. Rev. Ver.;* 1 Cor. 15: 50-54; Rev. 20: 5) In the above-quoted words, at John 6, Christ Jesus was speaking to the typical covenant people of God, whose forefathers ate manna in the wilderness, and not to the Gentiles. His words, therefore, do not apply to those of humankind in general, but apply to those who are taken into the new covenant and who partake of the antitypical Manna and are made members of his "body". This restriction of his words to them is proved by his reference to 'drinking his blood'.

DRINKING OF THE CUP

[28] Glance back now at the Lord's supper. "Then taking a cup, and giving thanks, he gave it to them, saying, Drink all of you out of it; for this is my blood of the covenant, that which is poured out for many, for forgiveness of sins." (Matt. 26: 27, 28, *Emphatic Diaglott* translation) By those words the wine, or "fruit of the vine", in that cup was not transubstantiated into his literal blood; for Jesus had not yet shed his blood. If the contents of that cup had been turned into literal blood and then the drinking of it secured the remission or forgiveness of sins, then there would have been no need for Jesus to hang on the tree, shedding his blood and dying; it could be done the easier way by miraculously transmuting wine into blood which had never been in his literal body. However, as the broken bread was used to symbolize something larger than his flesh, so the cup of wine was used to symbolize something more inclusive than his literal blood. Blood in the vessels of the body signifies life: "for the life of the flesh is in the blood." (Lev. 17: 11) "Eat not the blood: for the blood is the life." (Deut. 12: 23) Hence blood poured out means life shed, death. (Matt. 27: 25; Acts 5: 28; Rev. 16: 3) The contents of the cup which Jesus handed to his disciples symbolized his blood poured out, or his death and the sufferings therewith.

[29] Jesus suffered death as a man. His death, or blood poured forth, is the basis for forgiveness. It provides for "remission of sins", of as many of mankind as believe in him and accept God's provision

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26 (a) Why did Jehovah feed the Israelites in the wilderness with manna, and what does Jesus' quotation of Jehovah's words in the wilderness show that eating manna pictures? (b) Hence what does partaking of the bread at the Lord's supper picture?

27. (a) What did Jesus say, at John 6, concerning the real Manna or bread from heaven and the eating thereof? (b) To whom do those words of Jesus really apply, and what constitutes believing in and partaking of him, and with what result to the believing partaker?

28. How do we know that Jesus did not by his words change the wine into blood, and what did his likening the contents of the cup to blood show that such pictured?

29 For what is Jesus' blood poured forth a basis, and with benefit to whom, and with what result?

of salvation through him. "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." (Eph. 1:7) "The wages of sin is death, but the gift of God is eternal life through Jesus Christ." (Rom. 6:23) Hence, instead of suffering death through those sins, the death of Christ Jesus is accepted by the repentant sinner in his own behalf, and is applied by Christ in God's presence in the sinner's behalf. This procures forgiveness for the sinner. It relieves him of the death due to sin.—Rom. 5:21.

30 Mark that Jesus said: "This cup is the new testament in my blood, which is shed for you." (Luke 22:20) Did that mean the literal cup had now become the new covenant or testament? No; but his death, or shed blood which was symbolized by the contents of the cup, made the new covenant a sure thing, an active, real, operating arrangement with God. That is, his death, as denoted by his shed blood, made valid and binding the new covenant. In providing the validating medium, his blood, Jesus was the Greater Moses, the Mediator of the new covenant. "And because of this, of a new covenant he is mediator, . . . 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 [the law covenant with Israel] apart from blood hath been initiated." (Heb. 9:15-18, *Young's* translation) The first, or old law covenant, took out of the world the natural Israelites to be Jehovah's people. It put them in line to be of his promised Kingdom. (Ex. 19:5, 6) The new covenant is Jehovah's instrument or arrangement through the Mediator Christ Jesus, and it takes out of the nations of the world a "people for his name", spiritual Israelites. This puts them in line to become joint-heirs with Christ Jesus in the Kingdom, and Jehovah God brings the faithful ones thereof into the covenant for the Kingdom. Hence Jesus said to the eleven faithful apostles at the Lord's supper: "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 22:29, 30, *Emphatic Diaglott.*

31 Truly, the Lord's blood was shed and thereby accomplished the validating of the new covenant. It provided for the remission of the sins of those who are brought into that covenant and made God's name-people, Jehovah's witnesses. However, the drinking of the blood symbolizes something deeper than that. It symbolizes meeting the requirements to enter into the Kingdom. Not only the shed blood, as pictured by the wine in the cup, meant death, but the drinking of the real cup by those taking part in the Lord's supper also means death. It means their death with Christ, their participation in his death.

32 God's law to "Israel after the flesh" forbade drinking of any blood and prescribed death for the blood drinker. (Lev. 17:10, 14) Hence justification from sins and unto life by faith in Jesus' blood is not pictured by the drinking of the cup, since those drinking must already have been justified from sin. Rather, drinking of the cup means that the drinker lays down his justified human life. He forever foregoes the right and prospect to perfect life on earth after the Devil's organization is cleared out and God's rule is in undisputed sway over earth. Drinking the cup means fellowship with Christ Jesus in his sufferings and death on earth, and undergoing the reproaches that fell upon him for Jehovah's sake, and maintaining one's integrity blamelessly thereunder for the vindication of God's name.

33 Such symbolic meaning of drinking the cup Jesus' faithful apostle Paul makes clear, at 1 Corinthians 10:15-18: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless [eulogize], is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." Or, quoting Rotherham's translation concerning the blood: "The cup of blessing which we bless, is it not a sharing together of the blood of the Christ?" The word "communion" here means partnership, joint participation, a being partaker, fellowship. The Greek word for "communion" is so translated elsewhere in the Scriptures, and this makes clear the meaning of the expression "the communion of the blood of Christ".

34 Paul, who was actually doing that which was symbolized by drinking of the cup at the Lord's supper, writes: "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, . . . that I may know him, and the power of his resurrection, and the FELLOWSHIP of his sufferings, being made conformable unto *his death;* if by any means I might attain unto the resurrection of the dead." (Phil. 3:8-11) To the Christians who were likewise drinking the cup in its real meaning the apostle Peter wrote: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened

30 (a) How was "this cup" the new testament in Jesus' blood? (b) For what purpose does Jehovah God use the new covenant, and the ones faithful therein are brought into what further covenant?

31 The contents of the cup symbolizing blood, what, then, does drinking the contents symbolize?

32. In view of God's law concerning the drinking of blood, what does drinking the cup symbolize, and what qualification must one first have before drinking?

33. How is the meaning of the drinking of the cup made clear at 1 Corinthians 10:15-18, and what is the meaning of the word "communion" as shown by other translations of the Greek word therefor?

34 According to Paul's words at Philippians 3:8-11, how was he doing what was symbolized by drinking the cup? and what did Peter instruct faithful Christians to do because of having this privilege?

unto you: but rejoice, [*Why?*] inasmuch as ye are PARTAKERS of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4: 12, 13.

35 Hence those partaking of the cup must in the reality participate in Christ's death. Such death is for faithful service as a witness for Jehovah and for holding fast one's integrity under the most extreme tests and tribulations even unto the death. This death upholds God's side of the controversy over universal domination, and thereby serves to the vindication of His name and Word. The cup-drinkers are the ones to whom the words are addressed: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 3-5) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10) "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." (2 Tim. 2: 11, 12) "We must through much tribulation enter into the kingdom of God." (Acts 14: 22) Those who partake of the emblems at the Lord's supper, and who faithfully, to the end of their earthly existence, carry out daily that which is symbolized by thus partaking, even they are the ones that shall take part in the supper in Christ's kingdom, eating and drinking with him at his royal table.

REMAINING WITH HIM IN TEMPTATIONS

36 Merely attending a memorial supper and partaking of the emblems of unleavened bread and wine is not all. Jesus indicated that fact when he said further to his disciples after the emblems: "Ye, however, are they who have remained throughout with me in my temptations; 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." (Luke 22: 28-30, *Rotherham*) One who partakes of the emblems of the Lord's supper must be in the new covenant and also in the covenant for the Kingdom. He must have denied himself and fully consecrated himself to God through Christ Jesus and then been fully justified from sin and been taken into the covenant of sacrifice with his Master. He must live up to what he professes when drinking and eating at the Lord's supper before witnesses. He must meet the terms of the new covenant by being actively a part of "the people for his name" and declaring Jehovah's name throughout the earth. He must meet the terms of the covenant for the Kingdom by being Jehovah's witness as His King was, continually preaching that Kingdom, especially now at the end of the world, and increasing the Kingdom interests which have been entrusted to him. (Matt. 24: 14; 25: 14-23) He must remain on the side of Christ the King throughout all the temptations or trials, that is, the temptations or trials that come upon him due to the reproaches and the Christ-like sufferings heaped upon him for being a witness of Jehovah God and an ambassador for Christ His King.

37 The trialsome "hour of temptation" is upon the world. Who can abide it blamelessly in God's sight? (Rev. 3: 10) The King is on the throne, with all power in heaven and in earth, and he can and will help all his faithful followers to stand and come off "more than conquerors through him that loved us". (Heb. 2: 18; 4: 15; Rom. 8: 37) The issue of universal domination must now be decided as between Jehovah's Theocratic Government by his King Christ Jesus and, on the opposition side, Satan's world organization, with its religion, politics and commerce. The temptation, therefore, is permitted in order to manifest the integrity of the faithful to Jehovah as Theocrat and Universal Ruler and to his kingdom under Christ. The Lord's supper was specially set up to aid the faithful to gain the victory amid the temptation; how? By keeping their hearts and minds turned toward Jehovah and his King, Christ Jesus, and reminding them how he faithfully endured and perfectly met the Kingdom requirements in vindication of God's name. That was why Jesus, after handing out the emblems, added: "This do in remembrance of me."—Luke 22: 19.

38 Under divine inspiration the apostle Paul comments on this, saying: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11: 26) The Lord came into his kingdom in 1914, and thereafter came to the temple, in 1918. However, the baptizing of his followers yet on earth into his death and their drinking his cup and being buried in the likeness of his death did not then end. Hence "till he come" means that these anointed witnesses of Jehovah, who are members of Christ's "body" and who are "bearing about in the body the dying of the Lord Jesus", must continue to keep the Lord's "supper". (2 Cor. 4: 10) Till when? Till he transfers the last member from the "body of our humiliation" to that of his glory: "We wait for a Saviour, the Lord Jesus Christ: who

35 For what and to what end do the cup-drinkers participate in Christ's death, and what scriptures concerning death, suffering, and tribulation and the rewards therefor are addressed to them?

36 How did Jesus' words to his disciples indicate that merely partaking of the memorial emblems is not all? and what covenants are involved therein, and how must the partaker meet their terms?

37 (a) What trialsome "hour" is upon the world, and why does God permit it as concerns his people? (b) As shown by Jesus' instruction, the Lord's supper was set up to aid the faithful unto victory how?

38 "Shew the Lord's death till he come" means that the members of Christ's body must continue to keep the Lord's supper till when?

shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." —Phil. 3:20, 21, *Am. Rev. Ver.*

[39] Thus these continue to "shew forth the Lord's death". This they do before many witnesses, particularly the "other sheep" whom the Lord is now gathering to his temple. They celebrate in order to show that Jesus the King was faithful unto death and that God can put followers of him on earth who will likewise keep integrity and be faithful to the death. Once Christ Jesus pointed forward to Peter's death. "This spake he, signifying by what death he should glorify God." (John 21:19) Even so the faithful partakers at the Lord's supper, by there showing forth their Lord's death in symbol and then by preaching and copying his example, do likewise "GLORIFY GOD".

39. (a) Before whom do they "shew the Lord's death", and what does the celebration specifically show regarding Jesus and his followers? (b) In what twofold way do the faithful followers show forth their Lord's death, and whom do they glorify thereby?

ATTENDERS AT THE LORD'S SUPPER

ALL PERSONS OF GOOD-WILL ARE CORDIALLY INVITED TO ATTEND the Memorial supper of the "King of kings", to be held Monday, April 19, after sundown, which begins the notable day of Nisan 14. But who will observe the occasion in the Scriptural manner? and where? you ask. Wherever there is an organized company of Jehovah's witnesses; and they will welcome all God-fearing persons to the celebration at their announced place of meeting. They both recognize and subject themselves to "The Higher Powers", namely, Jehovah God and Christ Jesus, his King. To his faithful followers Christ Jesus gave the instruction to observe the day, "in remembrance of me." Hence Jehovah's witnesses will do this in obedience to The Higher Powers.

Should such persons of good-will when attending partake of the memorial emblems at the Lord's supper? For the answer read the leading article in this magazine. It shows that no one should eat of the unleavened bread or drink of the cup of wine unless he knows and discerns himself to be a member of "the body of Christ". He cannot discern this unless he has made a complete and unreserved consecration of himself to the Lord God through faith in the Lamb of God, Christ Jesus. He must discern the evidences that Almighty God has acted on his consecration and justified him to life, and that God has accepted this life as a sacrifice with Christ Jesus and has then taken him into the "covenant with me by sacrifice".—Ps. 50:5.

Moreover, God the Father must then beget the consecrated and justified one by his spirit or power, assigning to such one the conditional right to life in the spirit in heaven. Thereby God starts him off as a spiritual son of God. Begetting him, God acknowledges him as a spiritual son and manifests this by bestowing upon such son "all spiritual blessings" of knowledge, understanding and privileges of serving God's interests If such spiritual child is faithful to his privileges, Jehovah God anoints him with his spirit of power, commissioning him to be his witness and baptizing or bringing him into the "body of Christ". (See James 1:18; 1 Peter 1:3; Ephesians 1:3; Romans 8:16, 17; 6:3; 1 John 2:20, 27) Now, if he faithfully carries out his commission, he may partake of the Lord's supper.

You may ask, however: Since I am not a member of Christ's body and may not partake of the emblems, why should I attend? Because it is in obedience to the command of the King, who now reigns, that you assemble with those who do partake, doing so in remembrance of Him Only a remnant of the "little flock" of the Kingdom are yet on earth, but the Lord Jesus is now gathering his "other sheep", who are not of the royal "body of Christ", and these "other sheep" he brings into the one fold with the remnant, under the one Shepherd. (John 10:16) Of course, these companions of the remnant do not share in the Lord's death, but they do remember his sufferings whereby he proved his integrity and devotion to God, and they do hail him as King. They put themselves under the same kingdom to which the remnant are called as joint-heirs with Christ Jesus. (Rev. 7:9-17) By authority of the King they preach the same kingdom together with the remnant, and with them they declare Jehovah's name through the earth.—Rev. 22:17.

Of the "other sheep" the same degree of faithfulness to God and his Righteous Government is required as of the remnant. They are therefore under the same test of integrity in the midst of Satan's world. They must fight against the same demon powers and must do so fighting shoulder to shoulder with the faithful remnant. (Eph. 6:12) They must look unto Christ Jesus the King as their example of faithfulness to God and of enduring sufferings for righteousness' sake and of overcoming the world They too must "fear God" and "honour the King". (1 Pet. 2:17, 21) Reasonably, then, their presence at the memorial supper in honor of Jehovah's King is very vital and is sure to result in blessing and much-needed strength to them.

It is the Lord's table to which the anointed remnant and their faithful companions gather. They must come clean from the Devil's world, under demon rule as it is and soaked through with demonism or religion. Partnership cannot be had both with it and with God's service, because both are opposed to each other. For example, the remnant by partaking of the Memorial emblems partake of what is on the Lord's table, just as the priests of Israel of old were partakers of the animal victims upon the Lord's altar. (1 Cor. 9:13) Hence, before referring to the cup of blessing and the bread that is broken, the apostle Paul shows what one must fulfill before partaking thereof, by saying: "Wherefore, my dearly beloved, flee from idolatry." (1 Cor. 10:14) *Idolatry* means demonism. It is a worship of the demon organization under Satan and of the things in Satan's organization, including its religion, politics and commerce. *Idolatry* means taking part in the things of this world which is under demon rule. In the same manner,

in times of old, those who offered sacrifice to idols of the demon gods ate part of the sacrifice offered up to the demon gods, and thus they were partakers with the demons and ate at their table or altar. Why then flee idols? The apostle now shows why:

"The cup of blessing which we bless, is it not the communion [common partaking] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar [of God]? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? [In themselves, no, they being no more than the materials or substance of which they are made; however, what they symbolize makes the difference.] But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship [communion] with devils [with demons]. Ye cannot drink the cup of the Lord [suffering with the Lord unto death], and the cup of devils [living unto this world and serving and supporting its demonized organization]: ye cannot be partakers of the Lord's table, and of the table of devils [by worshiping and sacrificing to selfish things idolized by this world]. Do we provoke the Lord to jealousy [righteous zeal against hypocrisy]? are we stronger than he?" (1 Cor. 10:16-22) Inasmuch as we are not stronger, let us not provoke his wrath by being double-minded and partaking of the Lord's supper and at the same time trying to please and serve the enemy organization under the demons Partakers must be clean.

The memorial of the Lord's supper is no ordinary meal. It must not be confused with any other meal or be reduced to the level of such. The place of worship of God is not the place of eating suppers or meals for the satisfaction of creature wants at such a time. The Christians at Corinth were making that mistake, and the apostle pointed out the great spiritual damage it was causing and the judgment of God it was bringing upon the careless ones. Why? Because the merging of the Lord's supper with another meal just prior to it caused many to become dull, sluggish, profane. They failed to discern the meaning of the bread broken at the memorial, namely, that it represented the Lord's "body" and was to be partaken of only by those who were being broken with him as members of his body, the church. Now, although such "body of Christ" is broken by the afflictions suffered at the hands of the enemies, the demons and their human agents, yet there should exist no disunity, no divisions or schisms, among the members of Christ's body. All should be one under their Head, the King, as Jesus prayed on that very night after he introduced and ordained the Lord's supper. Note the apostle's counsel and warning on this to those at the Lord's supper:

"Now in this that I declare unto you, I praise you not, that ye come together, not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions [schisms] among you; and I partly believe it. For there must be also heresies [parties; factions; sects] among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper [if you proceed as follows]. For in eating every one taketh before other [persons present] his own supper: and one is hungry, and another is drunken [is satisfied, or filled to the full (*Emphatic Diaglott*)]. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you. This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

"Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11:17-29) Such unworthy partaker of the bread and cup lowers the Lord's supper to the common position of an ordinary meal, and thus treats the meaning of the emblems with contempt, and creates the wrong impression on those witnessing his conduct and so is hypocritical. He puts himself in the class of those who bring the afflictions upon Christ Jesus and his body members and who bring trials of integrity on them even to the point of death. Thus he despises Jehovah's King and kingdom, and 'crucifies to himself the Son of God afresh, and puts him to an open shame'. (Heb. 6:4-6) He receives condemnation ("damnation") from the Lord God.

Therefore, whether it is understood in a literal sense or in a spiritual sense, what the apostle next relates as to the results of the foregoing injurious practice shows the adverse judgment of the Lord God. "For this cause many are weak and sickly among you, and many sleep. For if we would judge [examine; discern] ourselves, we should not be judged [by the Lord]. But when we are judged we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat [the Lord's supper], tarry one for another [have an assigned hour to expect all]. And if any man hunger, let him eat at home; that ye come not together unto condemnation."—1 Cor. 11:30-34.

The meaning of the above is plain. A person of good-will, one of the "other sheep", who discerns himself not to be of the "body of Christ" that is broken, should not partake of the memorial emblems. He should be present as an observer, but also bearing in mind that the same fullness of devotion to the Lord, the same blamelessness of integrity toward God, and the same degree of faithfulness of keeping covenant with God, are required of him as of those who are partakers of the emblems.

All Memorial gatherings should therefore welcome all persons of good-will to the occasion, April 19, after sundown. All such gatherings should provide the unleavened

bread and the cup of red wine (several cups if the large attendance warrants it) for any present who at the time of serving discern themselves worthy to partake. Properly the meeting should be opened with prayer to God for the assembly, and an appropriate song may be sung before prayer. Since the pronouncing of the Lord's words on the bread and wine has no miraculous power to transubstantiate the emblems into flesh and blood, any consecrated man who is competent and faithful, one of the remnant, if possible, may officiate. He or some other capable person devoted to Jehovah God may deliver a brief discourse or read one published herein on the significance of the Lord's supper.

Then prayer and thanksgiving should be offered over the emblems in their symbolical meaning. After this the bread and wine should be served together, being passed among the attendants and allowing each one who discerns himself to be of the Lord's body to partake of both emblems. Thereafter the chairman may point out the practical application of the meaning of the supper, by service announcements, calling attention to the privileges, provisions and arrangements now available to both remnant and persons of good-will for serving God and his kingdom, from that same Memorial day forward. A closing song may then be sung, and the assembly dismissed with prayer.

ABEL, FIRST OF JEHOVAH'S WITNESSES

RELIGIOUS scoffers belittle Jehovah's witnesses and speak of them as a new sect that has sprung up in recent years. They refer to different men of modern times as the founders of Jehovah's witnesses. Out of the abundance of hearts filled with envy and malice and hatred they speak of God's servants. In fact, when did Jehovah's witnesses begin? Who was their founder? Who was the first witness of Jehovah? God's Word is the authoritative source for the answers.

Hebrews chapter eleven gives a long list of men noted for their faith in God. Having marked their unbreakable integrity toward Jehovah, the apostle Paul then speaks of them as a 'great cloud of witnesses'. (Heb. 12:1) Those faithful men of old confessed orally that they were sojourners upon the earth and looked forward to Jehovah's promised New World, and bore witness concerning it. They were Jehovah's witnesses.

Hebrews 11:4 names the first one of this great cloud of witnesses as being Abel, the second son of Adam and Eve. He, then, was the beginning of Jehovah's witnesses. Abel is commonly known as the first martyr. "Martyr" means "witness". Seven short verses in the fourth chapter of Genesis tell his life's story.

"Abel was a keeper of sheep, but Cain was a tiller of the ground." (Gen. 4:2) While caring for his flocks at night Abel would marvel at the expanse of the heavens with their myriads of stars and planets. During the day he would note the beauties of the earth, its mountains and forests. Seeing these visible works of creation, Abel would appreciate the majesty and unlimited power and wisdom of Jehovah God, the Creator. He would grow in reverence and faith toward God.—Ps. 19:1-4, Rom. 1:20.

Abel would also know of the great prophecy uttered by Jehovah in Eden. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Here, then, was the promise of victory by the New World's King, the Seed of God's woman, over the serpent Satan and his organization. This New World opened a way of deliverance for obedient mankind. Abel hoped for that New World, and he had a basis for such hope and the assurance of its coming, by virtue of God's prophetic promise in Eden. There were no physical facts or circumstantial evidence of its establishment then that Abel might see; but he had a firm conviction of its coming, though unseen. Abel had unshakable faith. "Faith is a basis of things hoped for, a conviction of things unseen."—Heb. 11:1, *Diaglott*.

How did Abel show his faith? The Genesis account answers: "Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." (Gen. 4:3-5) From this it must be concluded that the mere act of sacrificing something did not demonstrate Abel's faith. Cain did as much. Why wasn't Cain's offering acceptable as a show of faith? Was God showing respect of persons? If not, wherein did their offerings differ?

Abel brought an offering of the firstlings of his flock, and the fat thereof, and God had respect to it. Jehovah's giving respect to it was prophetic of what He would require for man's release from bondage. Twenty-five hundred years thereafter He commanded the Israelites to make a similar sacrifice. (Num. 18:17) God had revealed to Abel, because of his meekness and faith, the proper typical sacrifice of worship. This sacrifice was prophetic of the great sin-offering for the New World which would open the way for obedient man to be reinstated into God's favor and live in that new world. It typified the Seed promised in Eden. Abel's service was based on past revelations. It pointed to The Theocracy, and the Redeemer or Seed, as foretold in Genesis 3:15. It showed Abel's faith in the shed blood of the promised Redeemer. He knew the shedding of blood or giving of life was required to provide the ransom, and such need must be recognized before one could approach unto God and be acceptable. His sacrificing of an animal, shedding its blood and giving its life, showed by works his faith in all these things, and his sacrifice was pictorial of them. He pleased God.—Heb. 11:6.

Cain was a tiller of the ground, like his father Adam. (Gen. 3:23; 4:2) His offering consisted of fruit of the ground. It required no shedding of blood, no giving up of life, hence it was of no prophetic significance. It did not foretell the time when God would accept a life as a substitute for that which Adam had forfeited, and that such life would be the price of redemption. He did not recognize his need for redemption or for a redeemer. He approached God in a self-sufficient way to serve Him as he saw fit. Doubtless Abel, being a witness, had spoken to his brother Cain as to the proper worship of God; but Cain felt that

the religion of his sinful parents was good enough for him, and for God's worship. In his religious credulity he possibly thought that he was the promised seed, being the firstborn of the woman Eve, and was destined to eternal greatness and world dominion as man's deliverer. Because he was looking for self-glory, Cain could not see Jehovah's new world that was to dominate the universe in vindication of God's name. He thought he was God's pick. So he presumptuously approached God in meaningless ceremony and formalism at the sacrificing altar. His was a form of worship that set aside and ignored God's requirements for a ransom. He pretended to worship, saying 'Lord, Lord' with his mouth, but his heart was far removed from God and filled with selfish ambition.—Matt. 7:21, 15:3, 6-9.

Jehovah God was not deceived by Cain's outward show; He had no respect unto Cain's offering. Abel had faith in something wherein Cain lacked faith, and this difference was reflected in their sacrifices. Accordingly Abel was accepted and Cain was rejected. Cain was wroth, and Jehovah, seeing this, asked, "If thou doest well, shalt thou not be accepted?" This proves God was no respecter of persons in this matter. Had Cain done well he would have been accepted. But he was not 'doing well', and Jehovah said to him, "sin lieth at the door." (Gen. 4:5-7) Cain was not meek or submissive under chastening. He refused to humble himself under the mighty hand of God. He saw Abel's manner of service, that it was acceptable, and he could have abandoned religious formalism and truly served God. Instead he sought a quarrel with Jehovah's first witness and slew him.—Gen. 4:8.

But why did Cain add murder to his sin? Abel's works were righteous, whereas Cain's were evil. He enviously noted God's favor bestowed upon Abel because of his righteous works, and feared him as a rival for world domination as the seed. The moving cause for the murder goes beyond this, however. Cain was of the wicked one, Satan, the founder of religion. The Devil had challenged Jehovah's power to place creatures on earth who would faithfully serve God under stress. By his course of blamelessness toward the Lord, Abel was proving the Devil a liar. For this reason Satan induced Cain to commit murder (1 John 3:12) Religion and murder have gone hand in hand ever since. Jesus told the religionists of his day that they were like the Devil and did his works, that he was a liar, and a murderer from the beginning. (John 8:44) Abel was the first of Jehovah's witnesses, he was the first to meet the Devil's onslaught. He was the beginning of a long line of witnesses, and from that very beginning of God's servants onward Satan has instigated the murder of these faithful martyrs or witnesses.

Cain tried to cover up his crime with a lie, but God responded. "Thy brother's blood crieth unto me from the ground." (Gen. 4:9, 10) Abel's righteous and integrity-keeping course, even unto the shedding of his blood in death, has (though he is dead) continued to speak down through the centuries to the vindication of Jehovah God in support of His side of the issue and in contradiction of the Devil's blasphemous challenge.—Heb. 11:4.

Though the Devil succeeded in killing Abel, he lost on the great issue at stake in that he failed to crack Abel's integrity. Furthermore, Jehovah will reward faithful Abel, who did good, with a "better resurrection". He will be raised as one of the princes comprising the "new earth" of the New World of righteousness.—John 5:28, 29; Heb. 11:35; Ps. 45:16; Isa. 32:1.

Abel was the first of that class of Jehovah's witnesses who looked for the Holy City whose Builder and Maker is God and which "city" or Theocratic organization was foretold in Eden. Does that mean, then, that Abel is the founder of Jehovah's witnesses? Emphatically, No! Although Abel was the first witness, he did not establish himself as such. Abel had God's word. His faith in it helped him to frame and adjust in his mind and heart the vision of the everlasting new world. God gave him this vision and revealed to him the proper mode of worship. Thus God established and founded Abel in the true worship as one of His witnesses. Jehovah God alone is the founder of Jehovah's witnesses.—Isa. 43:10-12, *Am. Rev. Ver.*

Religious sects of today are of comparatively recent origin when viewed alongside Jehovah's witnesses. Still they ignorantly taunt the witnesses and seek their destruction. Jesus showed that the blood of the first witness was upon religionists. (Matt. 23:35) Later He, the Faithful and True Witness, was slain by religionists. His blood, validating the new covenant and providing redemption, "speaketh better things than that of Abel." (Heb. 12:24) Today religionists continue to back the murder of Jehovah's witnesses. They hate these proclaimers of the New World because that righteous world will spoil their ambitions for world domination. As the blood of Abel cried out from the ground, so the blood of all faithful witnesses slain since by Cain-like religionists cries out against these earthly representatives of Satan.—Jer. 2:34; Rev. 6:9, 10, 17:6; 18:24.

The Genesis record proves Jehovah allows human creatures to choose whom they will serve, just as Abel and Cain made their choice. Each creature fixes his own destiny, life or death. People are choosing now, just as Cain and Abel chose then, between religion and true worship. Works performed, not words uttered, show the choice. (Rom. 6:16) Abel's choice was the wise one. It is recorded for our present-day admonition. The wise will choose the course of integrity toward God, as did Abel, Jehovah's first witness.

(*Continued from page 66*)

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

FIELD EXPERIENCES

"MOBOCRACY TAKES OVER" ["CONSOLATION" NO. 604]

PRINCETON, MINN. "I placed *Consolation* No. 604, on mobbings at Little Rock, Ark., Klamath Falls, Oreg., and Springfield, Ill., with a gentleman and later called back on him. In an astonished voice he remarked that the Jehovah's witnesses were so treated, and then added that 'the various churches of religion received no such treatment, and according to the Bible this proved they were not on God's side'."

LAUREL, MISS. "Recently two mobbings took place in Mississippi, one in Shubuta and one in Laurel, which mobbings resulted in the lynching of two Negro boys and one Negro man. Evidently some of those participating in such were in Laurel, when we appeared on the streets with *Consolation* bearing the above headline, and their guilty conscience put fear into their hearts. The sheriff was duly informed that 'impostors were at work on the street'. Upon investigating, with the gangsters circling around expecting to see something, the sheriff, being shown proper authorization from the Watch Tower Society and recognizing Brother Brashier, shook hands and left, saying, 'Everything is all right!' much to the enemy's chagrin. At the time of questioning, an established citizen stepped up and identified himself as with The Theocracy. In less than two hours we left about forty of this *Consolation*."

LAKEVIEW, OREG. "A pioneer publisher working rurals in the county to which I am assigned as special publisher in the town which is the county seat had placed the book *Children* with a man who came up to him while he was fixing a tire. The study courses thereon were mailed out just before the Assembly, September 18-20, 1942. On our first Saturday on the street corners after the Assembly a man came up to my wife on the corner and asked her many questions about us and our work and about the mobbing of the Klamath Falls assembly. He took some magazines and told her about having the book *Children*. When she gave him *Kingdom News* No. 11, it had my name and address stamped on it; the man said: 'That's the name that was on those study courses.' My wife replied: 'Yes, that's my husband's name, he's down on the corner a block away. Wouldn't you like to walk down there and meet him?' This he did, and the book *The New World* and *Peace—Can It Last?* were placed with him, and he was invited to our place for a study that evening. This was three weeks ago, and he goes with us on other studies and attends studies on *The Watchtower* and books. He is thrilled with the truth and has been witnessing to many people and getting a lot of rebuffs, but it doesn't bother him. This man said he had gone past the Kingdom Hall many times at Yakima, Wash., where he formerly lived, but was told by the clergy and others that we were false prophets and our doctrine was poison and that he should stay away from us. Now he knows they lied to him and took thousands of dollars from him."

LITTLE ROCK, ARK. "My son David placed *The New World* and called back to see if he could arrange for playing recorded lectures. The woman brought the book to him, pointed to the illustration of *Children*, and said: 'I want that book.' He pulled it out of his case and presented it to her. Next evening he called back to play the lecture. After lecture was finished she showed him the illustration of *The Watchtower* and said: 'I want that magazine for a year.' He wrote up her subscription and handed her a sample copy which he had brought for that purpose." "I stopped to register for gas. I leaned my bicycle up against the tree, leaving my portable phonograph in the basket. When I returned I found the bicycle had fallen, throwing the phonograph, and in the fall two books had been thrown from the book compartment. These were near the phonograph as though on display, and several people were standing around listening to Judge Rutherford's lecture which had been turned on due to fall."

HEARTS OPENING IN BARNARD CASTLE (BRITAIN)

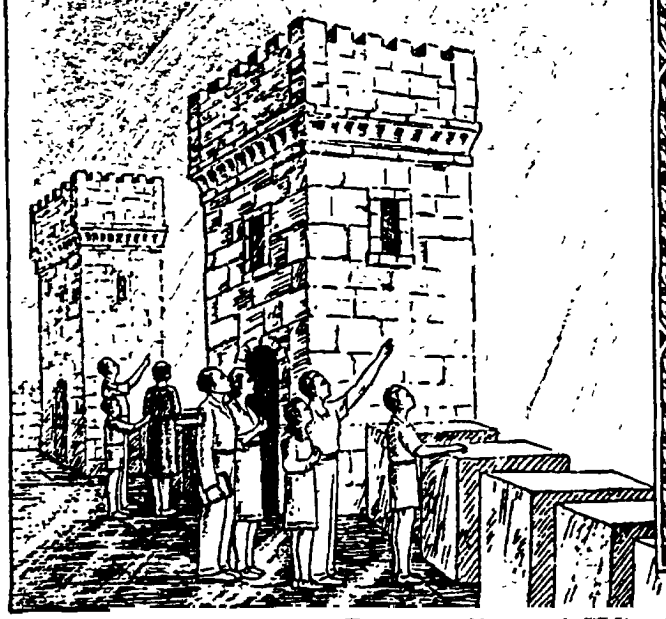
"We are having wonderful times here in the new work with the model Bible studies. Last week we got inside an institution and thirty-four inmates heard the phonograph, and we succeeded in making an appointment to call back Sundays with a lecture series. These last few days we have struck a real 'sheepy' patch of territory. We have an interesting model study with a lady and her daughter. The lady has read our books for a number of years, but could not quite see why we 'ran religion down so'. Nevertheless, she soon began to feel uncomfortable in 'church'. We read her Jeremiah 51:6: 'Flee out of the midst of Babylon, . . .' An appointment was made to call again next week. We have five model studies to look forward to tomorrow. Since arriving in Barnard Castle we have not been too comfortable in our lodgings, as they were not too clean. We answered an advertisement in the local paper for a room and discovered the person was one with whom we had arranged a model study. However, she wanted to charge us more than we could pay. We continued our studies with her, and tonight she seemed more interested than ever when she saw we were not for religion. She asked numerous questions. Then, as we were leaving, she asked if we were comfortable in our rooms, and then said, 'because if not, and it would help you at all, you can have that room, and pay me just what you can afford.' We were delighted, as we had seen the little room before. We are thankful to the Lord, for we realize that this is one of the ways in which he opens the people's hearts towards his servants."

HUNTING DEEP IN ARIZONA

"We received a rural Good-Will reference slip from the Society. We were unable to get any definite line on it, but finally found that a creek named on the slip was forty-five miles out in the mountains. We decided we had better make the trip while we could. We worked on the way out, and at the next to the last house found that a Mexican family of the name we were looking for lived one and a half miles up the creek. We called at the house but no one was home. I heard an ax ringing in the woods and went over. It was our man. I played a record, and he said: 'You got that book!' When told we had come forty-five miles to see him, he said: 'Come up to my house and you will be home.' We went and played a lecture series. Both the man and his wife are real good-will persons and wanted all the literature they did not have, also some for other people. He has been doing some witnessing, and regrets his inability to speak English and cover more territory. He said: 'We looked for someone for a long time, but no one came and we quit looking. Now someone comes.'"

The WATCHTOWER

Announcing Jehovah's Kingdom



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

VOL. LXIV SEMIMONTHLY No. 6

MARCH 15, 1943

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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"CALL TO ACTION" TESTIMONY PERIOD

The three-month *Watchtower* campaign goes into its final month in April, which month is designated "Call to Action" Testimony Period. Certainly with all evidences multiplying in the earth that the world is in its "time of the end" this is no time for inaction on the part of those who seek to survive into the new world. Psalm 147 emphatically shows it is time for action in praising Jehovah God, who provides the new world and its Theocratic Government. With spring beginning, all Kingdom publishers and Watchtower readers should arouse themselves to united activity in this educational campaign. Let as many people as possible have the opportunity to take advantage of the special offer, of a whole year's *Watchtower* subscription and the book *The New World* and the booklet *Peace—Can It Last?* on a contribution of but $1.00. Obey the divine call to praise Jehovah and to let his word run swiftly through the earth. (Ps. 147:15) We shall welcome inquiry from every interested subscriber or reader who wants to share in this united testimony here in America and elsewhere where this magazine may still be circulated. We shall be glad to put any such in touch with the local company of Kingdom publishers with whom to join in action.

MEMORIAL

The date Scripturally arrived at for 1943 for celebrating the memorial to Jehovah's name and to the faithful death of his King, Christ Jesus, is Monday, April 19. After 6 p m of that date each Christian company should assemble, and the anointed ones thereof celebrate the Memorial, their companions as the Lord's "other sheep" being present as observers. If no competent person is present to deliver a brief discourse immediately before partaking of the emblems, then appropriate paragraphs may be read from the Memorial articles appearing in this current issue of *The Watchtower* and that of March 1, 1943, to those assembled. Since the breaking of the bread and the drinking of the wine both picture Christ's death, in which also his body members partake, it follows that both emblems should be served together at partaking, and not separately. The emblems should be unleavened bread and real red wine. Jesus and his apostles most certainly used real red wine in symbol of his blood, and the anointed remnant should follow their lead. Report your celebration and its total attendance and partakers of the emblems to the Society, as instructed also in the *Informant*.

"WATCHTOWER" STUDIES

Week of April 18: "The King's Counsel at Memorial," ¶ 1-24 inclusive, *The Watchtower* March 15, 1943.
Week of April 25: "The King's Counsel at Memorial," ¶ 25-50 inclusive, *The Watchtower* March 15, 1943

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV MARCH 15, 1943 No. 6

THE KING'S COUNSEL AT MEMORIAL

"And the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor." —*Isa. 9:6.*

JEHOVAH, the Father of "The Prince of Peace", must and will in his due time prove that He is all-powerful and can settle the question of world domination in the interests of peace and unity of all that live. Though the mass of mankind today scorn or know not the name of Jehovah, the Father of earth's Rightful Ruler has kept His name prominently before those who love Him and His Word. In times past he has caused marvelous things to come to pass that memorialized his name, but the demons have caused men under their influence to quickly forget and to discredit the account of such miraculous works of Jehovah God. Among his great acts performed through his mighty power to keep his name prominently before His people was that performed at the time of Israel's first passover, in Egypt. By that act of deliverance the shackles were broken and the liberated people of Israel left the slave country of Egypt and marched dry-shod through the bed of the Red sea, and set out for the Promised Land whose flow of "milk and honey" held out hope of freedom from fear of want. In Egypt and at the Red sea Almighty God Jehovah memorialized his name, not only before his covenant people Israel, but before Egypt and the world of which it was a part. Thenceforth the memory of that "strange act" of Jehovah was kept alive by the yearly celebration of the passover in the typical Theocracy of the nation of Israel.

[2] What is the name of that Great Father of all creatures who are the works of his hands? The prayer of his covenant people in distress, and which prayer is prophetic, gives the answer: "But now, O Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Jehovah, neither remember iniquity for ever: behold, look, we beseech thee, we are all thy people." (Isa. 64:8, 9, *Am. Rev. Ver.*) Centuries later it was the despised Nazarene, the "man of sorrows, and acquainted with grief", Jesus, who made known Jehovah God as the gracious Father. Concerning this it is written: "For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:17, 18) Hence the Son, who perfectly reflected the heavenly Father, said: "He that hath seen me hath seen the Father."—John 14:9.

[3] Jesus, the Son of God, was born under the typical Theocracy in Israel, and hence was "made under the law". (Gal. 4:4) For this reason he kept the typical passover feast in commemoration of his Father Jehovah's great name and act of deliverance. In A. D. 33, on the night of Nisan 14, Jesus kept the last typical passover of force under the old law covenant, at Jerusalem, and immediately thereafter he instituted the memorial of greater things in vindication of his Father's name and Word. This memorial has been called "the Lord's supper". (1 Cor. 11:20) To his disciples there assembled with him Jesus had much to say before he finished his earthly course just a few hours thence. The twelve had walked with him for about three and a half years and had learned at his feet; and only one turned unfaithful, that the Scripture might be fulfilled. Jesus had given all of them wise counsel. He taught them how to serve Jehovah God by going from door to door and from city to city preaching "The kingdom of heaven is at hand". Throughout all his instruction he pointed to the all-important One, whom all creatures that live must worship in spirit and truth and whom they must serve. At no time did he direct attention to himself apart from his place in Jehovah's purpose. Throughout his entire teaching he directed his learners to the One whose name should be memorialized throughout eternity. That One was Jehovah, his Father in heaven, who had sent him into the earth for a purpose. That purpose he accomplished

1 (a) What must Jehovah prove in his due time, and why in the past has he caused marvelous things to come to pass? (b) What great act of such kind did he perform with regard to ancient Egypt, and how did he arrange to keep alive the memory thereof?

2 What is the name of the Great Father of all creatures in covenant with him, and who especially made Him known as such Father?

3. (a) What did he set up in commemoration of his Father's name? (b) What did he teach his disciples to do, and to what or whom did he continually direct their attention?

faithfully. As it is written: "Thy name, O Jehovah, endureth for ever; thy memorial name, O Jehovah, throughout all generations."—Ps. 135:13, *A.R.V.*

4 Satan the Devil, the chief adversary of the Most High, tried to turn the Servant of God away from serving Jehovah. However, to that wicked one Jesus pointed out in no uncertain terms that there was one God to serve, the God of heaven, and Him alone would he as the Son of God serve. When in the mountain of temptation, after his baptism, there was no inducement that the Devil could present that succeeded in turning Jesus away from the course of action that he had consecrated to take, which course was outlined for him in the Holy Scriptures. Jesus had studied the law and the prophecies and saw therein the words of God relating to his course of action. In order that the Scriptures might be fulfilled he did certain things throughout his ministry. At no time did he want to be displeasing to his Father in heaven, even though faithfulness brought persecution, ignominy and shame upon him from the enemy. The Devil had for centuries been defaming the name of his heavenly Father. The adversary had tried to turn all peoples away from Jehovah and his Theocratic arrangement in the earth. Then God sent his Son into the earth to bear witness to the truth. The Devil had lied continuously concerning the matters pertaining to eternal life, and the need of integrity and service toward the Most High. Now God had sent his Son among men to testify to the truth concerning these vital matters. How would this benefit humankind? Jesus himself answers: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

5 There is no other way under heaven whereby men can be saved, none other than by following the footsteps of Christ Jesus, which means loving the Lord God with all your heart, mind, soul, and strength, and your neighbor as yourself. It was his Father's name that must be memorialized before men therefore, and it is through the arrangements made by the Father that men can be saved by Christ.

THE NEW SUPPER

6 The new supper as enjoined upon his disciples by Christ Jesus was an occasion of great importance, one never to be forgotten in all time. It was not a sad occasion then, nor should it be now. It was a time of celebrating or memorializing events of highest importance; hence an occasion to be kept in mind. It was an occasion which, when properly understood, brings real joy to one who appreciates what it means.

7 The discussion that took place after Jesus instituted the memorial supper is set out at length in John's account, chapters 13-17. Some have had the idea that after Jesus had given an explanation of the memorial emblems and the disciples had partaken thereof they all sang a song or psalm and departed from the upper room for the garden of Gethsemane. But by a comparison of the accounts given by Matthew, Mark, Luke and John it is clear that before the Lord Jesus departed with the eleven faithful disciples he talked to them for some time and explained to them many things that would be revealed much more clearly after he had parted from them and gone to heaven.

8 After covering various important truths relating to the Kingdom and the issue over the vindication of Jehovah's name and their part therein, Jesus concluded with the prayer recorded in the 17th chapter of John. Read John, chapters 13-17, and observe that all the vital matters forcefully brought to the fore in that counsel of Jesus to his apostles point to his Father in heaven as the all-important One. Additionally he made plain what a disciple of his must do so as to share with him in the blessings of everlasting life.

9 What Jesus said then is important now, nineteen centuries later. When he spoke to those eleven faithful apostles, the betrayer had gone out to lead his enemies to him at an isolated spot and to have him arrested and delivered over to the Gentile political powers for crucifixion. It was the time of the end, therefore, for unfaithful Jerusalem and Jesus had pronounced her house or temple of religion left unto her desolate. Who, today, can successfully deny the concurring testimony of the Bible prophecies and of the world conditions that the "time of the end" is upon the world, including its chief religious organization, so-called "Christendom"? Concerning "Christendom" at the time of the end Jesus had prophesied to his disciples: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another."—Matt. 24:9, 10.

10 What informed person today has not heard or read of such hate and persecution as coming upon Jehovah's witnesses in all nations, in both totalitarian countries and also democratic? Such treatment given to these footstep followers by so-called "Chris-

4 (a) What attempt did Satan make towards Jesus' course? (b) Why did Jesus do certain things during his ministry, and with what benefit to humankind?

5. By what way alone, therefore, can men be saved?

6 What manner of occasion was the new supper which Jesus enjoined upon his disciples?

7. After partaking of the memorial emblems did the disciples at once depart with Jesus from the upper room, or what followed?

8 How did Jesus conclude the occasion, and what did he make plain to his disciples?

9. What circumstances and action of the enemy then make what Jesus said then important now?

10. To whom is such hate and persecution rendered, and what great act of betrayal like that of Judas has been committed and will yet reach a climax?

tian nations" Jesus declared to be done unto him. (Matt. 25:40, 45) Since 1918 and the establishment of the "League of Nations", and more recently "the New World order", the religionists of "Christendom" have shown themselves traitorous toward Christ Jesus, in that they have preferred "Caesar" as king instead of the Son of God. Now the great act of betrayal by that "man of sin" class is at hand, especially as the proposed "new order" of international peace and security emerges after this total war, like a seven-headed beast climbing out of the pit of restraint, and the forces of organized religion climb on the back thereof and try to ride it and to use its power against Jehovah's witnesses, who proclaim and uphold Jehovah and his Kingdom under Christ Jesus.—Rev. 17:1-14.

[11] Such things being well under way, it is very timely to review a few of the points made by Jesus, especially since the time for celebrating the Memorial draws near, namely, Monday, April 19, 1943, at sundown of which day Nisan 14 begins. Outstanding was Jesus' admonition on love. He told his disciples: "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." (John 13:34, 35) Understanding the Scriptural meaning of "love" to be unselfish devotion, we can appreciate that it means far more than personal affection for another or a sentimental appreciation of what is beautiful and kind. Love reveals itself in a perfect expression of unselfishness. Love reveals itself in an action.

[12] Jesus himself had just set an example to his followers, of love and unselfish devotion; he washed the feet of his disciples, not as a ceremony, but as a service. He then went on to state: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (John 13:14-17) Here is an important point, because it relates to the great issue of one's integrity in service toward God. Satan, you recall, has all along been trying to prove his false charge that God cannot place men on the earth who will maintain their integrity and serve the Almighty God unselfishly.

[13] One who really loves another is unselfish and does not expect a reward or selfish gain for his service and course of action. Look at Jesus; what had he to gain by washing the feet of his apostles when he knew that he would die the same day at the hands of the Devil's religious, political agents? Nothing; he, in fact, told them that they would flee away from him that night and Peter would deny him thrice. Hence his was an expression of complete unselfishness. By example he was helping his disciples to see the importance of being servants in God's organization, waiting on one another with the water of truth to aid them to walk in the clean way of truth and righteousness. (Eph. 5:25, 26) By love they must serve one another, not for any personal gain or profit, but because all together are devoted servants of the Lord God. He that seeks personal gain for services rendered to his brethren in the Theocratic arrangement does not have love. On the other hand, it must be because of unselfish devotion to God and the interest each one has in the other to aid, comfort and help his brother in the faith, that all men should know and notice and discern that these are the disciples of the Lord Jesus Christ. The aid and service to be rendered are not merely in material things, but in the things which assist God's consecrated people to continue faithful in God's service and to gain eternal life.

[14] "By this shall all men know." (John 13:35) That means all those associated together in the Lord's service, both the spiritual brethren of Christ, the members of his "body", and those "other sheep" whom the Good Shepherd is now gathering into his fold and who will compose the "great multitude" of survivors of the coming battle of Armageddon. (Rev. 7:9-17) All these make observation that the followers of Christ Jesus love one another. They do not permit political differences of the nations to divide them and to cause them to slay one another as in Spain, between 1936 and 1939, when Roman Catholic slew Roman Catholic, 95 percent of the population being members of the Roman Catholic sect with headquarters at Vatican City. Quite differently the apostle John states, at 1 John 4:20, 21: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

[15] Anyone who is devoted to Jehovah God and called to his Kingdom under Christ and who follows this "new commandment" of the Master, "That ye love one another; as I have loved you," will never fail to make his own calling and election sure, while aiding his brethren to make theirs so. In such unbreakable love he will maintain his integrity toward God; he will be true and steadfast to his heavenly

11. On what essential thing was Jesus' admonition outstanding, and how may it be defined or described?
12 What example had Jesus himself just set, and why is the point he thus made so important?
13. What had Jesus to gain by washing his disciples' feet, and thereby what was he helping his disciples to see and apply?

14 Who are meant in Jesus' statement, "By this shall all men know"?
15. In what will the Christian called to the Kingdom not fail if he keeps Jesus' commandment concerning love to one another?

Father and will follow out all the commandments of God whose children he loves. He will be at all times wholly devoted to The Theocracy.

A PLACE PREPARED IN THE THEOCRACY

[16] Jesus was addressing disciples who had stuck with him through temptations and who had partaken of the memorial bread and wine to symbolize that they would be broken with him and share in his unselfish death for the vindication of his Father's name. The kingdom of heaven, or Theocratic Government, is prepared for suchlike, and hence Jesus made known to his apostles that he was going away to make preparation in order that he might receive them again to himself, but actually in the Kingdom. Said he: "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." (John 14:1-3) Jesus must appear in the presence of God for his disciples and present his sacrificial merit and provide for their being taken into the Theocratic Government with him. Those who rightly partake of the memorial emblems as members of "his body" are the ones invited to the heavenly position with Christ Jesus in his glorious throne.

[17] Even so, shortly thereafter Christ Jesus, who had preached "The kingdom of heaven is at hand", went away into the "far country" of heaven to receive the Kingdom. He sat down at the right hand of Jehovah God his Father, and there he waited until God's time that his enemies be made his footstool, at the end of the world. At that time he would return, the place in The Theocratic Government having been prepared, the Kingdom having begun in 1914. He having returned, the great message, namely, "The kingdom of heaven is at hand," must again be published and the faithful remnant of followers yet on earth must do the publishing or preaching. (Matt. 24:14) The apostles and other faithful followers who had fallen asleep in death prior to his coming into his Kingdom and coming to his temple thereafter, these he raised out of death to life in the spirit in heaven. Thus he came again and received them unto himself in the Kingdom. The faithful remnant yet on earth whom he approves in the temple judgment he gathers to himself at the temple, into the condition of unity with him.

[18] It is at this time of coming to the temple and gathering the faithful body members there that he 'drinks the fruit of the vine new with his disciples in the kingdom', as he foretold, at Matthew 26:29. It is the Kingdom that vindicates Jehovah's name, and it is in the Kingdom that Christ Jesus wants all his faithful followers, his body members. Due to the faithfulness of Christ Jesus in providing the ransom sacrifice and in laying down all that he had in order to acquire the precious "hidden treasure", the Kingdom, the way was opened and place provided so that the body members could be associated with him in his sufferings and death and then in his everlasting Kingdom, under the Father, Jehovah God. Precedent to receiving this wonderful place in the heavens with Christ must be their loving one another, proving it by serving one another under the trial and test of integrity toward God, and being devoted to the Kingdom work committed into their hands by the King, Christ Jesus.

[19] The Kingdom is first in importance because it clears Jehovah's name of all false charges and reproaches of the Devil. The redemption of creatures is of secondary concern, and those admitted into the Kingdom must first be redeemed. Were it not for Christ Jesus, the only begotten Son, whom the Father sent to earth to declare his Father's name and Kingdom, no provision would have been made for them to receive eternal life. God so loved the new world of righteousness that he sent his only begotten Son to prove himself the Head of the Kingdom and to provide the ransom, that whosoever believes in him should have everlasting life. He is the Word of God, and God's Word is always true. Therefore it was proper for Jesus at the time of memorializing Jehovah's name to say to his apostles: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." (John 14:6, 7) If the apostles knew Jesus, who reflected the Father and declared his name, then they also knew his Father.

[20] At all times Jesus spoke of his Father, because He is Jehovah. Jesus told them why he had come to earth, and who sent him on this mission, and that his chief purpose in life was to honor his Father's name. Therefore if they knew the Son they must, of necessity, know the Son's Father. They could not come to the Father except by Jesus, because Jesus is the Vindicator of his Father's name and is Mediator between God and man. He is the One who brings forth the truth concerning that holy name and the purpose for which the name stands. He provides in himself the way that all believers may come to the Father. The course of action Jesus took by his three and one-half years of Kingdom

16 As shown by those present with Jesus, for whom is the Kingdom prepared, and why must Jesus first appear in God's presence?
17 What was the place finally prepared for Jesus' disciples, and when and how did he receive them unto himself?
18 What does Jesus drink with them in the Kingdom, and fulfillment of what requirement must precede receiving a place in the royal heavens?
19 (a) What therefore is of first importance, and what thing of secondary importance was also necessary, and why? (b) How had the disciples known and seen the Father?
20 How had he shown himself to be the way, the truth, and the life and what did his repeated emphasis on his relationship to his Father at that supper make plain?

preaching served as the example to point out to the disciples the way, the truth, and the life; all which directly leads them to his Father. Such repeated emphasis on his relationship with the Father makes it plain that it is Jehovah's name that is memorialized at the Lord's supper.

A HELPER DURING ABSENCE

[21] Jesus knew he had not much more time to talk with his faithful apostles, though he had so much to tell them. Hence he assured them he would pray to the Father to send them a comforter in his absence. This comforter would be the spirit of truth, and a religious pope and hierarchy would not be necessary, neither a substitute for God's Word of truth. The Father would send the comforter in the name of his Son, Christ Jesus, to those who loved him. Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14: 15-17) "Comforter" means "helper, advocate". It designates, not a person, but the invisible power of God exercised through Christ and sent forth to operate with and among the disciples until the King should return and come to the temple; which he did in 1918. —Mal. 3: 1-4.

[22] It was promised that the comforter would teach them all things and bring all things to their remembrance, whatsoever Christ Jesus had said to them. This was a necessary provision; for surely no creature born in sin and shapen in iniquity could of himself stand up long under the coercive whiplashes of the great adversary. God's servants, imperfect in the flesh, needed the truth, and this the Lord would provide them. He sent forth his power or spirit and also provided them with the "sword of the spirit", which is the Word of God. This is the one weapon that all servants of the Most High must handle well to ward off the wicked thrusts of the enemy and not be led astray by his wicked machinations. (Eph. 6: 13-17) While at the time the apostles did not fully appreciate what the Lord Jesus meant, they did understand better from and after the day of Pentecost, fifty days after his resurrection, when the divine power or holy spirit was 'poured out upon all devoted flesh'. (Joel 2: 28, 29; Acts 2: 16-18) Then and thereafter there came to their remembrance all those things with an understanding thereof, and they went forward with boldness proclaiming the message of the Kingdom.

21 What did Jesus assure his disciples he would pray God to send them, and what is it?
22 Why would the holy spirit teach and bring all things to their remembrance, and when did they appreciate Jesus' words in this regard?

THE KINGDOM-FRUIT BEARER

[23] Jesus had at supper told his disciples that he would not henceforth drink of the "fruit of the vine" until he drank it new with them in his Father's kingdom, that is, not until the Kingdom should come and he gathered them to himself at the temple, making unnecessary the service of the comforter. The "vine" represents the royal family of Jehovah God, of which Christ Jesus is the Chief or Head Son. The fruit of the vine brings joy, because the purpose of the vine is to glorify God. (John 15: 11; Ezek. 15: 1-8) Jesus next took up a beautiful parable, related to that told at Judges 9: 8-13. He compared himself to "the vine", or main stock, and his Father to "the husbandman". "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15: 1, 2) It is the Father in heaven that is interested in this "vine" of many sons. He is interested in their faithful service and their productive qualities and powers. If they do not bear fruit they are removed from the Theocratic organization or Kingdom, the "body of Christ". If they bear fruit, they are pruned to produce or hold forth still more fruit. To this end the Father chastens the sons, because reproof and instruction are the way of life. (Prov. 6: 23) Thereby the creature is put in better position to serve and hold forth the Kingdom fruit or truth. As long as the disciples abide in Christ as Head and King and Leader, then they are able to bear fruit, because the branch must always be a part of the vine.

[24] The branch receives the fruit from the King and then holds forth the fruit to God's glory and to others' spiritual sustenance. None could ever separate himself from the "Vine" and expect to bear fruit; for the source of his life is thereby cut off. Every "branch" must cleave to the Theocratic organization which Jehovah has formed and must bear Kingdom fruit. Said Jesus: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15: 5) The branch must always give recognition to the Head, Christ Jesus, even as Christ Jesus looks to his Head, Jehovah. (1 Cor. 11: 3) Now the "fruit" of the "vine" consists of preaching this gospel of the Kingdom in all the world for a witness unto all nations, thus glorifying God.

[25] By following Christ's example of service and keeping his commandments, the branches will bear much fruit. The disobedient one does not abide in Christ Jesus, "The Vine," and hence the "Husband-

23. In Jesus' parable, what does the "vine" represent, and how are the fruitbearing qualities of the branch maintained?
24. To receive the fruit, what is required of the branch? and of what does the "fruit" of the "vine" now consist?
25. How will the branch bear much fruit, and for what purpose?

man", Jehovah, sees to it that the disobedient is cast off from the royal vine and is burned or destroyed. "Covenantbreakers . . . are worthy of death." (Rom. 1:31, 32) It is through the unity and close co-ordination of the footstep followers with Christ Jesus, "The Vine," that their Father is glorified: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:8.

[26] It is the productive efforts of the "branch" in bearing witness to the Kingdom that pleases God and angers the Devil and his crowd. By holding forth the Kingdom gospel, and doing so with the joy of the Lord and with integrity toward Him and his Righteous Government, the "branch" offers life-sustaining food to those who hunger and thirst for righteousness that they may be enlightened, helped and strengthened to choose the Lord God and serve him and his Kingdom. By this activity of the vine-branch the Father is glorified, and in no other way. Such disciples as do this enjoy the loving care of the Great Husbandman and abide in the Vine. "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15:9, 10) Jesus kept his Father's commandments by fulfilling the terms of his commission from Jehovah God to be his witness, preaching the Kingdom gospel to the meek and comforting all that mourn, and fulfilling all the things that were written in the law and the prophets concerning his course on earth. Thus he kept in God's love. By a like course must his commissioned disciples abide in his love.

[27] It is not an easy matter to serve the heavenly Father and to keep the commandments concerning love and service that Christ Jesus has given to his followers. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." (John 15:12, 13) In such friendship this organization of "the Vine" and "the branches" must stay bound together. There is no disunity between vine and branches; it is no sectarian affair as in "Christendom". Each branch pictures a disciple, which branch cannot be severed from the stock if it would live. For all of its sustenance and life it must depend upon the vinestock and the good care of the Husbandman, the Father in heaven, whose planting the Vine is. Quite appropriately, then, today in lands where the Nazi-Fascist-Vatican crowd have suppressed the open, public activities of Jehovah's witnesses, these faithful, covenant-keeping "branches" endeavor to keep in touch with the source of spiritual sustenance by the "grapevine route" or method.

[28] It is because of this oneness of mind and purpose and devotion to the Kingdom, and because of the maintaining of integrity to God and showing exclusive interest in the vindication of His name, that the world hates the disciples or "branches" of "The Vine". "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.

[29] The Lord's people have ever run up against stiff opposition. They will run up against still more, and worse, when the "beast" ascends out of the "bottomless pit" and the "whore" of religion at once gets atop its back to dictate to the world. Because they have taken a course contrary to that laid down by the world, they cannot escape being hated by the Devil's organization. As long as a person is one with the world and supports its religion, politics and commerce, the world will love him as one of its own. But when a man sets his standard higher than that selfish standard of the world and puts God higher than the State, and goes out and works in the interests of God's kingdom and its righteousness, and fights for the New World and its interests, then he is hated of the old world organization, even as Christ Jesus was hated of the world.

[30] Hence to his disciples Jesus frankly says: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." (John 16:1-3) Let those seeking the path of least resistance clear out now. It will henceforth be no easier to be a follower of Christ Jesus. The Lord has given his disciples full warning in advance, that the time will come when they will kill you, and they will believe they have done God a service by so doing. Jesus gave like warning to his followers in his prophecy concerning conditions at the end of the world; where we now are. (Matt. 24:9) The worldly organization has gone over wholly to religion, which is demonism; and they will do anything within the demons' imagination to hold their religion together, even to killing Jehovah's witnesses.

[31] Why does "organized religion" carry on such a practice of destroying righteous persons who do the great good of preaching God's Word and name and

26 To whom is the fruit borne forth to the glory of God, and how did Jesus and how must his disciples keep in the divine love?

27. (a) In what condition must the "branches" abide for continued sustenance? (b) How do the "branches" in lands where they are suppressed keep in touch with the source of sustenance?

28. Because of what does the world hate these "branches"?

29 When will the "branches" run up against still more hateful opposition, and worse, and why so?

30 What warning, therefore, did Jesus give, and what should those desiring the path of least resistance do now?

31. Why does "organized religion" carry on such attempts to destroy these righteous preachers of the Lord?

kingdom? They have done and still do this because they know not Jehovah God, the Father, nor his Son, Christ Jesus the King. Religion is not engaged in glorifying Jehovah, the Supreme One of the universe. They cannot know him or know his Son because "organized religion" has followed traditions of men under demon control. The case is quite simple. If the world had known the Father and Christ Jesus, then religion would have no place in their lives; tradition and following after false gods would be gone from "Christendom".

32 Now, at the end of the world, the great issue of paramount importance looms up large: Whom will you serve, Jehovah or the Devil? The visible organization of religion, politics and commerce, under the unsuspected direction of the Devil, choose to serve him and his demon-controlled system. They have forgotten the Father and the Son, or they never knew them in the first place. "Christendom" claims to worship Christ Jesus, but she refuses to know and accept him as the Rightful Ruler. While she says to him, "Lord, Lord," she does not know his Father as the great Theocrat and God Jehovah. It is the knowing of the Father and his purpose, and the issue involving Him, that is all-important. This is the special point that Jesus, at the Lord's supper, was impressing upon the disciples, spending so much time then in discussing the crucial matter with them. It was the Father that Jesus wanted his disciples to know and recognize, and himself as the Father's servant. It is from the Father that life and blessings can be attained by them through his Son.

33 Such knowledge of the Father and the Son would prove vital to them, because, as he warned them, that very night they would be scattered, every man to his own, and would leave him, Christ Jesus, alone. But even though they should be scattered from him, yet, said he, "I am not alone, because the Father is with me." (John 16:32) Thus again he points out the close relationship of the Father to the Son, and God's faithfulness to One who serves him. Hence they should not be fearful or disturbed about him, or be offended at him: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) What a cheering promise! Christ Jesus has overcome the world, its persecution, its opposition, its temptations, and its trials, and has learned obedience by the things he suffered. (Heb. 5:8, 9) So the footstep followers of Christ Jesus must overcome the world, and in so doing defeat the ends of persecution. They can and will do so, by God's grace through Christ. The faithful must and will overcome all the temptations from the world and stand firm and immovable on Jehovah's side, to His glory.

2 What issue of service looms up large now, and how does knowledge have a bearing upon the subject?

3 Though forsaken of disciples that night, what relationship would Jesus yet enjoy, and what cheering promise about overcoming did he give?

A PRAYER OF PRAISE

34 In view of his final and solemn admonition at the Lord's supper, before going to the garden of Gethsemane, Jesus expressed his love for Jehovah his Father and for his disciples in a fervent prayer, which prayer is recorded in John's account, chapter seventeen. In the opening words thereof Jesus voiced his only desire, that is, to glorify his Father's name and thus praise Him for eternity. He knew that his personal work in the flesh was finished, and hence he was ready to yield himself up to his enemies without a struggle or fight. He was at the climax of proving his integrity under stress, and the last great trial was just ahead. Knowing that he had fought a good fight, Jesus had confidence in his Father that He would provide the grace for him to remain true and faithful to the very end. Thus Jesus would vindicate his Father's name, what though he suffered the ignominy of dying on a tree, exposed to the profane gaze of religionists and their dupes. He knew his hour had come, and he prayed his Father that He would glorify his Son, raising him from the dead so that he in his glorious heavenly condition might continue to glorify his Father and magnify his name evermore.

35 To be associated with Jesus in his heavenly glory shall be a "body" of 144,000 faithful followers, of whom the apostles were the original members; and these the Father would give to the Son. Christ Jesus was pleased to have this "body"; as he had said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:37, 38) At the Lord's supper Christ Jesus was immediately concerned over this Kingdom "body" or company, and his prayer was specially in their behalf. However, he was not oblivious to the fact that in due time, when the Kingdom class had been gathered to him at the temple, he would gather his "other sheep" that they might gain everlasting life on earth in the new world of righteousness. "For God so loved the world [that new world] that he gave his only begotten Son [to lay the foundation thereof], that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

36 Such requirement of knowledge and belief for salvation is now summed up in these words of the prayer: "And this is life eternal, that they might

34 In prayer, what desire did Jesus then voice, and why?

35 Whom had the Father then given to the Son, and why was Jesus immediately concerned over suchlike ones?

36 How did Jesus then sum up the requirement of knowledge and belief for salvation, and why may the Father not be ignored in this?

know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3) There is no other way whereby men can be saved to life eternal than by knowing Jehovah the Fountain of life and recognizing Christ Jesus as the Sent One of the Father. Jesus at all times directed the seekers of life to the Father, and by his sacrifice he provided the means for reconciliation of man with God. Hence he was true to the facts when he said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." (John 14:6, 7) Those who know Christ Jesus in his full and true relationship to the divine purpose must, of necessity, then, know the Father in heaven. To ignore the Father would be exalting the creature above the Creator; it would be worshiping the channel of salvation rather than the Source.

[37] In prayer Jesus continued: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:4) The whole course of action of Jesus while upon the earth was to glorify his heavenly Father. Now he knew he had done this well, and he had finished the work for which the Father had sent him. This work was to bear witness to his Father's name and vindicate it, and this included directing the attention of the apostles and of all his followers and hearers to his Father in heaven. The new supper which he had instituted that night was a memorial to his Father's name and Word. Here now was culminating a faithful course of action on the part of Jehovah's Chief Witness in faithfulness even unto death; and by the symbols that Jesus used at supper, the unleavened bread and the wine, he showed that his disciples who partook of the same would have to go through affliction and tribulation like his and for the like cause and with him be faithful to the death.

[38] Satan the Devil had misrepresented and reproached Jehovah's name. Jesus did the opposite thereof; and, as if giving a report on his lifework to God, in prayer he said: "I have manifested thy name unto the men which thou gavest unto me out of the world: thine they were, and thou gavest them me; and they have kept thy word." (John 17:6) The sole desire of Jesus when preaching was to make known the name of his Father to the men that his Father had given him, because through them God's name would in turn be made known to others. They had forsaken the old world and come unto the Foundation of the New World, and these faithful apostles, Jesus confessed, were Jehovah's. God had drawn them to Jesus and given them to him that eventually they might be associated with him in the Government of the New World. They were faithful followers and kept the words Jesus had given to them, the words his heavenly Father had given to him. These words the faithful apostles had received, and, because of attentively hearkening to the teachings of Jesus, they were now convinced that he had been sent by the Father to be the Anointed King.

[39] Therefore Jesus prayed for them that were to be his associates in the New World. He prayed not for the old world, but "for them which thou hast given me; for they are thine". (John 17:9) No more would Jesus be in the world; he would be exalted to God's right hand, there to await the end of the old world. But these, his faithful followers, would remain in the world, though not being of it, and he asked his Father to "keep through thine own name those whom thou hast given me, that they may be one, as we are". (John 17:11) This prayer explodes the blasphemous religious doctrine of a so-called "trinity of Father, Son and Holy Ghost". It was in the interests of his Father's name and its vindication that Jesus prayed to his heavenly Parent. The primary issue was on the mind of Jesus, namely, Who is supreme and almighty? and can God Jehovah place on earth men who will maintain their integrity unselfishly under the severest test? Not only Jesus, but his followers must, to be like him, keep on the right side of that issue. Rightly he prayed that his heavenly Father should keep these men who thus far had with him been faithful and true.

[40] While Jesus was with these disciples in the world, he had kept them in Jehovah's name by declaring to them his Father's name, and by exposing religion and showing them the truth of God's Word and by instructing, training and associating them with him in the proclamation of that Word. These that his Father had given him, he said, "I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." (John 17:12) Judas was lost, but Jesus knew that prophecy showed Judas would be replaced; and he was, by Saul of Tarsus, whom Jesus picked as a "chosen vessel" unto him. It was Jesus' desire that these faithful ones still left in the world after he had gone might have the same joy of the Lord fulfilled in them as was in Jesus due to magnifying his Father's name always. He had given to these followers God's Word, and because of this the world had hated them; for they and the message they proclaimed are not of this world, even as Jesus was and is not of this world. For like reasons Jehovah's witnesses are hated today

37. How could Jesus say he had finished the work the Father had given him to do, and by the symbolic emblems used at the supper what did he show?

38. According to his prayer, what was Jesus' sole desire when preaching, and why was this important for his disciples?

39. Why did Jesus pray, not for the old world, but for them whom the Father had given him? and how does his prayer explode the so-called "trinity" doctrine?

40 How had Jesus while in the world kept his disciples in Jehovah's name, and why did he not pray that they be taken out of the world?

and suffer. Why are they let suffer? Jesus in prayer did not ask that his followers be relieved of the test of their integrity toward God. Hence he prayed, not that they should be taken out of the world, but that Jehovah his Father would keep them from the evil one, the enemy.

41 Religion does not sanctify or set apart anyone from Satan's world of religion, politics and commerce and the power of the demons. This is proved by Jesus' prayer that his disciples should be sanctified through the truth, because the Word of God is the truth; and as long as these should continue in the Word that Jehovah God had provided for them by His inspired servants, they would be kept from the evil one. (John 17:15-17) The light of that Word is sown for the righteous. Those who follow in the light, even over such the darkness due to the "god of this world" shall have no power.

PRAYER FOR THE NEW WORLD

42 Christ Jesus, being a "Faithful and True Witness", knew that the prophecies must be fulfilled and that he must die that day and on the third day be raised from the dead and be glorified with his Father in heaven. There he must sit down at his Father's right hand and await the time of final judgment of Satan's old world. By Jesus' baptism and anointing with his Father's spirit the Foundation of the New World had been laid. There were now associated with him men taken out of the old world and made representatives of the new. To continue to be connected with the New World they must never slack the hand for fear or otherwise, but must preach the gospel the same as Jesus did, meet all the opposition, and endure all the persecution. Due to staying close to the Word of God and recognizing their Father in heaven whose name is at stake, they would be able to overcome the "present evil world" and all the machinations of the adversary.

43 As a result of the apostles' ministry new ones would follow after the Lord Jesus with them. With such forevision Jesus therefore prayed not only for the faithful disciples then joined with him, but also for those who would become believers and followers in the future. "Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17:20) The apostles were sent forth to preach continuously the Kingdom gospel, and the King prayed for such as would believe on him and his Father through the preached word of these obedient apostles. Bear in mind that this prayer was offered up on the occasion of the Memorial. What was the ultimate end and result desired by the prayer? This: Whereas all honor and glory must be given to the heavenly Father, therefore unity must ultimately be attained of all the faithful in the New World, first, unity of all his body members, and then of all the "other sheep" whom he gathers at the end of the world, before the battle of Armageddon. Hence Jesus prayed that all his body members might be one, "as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:21.

44 As a result of the preaching of the faithful servants of the Lord all those who shall live in the New World must learn that Christ Jesus was sent as Jehovah's Vindicator and King and they must believe to that effect. Hence he prayed concerning the members of his body that "they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me". (John 17:23) It was for those of the New World that Jesus was thus generously praying, so that all these might be of one mind and service. This prayer has been answered, by God's power. We are at the end of the world of wickedness, and at the portals of the New World. The unity prayed for by the King must exist in fulfillment of the prayer, both as to the faithful remnant and then as to the "other sheep" their companions. The old world is divided by total war between "the king of the north" and "the king of the south"; but Jehovah's witnesses and companions are one, on all continents, whether scattered by the enemy in jails and concentration camps or still free to go about publicly and from house to house preaching "this gospel of the kingdom". No demon power can break up this unity.

45 Jesus' prayer sets forth a glorious prospect for his body members; he prayed that these might be given the blessed privilege of beholding his glory in the Kingdom, not to magnify his own importance, but because the glory he would receive from his glorious Father would reflect the majesty, power and supremacy of his Father above. (Heb. 1:3) All the power given to the Son in heaven and in earth included the power to destroy the evil one, Satan, who brazenly challenged the Father's power over world domination. Jesus hated wickedness, and loved righteousness. His Father had loved him before the Foundation of the New World was laid, and he desired to show to his faithful followers Jehovah's reward to him for faithfulness.

46 Religionists of "Christendom", who despise Jehovah's name, should ponder over the closing

41 By what means are his disciples sanctified, and by what course are they kept from the evil one?

42 What prophecies did Jesus then know must be fulfilled upon him, and how would his disciples continue to be connected with the New World?

43 Besides the apostles, for whom did Jesus also pray? and what was the ultimate end and result desired by the prayer?

44. (a) By the expression "that the world may know that thou hast sent me", whom did Jesus mean, and to what condition must all come? (b) Despite the total war now on, how does this condition exist?

45 What glorious prospect did Jesus' prayer then set forth before his disciples, and was this a prayer to magnify his own importance?

46. How would Jesus further declare his Father's name to his disciples and why?

words of Jesus' prayer: "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:26) Even after Jesus' departure from earth, Jehovah's name must be further declared. Jesus voiced his determination to see to that. Not only had he declared his Father's name when with his disciples on earth, but also, when glorified in heaven, he "will declare it". Why? Because Jehovah's name is to be vindicated; his name means his purpose toward his creatures. Thus Jesus at all times recognizes his heavenly Father as the supreme and adorable One of all the universe, the Rewarder of those who faithfully and diligently obey Him.

47 Jesus gave freely of his wonderful counsel to his faithful followers, and did so down to the last, including this final evening with them when he set up the memorial of his death for the kingdom of God. Such wise counsel must aid them in the days to come; and not only them, but also us today, that we may remain true, faithful and steadfast. His earthly life he was here closing with a prayer of praise to his Father, and asking that God's rich blessing and favor might be upon those whom the Father gave to be members of his body, and, further, upon those who will live on earth in the New World.

48 "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples." (John 18:1) Unafraid to meet now the final test of his integrity, he steadfastly went forth to encounter the forces of darkness in their hour of seeming success and to triumph over them by unbroken faithfulness to God.

49 That was a wonderful evening of comfort and counsel and instruction the eleven faithful apostles spent with the One upon whose shoulder the government of the New World should rest. For having the account thereof recorded for the admonition and learning of us upon whom the ends of the world have come, we give all praise and thanks to His and our heavenly Father. Appreciating the New World now at hand and our association in its blessings and in the witness work we have to do, and acting on the faithful counsel of our Lord, his followers will press on more determined now than ever to magnify Jehovah's name and to declare it throughout the earth while yet we have the opportunity before the final end of the old world.

50 The Master has clearly pointed out that it will not be an easy time for any follower of his in this time of the end, whether one is of the remnant of the "little flock" or of the "other sheep". It is faithfulness that counts for eternal life in vindication of Jehovah's name, as his King, Christ Jesus, has exemplified to us. Forever shall that name be memorialized on this earth, not alone to the end of the old world, but to eternity in the New World now at hand and which is a "world without end".

47 Why did Jesus give such wise counsel to his disciples, and with what request did he close his prayer of praise?
48 How did Jesus then go forth, and with what in view?
49 For the account of that evening of comfort and counsel what do we render to God, and what course are we determined to pursue?
50. Despite the time, what course is it that counts for eternal life to the Master's followers? and whose name shall now be memorialized, and how long?

"THE WORD OF TRUTH"

THE Bible is God's 'word of truth'. (John 17:17) It is a history of God's creation of things earthly, and gives such information about his heavenly creation as the same relates to man and his home. The Bible is God's revelation of Himself to his intelligent earthly creatures. It is his expressed will, and therefore is the statement of His law for the government of his intelligent earthly creatures. Most of the Bible is a record of things which have taken place, but which also foreshadow greater things to come. That part of the Bible called "prophecy" is the foretelling of things that must occur, before they come to pass. Prophecy is therefore history written in advance. For this reason it cannot be understood by man until it is in course of fulfillment or has been fulfilled.

The Bible discloses Almighty God, "whose name alone is Jehovah," as the great Eternal One, the Maker of heaven and earth, the very embodiment of wisdom, justice, love and power, and the Giver of every good and perfect gift. He is the complete expression of unselfishness. Therefore it is written: "God is love." (1 John 4:8) His Word tells why man was created, and why he turned to wickedness and was sentenced to death, and then makes known God's provision to set up a righteous government which shall vindicate God's maligned name, destroy all organized wickedness, and bless obedient humankind.

God's "word of truth" fully and completely contrasts good and evil. It shows why evil or wickedness results in death and why good leads to life everlasting in happiness It is God's law concerning man, and therefore contains the perfect and complete code of rules of action by which man can be governed and walk in the way of righteousness This code of rules also names the penalty for violation of the law of righteousness. The Bible was written for the benefit of man and to the glory of Jehovah God.

The prophet Moses wrote the first five books of the Bible. The experiences of men, as they took place, were handed down from generation to generation, and Moses gathered the record thereof. There would be no reason for this record to be anything but the truth, for Moses was devoted to God. He was chosen by Jehovah God to make the record, and in preparing it God's unerring wisdom and spirit guided his servant. In truth and in fact Moses acted

merely as a scribe of Jehovah. He was the very kind of man whom we should expect God to select for such a work. He spurned the Devil and his organization with all its allurements, and amid adversity espoused the cause of righteousness. Not only was he alert in mind and learned in all the ways of men, but his chief qualification was his complete devotion to Jehovah. The great truths stated by Moses could not have emanated from the mind of an uninspired man, but were the result of the invisible power of Jehovah God operating upon the mind of man.

What is said as to Moses can be said of all the writers of the Bible. God chose those men for the work because of their faith and faithfulness toward Him. The unlimited divine power that long ago operated to create the visible things of the earth operated to direct and stimulate the mind of Moses and other holy men to make record of God's will concerning man. David, first king of Jerusalem, was one of these faithful men devoted to Jehovah God, and respecting that part of the Bible which he wrote he said: "The spirit of the LORD spake by me, and his word was in my tongue."—2 Sam. 23:2.

These faithful men of old are called "prophets", and they wrote prophecy. The fisherman Peter, who was chosen by Jesus to be one of his apostles, wrote under inspiration: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]."—2 Pet. 1:21.

That part of the Bible long known as "the Old Testament" was written in the Hebrew language, except for a few parts written in the Chaldee. That part termed "the New Testament" was originally written in the Greek language. Copies of the original writings were afterwards made, and these were called "manuscripts" (MSS.).

The Hebrews, the people of Israel, used the greatest possible care in safeguarding the Hebrew Scriptures and in informing their people concerning the contents thereof. Of the twelve tribes of Israel the tribe of Levi was set aside to attend to things pertaining to the education of the people in matters relating to God and his Word. From such Levites the priests of God were chosen. These priests were special representatives of Jehovah, and were to minister to Jehovah God and in his name and for the benefit of his covenant people.—Ex. 28:1-4.

Upon the priests God laid the obligation to read before the people His law. They were required to inform the people of God's word spoken through the prophets (Lev. 10:10, 11) "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts."—Mal. 2:7.

The people were instructed to seek knowledge at the hands of God's representatives: "And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment." (Deut. 17:9) One of the divine purposes is here manifest, to wit, to keep the people informed concerning Jehovah's Word, to the end that at all times there might be some persons on earth who would have knowledge of the Bible and faith in it as His true and sacred Word.

Centuries after the last of the Hebrew prophets the apostle Paul, a Jew and an inspired witness of Jehovah, wrote: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," "the law having a shadow of good things to come." (Gal. 3:24; Heb. 10:1) The purpose of a "schoolmaster", or pedagogue, is to lead to knowledge and to instruct. Here then is the express purpose of the law of God, namely, to impart to the seekers for truth the knowledge concerning Himself and his relationship to man. This confirms the thought that God arranged for the handing down from generation to generation the truths that He desired men to know, and that this transmittal carried forward from Adam to Moses in particular. Thereafter from Moses' time God has caused his word to be written down by true and faithful men, whom He directed. His Word is our Bible.

All the original writings have been lost and do not exist. This, however, does not at all interfere with the authenticity of the Bible. While the temple or house of the Lord existed among the Hebrews the original manuscripts were kept there, and at stated times they were brought forth and read to the people. (2 Chron. 34:14-16) When the Israelites returned from captivity in Babylon, and rebuilt the walls of Jerusalem, about the year 454 B. C., Jehovah's word to Moses was brought forth and read to the people.—Neh 8:1-9.

On the above occasion Ezra the priest read the law. The indisputable and historical evidence aside from the Bible itself is to the effect that from Ezra's time forward there was a rewriting and copying of the original manuscripts, which rewriting or copying by faithful and devout men continued till about A. D. 900. During the persecution of the Jews by Roman Catholics in the Middle Ages, particularly in the time of the so-called "Crusaders", many of the manuscripts were destroyed by fanatical religionists. Others were destroyed by Jews themselves, evidently to prevent them from falling into enemy hands.

There are now in existence three ancient manuscripts. These are copies of the original Greek tongue or language of "the New Testament" and the Greek translation of "the Old Testament", and are called the "Sinaitic", the "Vatican", and the "Alexandrine" manuscript. These MSS. show the Bible as it existed shortly after the time of the apostles of Jesus Christ. The Alexandrine MS. was presented by Cyril Lûcar, patriarch of Constantinople (now Istanbul), to King Charles I, monarch of Britain, in the year 1628. It is preserved in the British Museum at London to this day, unless temporarily removed for safekeeping due to Nazi air raids. The Sinaitic MS. was discovered in 1859 by Count Tischendorf, the German scholar, in a Greek Catholic convent situated at the foot of Mount Sinai in Arabia. This MS. was kept many years in a library at Leningrad, but on December 20, 1933, it was announced in the British House of Commons that the government had purchased this MS. from the Soviet government for more than a half million dollars, half thereof being contributed by the British public. On December 27, 1933, the MS. was deposited in the British Museum The Vatican MS. is the most ancient of the three MSS., so far as can be judged. It has been kept in the Vatican Library at Rome, at least until the United Nations began bombing the land of "good Catholic" Mussolini. In recent years this MS. was made accessible to scholars. None of

these ancient MSS. is entirely complete, but each is nearly so and supplements the others.

The Scriptural text, translated from the original language into another tongue, is called a "version". The ancient versions of the Scriptures consist of translations made in the early period of the Christian era. Many of these translations were written by men not more than one generation removed from the time of the apostles. Among such versions is the "Syriac", representing very nearly the language employed by the people with whom the Lord Jesus communicated and among whom he moved. It is a very reliable version. Near the close of the fourth century a learned monk, Eusebius Hieronymus, otherwise known as Jerome, and who lived for many years at Bethlehem, revised the old Latin version of the Bible. His version is called "the Vulgate". It is a translation into the Latin as compared with the Hebrew and Greek MSS. It is often referred to in other versions or translations of the Bible.

The Bible was first given to the people in the English language by the efforts of John Wycliffe, about the year 1383. This version was copied literally from the Latin. Although translated that early and written by hand, it was not printed for nearly 400 years thereafter. Both Jerome and Wycliffe suffered much persecution because of their faithfulness in translating the Scriptures. Their persecution came chiefly from the Roman Catholic clergy. Satan has always opposed those who have been witnesses to the name of Jehovah God. So violently did Satan stir up opposition to the Wycliffe version of the Bible that many who used it to instruct others were burned to death with copies around their necks.

The next version of the Bible of importance was that brought forth by William Tyndale, something more than 100 years after Wycliffe's day. Shortly after Tyndale's death there appeared what is known as "Matthew's Bible", really Tyndale's Bible published under a different name. Then followed the publication of what is known as the "Great Bible", published in 1539; and later what is known as the "Geneva Bible", published in 1560. All these were but revised editions of Tyndale's translation. In 1611 the "Authorized Version" was produced. It is otherwise known as the "King James Version", because King James of England was the prime mover in having it prepared.

In the year 1870 a company of distinguished English scholars assembled and began the work of a revision of the Authorized Version of the Bible, and within a short time thereafter an American committee of learned scholars undertook a like work. In 1881 the first edition of the English Revised Version was published, and in 1885 the American Standard Version was published. Tyndale's translation was largely used by both of these committees. These Revised Versions are doubtless the best of all translations, because they express the thought in plain English. The Watchtower edition of the Bible was published in September, 1942, and consists of the Authorized or King James Version, unaltered, but adds a specially prepared abridged Bible concordance and other aids to students in "rightly dividing the word of truth".

ENOCH, JEHOVAH'S FIRST PROPHET

JEHOVAH GOD, the Author of true prophecy, uttered the first prophetic words upon this earth about 6,000 years ago. They are recorded at Genesis 3:15 and foretell a Seed that would destroy Satan and his organization. Since that time Jehovah has had many prophets on earth who have spoken and written as moved by his spirit.

All of these prophecies, like the one in Eden, point to the time of vindication of Jehovah's name by The Theocracy. For this reason the faithful men used by Jehovah as his mouthpieces to deliver prophecy have been the targets of demon attacks, and many of them have suffered violent deaths at Satan's hands. (Matt. 5:11, 12; 23:37; Heb. 11) Who was the first man used by God to prophesy, and what happened to him? Why is a consideration of such things now timely and profitable?

Enoch, the seventh from Adam, had the distinction of being Jehovah's first prophet. He was the son of Jared and was born when Adam was 622 years old. Righteous Abel had been dead for some four centuries, and in that interim no creature had served as a witness for Jehovah God. Three hundred and eighty-seven years before Enoch's birth groups of men began to "call themselves by the name of the Lord". (Gen. 4:26, *margin*) They approached God in lip service, but in fact mocked him and supported Devil rule. Hypocrisy flourished. Satan had the human race securely snared and bound in the besetting sin of religion and reasoned that his challenge to Jehovah that no earthly creature would serve God was proved. But not so. In the midst of this scene of apparent triumph for Satan, Enoch appeared.

"Jared lived an hundred sixty and two years, and he begat Enoch. And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years." (Gen. 5:18, 21, 22) Enoch had heard of the events in Eden and could see the disastrous effects of rebellion against God. He was familiar with Jehovah's prophecy of the promised Seed and Deliverer. He also knew of Abel's course, and how it was pleasing to God. The Devil hated Abel and brought him to such a violent end that he had scared off other men from God's true worship. They preferred to walk in the popular Devil religion and thus avert such persecution by Satan as befell Abel. But not so with Enoch. He was not deterred by the Devil-inspired murder of Jehovah's first witness, but set himself to walk in a like course of integrity, come what might.

To say that a man walks with God means that his course of action is in harmony with God's appointed way. His feet are guided in the paths of righteousness outlined by Jehovah. He keeps in step with his Creator, not running ahead, neither lagging behind when service work is assigned. So walking, the creature meets Jehovah's requirements. (Mic. 6:8) Enoch maintained integrity under adverse conditions for more than 300 years. He witnessed to those about him, but apparently he found no "sheep". He had no brethren of "like precious faith" in the New World for companionship; he stood alone for The Theocracy. His name means "trained; consecrated". Enoch was trained in God's way and walked in consecration to Jehovah, which

necessarily means that he did not walk with those round about him. He was separate from the world that then was: shunned its corrupt religion and lustful pleasures. Having a new world outlook, Enoch kept himself unspotted from the religious filth of that ungodly, wicked world. He faithfully served as Jehovah's first prophet.

Of what did Enoch prophesy? Jude answers: "Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." (Jude 14, 15, *Am. Rev. Ver.*) How Jude knew of this prophecy, since it is not recorded in Moses' writings, is not known Whether handed down orally or contained in ancient writings, or directly revealed to him by Jehovah, does not matter. Jude wrote under inspiration of God, and the inclusion of Enoch's prophecy in His inspired Word establishes its genuineness.

This prophecy by Enoch was at a time when the Devil would feel cocksure of his supremacy in the earth, only one person of all those living believing in Jehovah God. Enoch's words of the coming of a seed which would bruise the serpent's head and destroy evildoers, spoken in the midst of perverse non-believers, would be taken lightly and the speaker subjected to taunts and jeers The issue then, as today, was universal domination, and Enoch's prophecy of the Devil's end and Jehovah's victory would make him unpopular with that ungodly world and mark him as a disturber of its religious peace He would be the object of demon assault. It was Abel's sacrifice prefiguring the same things Enoch's prophecy foretold that roused the Devil's ire to the point of committing the first murder But Jehovah God did not permit a like crime against Enoch.

"And Enoch walked with God: and he was not, for God took him." (Gen. 5:24) The apostle Paul describes it thus: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." (Heb. 11:5) Life expectancy in those days was around eight and nine centuries, Enoch's son Methuselah even living to be 969 years old Yet Enoch, the man that pleased God, died at the comparatively youthful age of 365 years (Gen. 5.23) His death was not due to sickness or natural causes, but an act of God, "for God took him."

Religionists claim Enoch went to heaven to be with God, that he did not die. Many scriptures refute their contentions. Man cannot see God and live; flesh cannot inhabit the heavenly realm. (Ex. 33.20, 1 Cor. 15:50) All men, including Enoch, have been born in sin and so death has passed upon them. (Ps. 51:5, Rom. 5:12) The great Sin-Atonement, Christ Jesus, had not been offered at Enoch's time, and God declares there is no other name given whereby men might gain life. (Acts 4:12) In saying Enoch was taken to heaven, ransom or no ransom, the clergy reject God's provision for gaining life as needless. (Mark 7:9) While such higher-critic interpreters of scripture deny God and His Word, Jehovah does not deny himself. (Num. 23:19) He is not inconsistent, nor a respecter of persons. Enoch was under condemnation to death by inherited sin, and this could not be altered until the sin-offering of Christ Jesus be provided. Death, before payment of the ransom, was inevitable. Jesus said when on earth, thousands of years after Enoch's death, "No man hath ascended up to heaven." He further said that no greater prophet born of women ever lived than John the Baptist, yet he would never be in heaven. (John 3:13; Luke 7:28) Nor will Jehovah's first prophet ever be there.

The Greek words rendered "translation" and "translated" at Hebrews 11:5 are elsewhere rendered "change"; but neither of these Greek words is the same as the one translated "changed", in 1 Corinthians 15:51, 52, where reference is to a change from human existence on earth to spirit life in heaven. Had the apostle Paul, the writer of both texts, intended to convey this meaning to Enoch's translation he would have used that same Greek word at Hebrews 11:5 as in 1 Corinthians. On the contrary, Paul himself settles the matter in that same chapter of Hebrews. After speaking of Enoch and others he plainly states that "these all died". (11:13) Enoch is not excepted.

The scripture does say that he did not "see death" Enoch did not experience the pangs of death from sickness or demon violence, and it is quite possible that he never saw anyone else die. The only record of a death during his lifetime is that of the first man Adam. But a far deeper meaning attaches itself to these words While walking with God Enoch was granted a vision of the New World. In that vision he was carried over or translated unto that glorious day of dominion when the Lord comes with myriads of holy angels, and in the vision of the new world Enoch saw death removed from obedient man. That enemy was to be destroyed (Rev. 21:4; 1 Cor. 15:26) Amid this rapturous vision God took Enoch away in painless death to sleep until the day of his resurrection; hence he did not "see death", and yet he "was not".

Why is it of profit to consider these things now? Because the prophecy of Enoch uttered in the dawn of man's existence is now in course of fulfillment. It marks the time of Christ's coming to the temple for judgment, first of his household, then of the nations, and culminates in the execution of all the ungodly at Armageddon With him in this work come the "holy ones" of heaven. (1 Pet. 4.17, Matt. 25:31; 2 Thess. 1:7, 8) Today Jehovah's witnesses, consecrated to Jehovah God and walking in his way, declare this prophecy of Enoch's, show how it has been partially fulfilled, show how it is yet in course of fulfillment, and show how it shall be completely fulfilled in the near future. All creatures are involved therein.

Enoch saw the promised new world in vision, was fully persuaded of its coming, and looked forward in faith to its establishment. He anticipated life therein, free from death. (Heb. 11:13, 35) The Scriptures indicate that the prophets of the Bible will shortly be back on the earth. "Thou [God Almighty] hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." (Rev. 11:17, 18) Jehovah's first prophet will witness the execution of the wicked which he foretold thousands of years ago.

FIELD EXPERIENCES

NOT SCATTERED BEYOND GOD'S REACH (ENGLAND)

"A lady living in a very isolated portion of territory had not met any of Jehovah's witnesses for years. Eight years ago she recognized the truth by reading some of the books, and for the past two years has been fervently praying for some of Jehovah's witnesses to call. She moved to a different district six weeks ago. It so happened that I called on her, and am now conducting a *Children* book study in her home. She asked where our meetings were held and what we did. I showed her *The Watchtower* and she was thrilled, saying she must take it for the year. Leaving her a sample copy, she thanked me, saying she would 'devour' it. Being a Methodist, she has endeavored to convert some of the Methodists in the locality, but she now realizes that it is of no use to stick to them any longer if that 'church' is soon to be destroyed. It appears that several local preachers have been reading our literature, and, after being in the circuit so long, and having got to know those who attend, they have dared to preach the truth. This lady was so delighted with the sermon from one of these men one afternoon, that she invited him to tea, and, to use her phrase, 'egged him on to rub it in a bit more'; and the same evening he did. I have been to see her only twice, but her knowledge is amazing. She has read *Children* through and thinks it a wonderful book. This is what she said: 'The truth is as plain to see as anything after reading these books. I am afraid the people of the world will try to get into the "ark" when it is too late and find the door closed, just as they did in Noah's day. But they have had the chance the same as everyone else, and if they don't take any notice they can only blame themselves.'"

UNAFRAID OF CATHOLIC OPINION (OREGON)

"This is real western country, where vast herds of cattle and sheep are raised. Every time I pass a band of sheep I always give the sheepherders literature, as they have lots of time to read while feeding their flocks, and as a rule they are teachable. Not long ago I gave a sheepherder some magazines, booklets, and a *Kingdom News*. A few days later I was witnessing near the stockyards and saw nine men in a group and walked over to them, introduced the lecture recording and played it for them. One of the group was this sheepherder I had given the literature. In spite of bitter opposition from the eight other Irish Catholics, he contributed for the book *Children* and told them: 'That's my business. I'm paying for this, begorra!' They were all old-country Irish, as are most of them in this country, and it was real funny to hear them squabble A couple of weeks later this sheepherder came up to me on the street corner and took magazines, booklets, and the book *The New World*. He said: 'It will sure be a grand time to be living when there will not be all these religions, and we all believe the same. These are sure fine books.'"

UNDER POLICE PROTECTION IN PEMBINA CO., N. DAK.

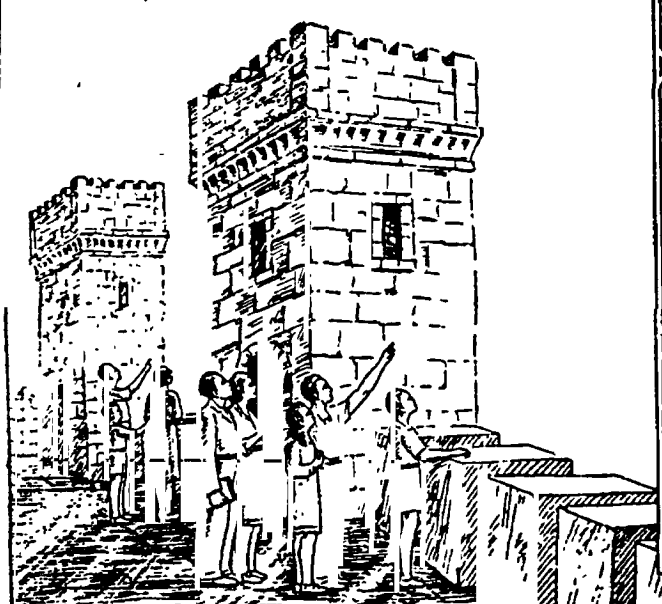
"At an oil station we asked if we could get water if we bought our gas from him. He agreed, and asked what work we were in. We explained, and he seemed reasonable. We worked two weeks, from door to door, and magazine street-work. All went well till one evening a lawyer came to our trailer, parked in the tourist camp. He asked if we had obtained a permit to work in this town, as there was an ordinance against soliciting. We told him such ordinance did not apply to us as we were not soliciting but were there to preach the gospel. He told us to go see the mayor. We did. To our surprise, he was the oil-station man where we did our trading. He would not answer why he sent the lawyer to our trailer instead of coming himself; was he afraid of losing our business? He told us to see the state attorney. We found him a fair-minded man in a way. He ordered his deputies to escort us throughout the entire county, so as to protect us from mob violence. So one morning we set out to work rural, and two deputies followed us in a police car. When we were ready to give our testimony to the people, one of the deputies would rush out of their car and in ahead of us and give this testimony: 'This is Mr. [or Mrs.] ——, a member of Jehovah's witnesses. They believe it is a sin to salute the flag, and teach their children not to salute it. And we are here to protect them from mob violence.' At that most of the people would give a short laugh. Then the deputy stood around to hear us give our testimony, although all officials of that town were presented with the booklet *God and the State*, also *The Watchtower* and *Consolation*. The day's results were 14 bound books placed, many booklets and magazines, more than any other day; we also found very much interest. It made the officers sore that the people were friendly to us. Next day, Saturday, we worked in magazine route and street work in town. The officers went ahead of us distributing handbills warning the people against Jehovah's witnesses. That evening the sheriff came and asked if we would continue working in the county. Our answer was Yes. Then the sheriff said: 'We will do everything we can to stop your work.' We overheard that they organized a mob of seventy-five to get us out of town Sunday. While my wife went to get the mail Saturday morning she heard the postmaster ask the state patrol what could be done to get these Jehovah people out of town Said he: 'We are at war; we can do anything, wreck their outfit and drag them out of town.' So we shook the dust of the city off our feet and moved that night."

RELIGIOUS ADVICE MISLEADING (OREGON)

"There was a house at which I had been unable to find anyone home, and this was my fourth visit. I asked the neighbor next door about them. She said: 'Oh, they are Church of God people and wouldn't be interested.' I replied, 'Well, I am responsible for everyone in this territory, so will call and get them home.' I did, and found the lady at home and much interested. She took *Children* and a booklet and gave me all the money she had (25 pennies). Arrangements were made to start a study. I then told what the neighbor had said; to which she replied: 'I'm sure glad you didn't miss me, and I was never in the Church of God but once in my life, and that was a Christmas entertainment; but *she* is the one who goes there.' The studies were started with this lady. Now she is rejoicing in the truth, and has taken all the books, booklets, *Yearbook*, Calendar, and subscribed for *The Watchtower* and *Consolation*. She is well supplied with Kingdom fruit. It pays never to miss a house."

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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The front cover of this new 32-page booklet will strike your eye, as it attractively depicts the several vital and greatly cherished freedoms for preservation of which Jehovah's witnesses are putting up a splendid fight on the "home front" everywhere. *Fighting for Liberty on the Home Front* shows, with much evidence, who is the enemy of liberty, and why the fight therefor must continue on after the global war ends A copy will be mailed to you, postpaid, on your contribution of 5c.

"CALL TO ACTION" TESTIMONY PERIOD

The three-month *Watchtower* campaign goes into its final month in April, which month is designated "Call to Action" Testimony Period. Certainly with all evidences multiplying in the earth that the world is in its "time of the end" this is no time for inaction on the part of those who seek to survive into the new world. Psalm 147 emphatically shows it is time for action in praising Jehovah God, who provides the new world and its Theocratic Government. With spring beginning, all Kingdom publishers and *Watchtower* readers should arouse themselves to united activity in this educational campaign. Let as many people as possible have the opportunity to take advantage of the special offer, of a whole year's *Watchtower* subscription and the book *The New World* and the booklet *Peace—Can It Last?* on a contribution of but $1.00. Obey the divine call to praise Jehovah and to let his word run swiftly through the earth. (Ps. 147:15) We shall welcome inquiry from every interested subscriber or reader who wants to share in this united testimony here in America and elsewhere where this magazine may still be circulated. We shall be glad to put any such in touch with the local company of Kingdom publishers with whom to join in action.

"CALL TO ACTION" ASSEMBLY

Three hundred cities from coast to coast have been selected for the nation-wide gathering of Jehovah's people during the "Call to Action" Testimony Period, in the month of April The Assembly days are Saturday and Sunday, April 17 and 18, 1943, just before the date for celebrating the memorial of Christ's death. In line with transportation and fuel restrictions, this spreading of assembly points will obviate all need of long-distance traveling and will make the Assembly accessible to everyone making a little effort to attend. Because of the importance of each feature, all gatherings will follow identically the same program, with like materials for presentation. It will be two days of edifying association together in field service, worship, special exhortation and instruction. All persons bearing good-will should be urged and helped to attend. This will be a most worthy preliminary to observing the Lord's supper the next day. Get in touch with the local company of Jehovah's witnesses for fuller facts, or, if necessary, write us for assembly-point addresses nearest to you.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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DESIRE FOR LIFE IN THE NEW WORLD

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it."
—Ps. 34: 12-14.

JEHOVAH will make life worth living in the new world. That means it will be a world of righteousness. "For Jehovah is righteous; he loveth righteousness: the upright shall behold his face." (Ps. 11: 7, *Am. Rev. Ver.*) He will determine who will live in the righteous new world. To such only will he give life abundant without end. It is his will and purpose that both heaven and earth be inhabited forever by intelligent creatures living in perfect harmony with Him and under his complete protection, without molestation by any doers of iniquity.

[2] Jehovah is the never-exhausted Source of life, and all living creation is absolutely dependent upon him. "Thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light." (Ps. 36: 8, 9) Jehovah has purposed the new world of life and light and has appointed the time for its beginning. That time is at hand, according to the testimony of his prophetic Word. He has provided a way to life in that blessed world, and all persons who desire life in righteousness should gain knowledge of Jehovah and his purpose, and act on it. "For in him we live, and move, and have our being."—Acts 17: 28.

[3] The great Fountain of life has set up righteous standards and requirements for all who would forever drink of the water of life in the new world. Amidst this wicked world now bleeding profusely from the wounds of its global war is it possible for any man, woman or child to measure up to those divine standards and requirements? The totalitarian aggressors have been crowding all other nations, and the nations that seek to preserve their way of life are being pushed into regimentation of their peoples. They try to outdo the totalitarian powers in efficiency. Under such world pressure is it humanly possible for you to fulfill what the great Life-giver requires of man to enjoy life, liberty and security in a free world of righteousness? God's own Word answers yes; and he would not require of his creatures the impossible for them. "Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." (Ps. 103: 13, 14) In his standards and requirements, however, God does not compromise with iniquity or wickedness. Hence, to meet what God calls for in those whom he approves for life and blessings, one must have first a love of righteousness or that which is right.

[4] In trying to measure up to God's standards you may expect, and his Word forewarns you, that the world and its backers will try to discourage you, and then to oppose you, and finally to punish and make you suffer for walking the way that Jehovah God marks out. They are not your true friends and benefactors in so doing, but are the dupes and tools of the demons under the prince of demons, Satan, "the god of this world." Bear in mind that none of these would-be friends can give you everlasting life; none can preserve your life through the coming battle of Armageddon, with which this world is sure to end, and bear you safely into the new world conditions on earth. Men may kill the body, but none of those who oppose God's standards and requirements can raise the dead to life.

[5] Remember, too, that faithful men of God in times past, under conditions just as trying to them as your conditions today, remained true and steadfast to the hope of God's kingdom, and triumphed over the world and won divine approval. By God's grace, which was sufficient for them, you too can overcome this world and its death-dealing course and win the prize of life in perfect conditions. His grace does not fail his servants in this "modern" age of "science falsely so called". It merely requires faith to trust him for his grace, if you choose to walk in his paths and to endure the disapproval and opposition of this world. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh

1 Who will live in the new world, and what kind of experience will Jehovah make living then?

2. Because of what vital relations of Jehovah to the new world should those desiring life gain knowledge of Him and act on it?

3 Under present world conditions, what questions come up as to God's standards and requirements, and why is the love of righteousness necessary?

4. What may one now expect when trying to meet God's standards, and what should one bear in mind concerning those who oppose God's standards and requirements?

5 What should one remember concerning the faithful men of God in times past? and how can one also overcome as they did?

the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5) No one endured more from the world under demon control than this One, who is "the way, and the truth, and the life"; and he said to those who would follow him: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Believing and following him, you are sure to overcome also.

6 Now is a faith-testing time, because it is a day of great deception. Men, not merely religious leaders, but politicians and world statesmen and also business and economic strategists, make promises of a "better world". They assume to undertake and to bring about on earth that which Jehovah God has assigned to Christ Jesus to do and which God's Word promises that only his Son can and will do. Thereby such religious, political, commercial men put themselves in the role of Christ, anointing themselves or other men to the mighty task of world reconstruction, apart from the direct intervention of Jesus Christ. They make glowing prophecies of what they, with the people's abject submission and co-operation, shall accomplish through their humanly devised schemes. Although they oil their proposals with a lot of pious phrases to sound religious, yet their programs for a postwar world do not take into consideration Jehovah's purpose expressed in his written Word, nor his standards and requirements for life and good in the new world. Can such religious, political and economic programs have God's blessing and backing? No; but it behooves the lovers of life and righteousness to hearken to the words of Jehovah's great Prophet concerning the "end of the world": "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things." (Mark 13:22, 23) That warning will not be lost on God's elect today, nor upon those who now associate with the elect at this end of the old world.

THE "ELECT" AND THEIR COMPANIONS

7 The true Christ prophetically warns of the appearance of men, particularly of organizations of men, who try to run ahead of the Son of God. These offer themselves as substitutes for Jesus, as if fully qualified and competent to fulfill the prophecies of the new world, and thus try to forestall the real work of Christ the King. Say they, God helps those who help themselves; and so they set aside Christ Jesus and his thousand-year reign as unnecessary. They claim that men, with the help of religion, are able to create with their own hands a world that will be suitable to human needs and enjoyment. Whose prophecies will you believe, theirs or those of Jehovah's Word? The "elect" and their companions on earth will put faith in the unfailing Word of God and will strive to obey and follow His word rather than man's. This is their defense against world deception, and no coercion from the world will succeed in breaking their faith.

8 Jesus' long-range prophecy shows that at the end of the world there would be on earth a remnant of the elect. These are not the elect of any democratic nation holding popular elections, nor the elect of the postwar world in which it is proposed that the people shall be permitted to choose their own form of government and way of life. These "elect" are not the hand-picked men of political parties or bosses, but are selected by God, according to his will. During the nineteen centuries since the death and resurrection of his faithful Son Jehovah God has been selecting these "elect". "Elect" for what? For the absolutely perfect and righteous Government that the Originator of all righteous and valid government promised to set up over this earth and all the rest of his universe. It is his Theocratic Government under Christ Jesus, the "Seed" that shall bruise the Serpent's head. (Gen. 3:15) Christ Jesus is the first and Chief One of the "elect" of God. (Isa. 42:1) He is the perfect exemplification of the standards and requirements for anyone to be of that select governmental body, Jehovah's capital organization. God foreknew and predestinated the formation of such a governmental body under his King Christ Jesus; and "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren".—Rom. 8:29.

9 The perfect standard set by the Royal Head of that capital organization, and the care and the centuries of time which Jehovah God has occupied to elect and develop those to be forever associated with his Son in the righteous rule over earth and all creation, prove that The Theocratic Government will be the ideal and only adequate government. It will be fully able to cope with all human problems and difficulties, to banish the terrible, worrisome chaos and to establish perfect, peace-promoting order, and to fill the earth with freedom, plenty and joyous living for all obedient humankind. All man-made governments of whatever political style, past, present and postwar, have proved and will prove hopelessly futile. After this total war man's greatest governmental experiment will be made. But disappointment will follow upon it as but an "hour" afterward, and then total world destruction. Not all

6. Because of what role assumed by worldly leaders is this a faith-testing time? and therefore what warning of Jesus about the end of the world should we now heed?

7. What do such worldly men try to do as respects Christ's work? and whose prophecies should you believe, theirs or those of God's Word?

8. Who are the "elect" that are not deceived, and for what are they "elect", and how predestinated?

9. How will The Theocracy be the ideal and adequate government over men, and as between it and man's postwar government experiment what course should one now take?

the religion in the world will be able to save it from that fate. (1 Thess. 5:3; Rev. 17:12) Why foolishly be dragged into that destruction? Believe God's Word, and turn now with faith and hope to his Theocratic Government under Christ, which is at hand. Subject yourself to it now, and prepare yourself for the grand success of that Government, with life and lasting benefits to result therefrom in the New World of righteousness.

[10] One of the "elect", the apostle Peter, writes to his fellow "elect" ones, and God Almighty has preserved the inspired writing for our information, guidance and encouragement today. The "elect" are strangers to this world, but are friends and citizens of the New World. (1 Pet. 1:1, 2) Many thousands of persons of good-will toward God and his promised Kingdom are now becoming loyal companions of the remnant of the "elect" company. All the efforts of this world and its religious and political officials and henchmen have failed to wipe out the line of this developing "elect" company, down to this "last time"; just as they failed to wipe out the still longer line of Jehovah's witnesses from Abel's day down to this. Why? Because God's "elect" are "kept by the power of God through faith unto salvation, ready to be revealed in the last time".—1 Pet. 1:1-5.

[11] What though the manifold trials and tests of integrity toward God and his kingdom are increasing due to the spread of the totalitarian spirit, method and rule, this is the due season for rejoicing, because now is "the last time" of Satan's rule. The heaviness due to the trials should not crush the spirit of rejoicing; for the sure means of deliverance and salvation is at hand, Jehovah's Theocratic Government by his perfect Governor, Christ Jesus. To meet his approval means salvation. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."—1 Pet. 1:6-9.

[12] Far be it from anyone therefore to now deceive himself. The god of this old world may be expected to increase the fiery trial, like heating the furnace seven times as hot for the three Jehovah's witnesses who refused to bow down to King Nebuchadnezzar's gold image when the band played. But just as in that ancient day, so now the Son of God, even the King Christ Jesus, has come to the temple for judgment, and he is with the approved "elect" ones and their companions in the fiery furnace. He will defeat the consuming power of the flames of fiery persecution at the hands of religion and state, and will preserve the faithful and bring them forth to honorable service in the New World. (Dan. 3:1-30) Religion and the state, which have thrown Jehovah's witnesses and their companions into the fire to destroy their integrity and worthiness of life eternal, will suffer the consequences of their ungodly course and will be destroyed in the fire of the battle of Armageddon. Which course, then, brings the desirable end, the course of challenging the world and its totalitarian demands and doing so out of faithfulness to Jehovah God and his standard of righteousness or the course of weakly conforming to the world's ways and demands and obeying men rather than God so as to avoid the fiery trial? The divine record of the past shows the right answer. Soon, God's preservation of the remnant of his "elect" and their faithful companions clear through the tribulation of Armageddon, and the utter destruction of the persecutors and opposers there, will provide a final and climactic answer.—Ps. 145:20.

UNITY, HOW GAINED

[13] The Good Shepherd, Christ Jesus, is now gathering his "other sheep" to the side of the New World and is making them the companions of the remnant of the "little flock". (John 10:16) Therefore the words of Peter concerning God's standards and life requirements now apply to both the remnant and their loving companions under the one Shepherd's care. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." (1 Pet. 3:8, 9) In a world disunited by religious and political disagreements to the point of total war, how strange the inspired words of Peter sound! and how apparently impossible of fulfilling by anyone now and in the postwar world! Yet there is a minority on earth who have observed and will further observe these God-given instructions. And it is to such, and not to the world or to the religionists of "Christendom", that these words are directed. Such ones are those who are in a covenant with Jehovah God to do his will, as Christ Jesus did God's will concerning him.

[14] "Christendom," so called, is religiously divided into hundreds of cults and sects. Moreover, the reli-

10. What is the relationship of these "elect" toward the old and the new world, and why have all efforts to wipe them out failed?

11 Why are the trials and tests of today, and why should not the heaviness due thereto crush out the spirit of rejoicing?

12 What may we expect as to the further part of the fiery trial? and where do we get the right answer as to which course under trial brings the desirable end?

13. To whom do Peter's words concerning God's life requirements now apply, and who observes them and will continue to do so?

14 What is the condition of "Christendom" as compared with Peter's instructions to 'be all of one mind', etc., and what is the declared purpose of the Nazi dictator in that regard?

gionists permit the politics of this world to divide them further and to cause members to hate other members of their own sect. It is well-known history that for centuries the Roman Catholic sect used the political arm of the state to wipe out murderously those whom that mighty sect terms "religious heretics". The gory Thirty Years' War, of 1618-1648, is an outstanding example of this. Now a son of that sect, the Nazi dictator of Germany, has declared that he will wipe out the effects of that war, which resulted in the toleration of religious disunity of "Christendom". He has declared that he will force the United Nations to sign the peace treaty at the same place, in Westphalia, where the Roman Catholic forces were obliged to sign the treaty of peace and of religious tolerance in 1648, contrary to the pope's wishes.

[15] What is the purpose of the totalitarian dictators, whose concordats with the Vatican the pope refuses to cancel? It is to overthrow this religious disunity of "Christendom" and to bring the world to oneness of mind under the religious dominance of the Vatican, by force of arms, if not by propaganda suasion. The Fascist dictator at Rome, who is the Vatican's next-door neighbor, showed no compassion upon the Coptic religionists of Ethiopia, in 1935 and since. The Nazi *fuehrer,* whose way to power was paved by the present pope, has shown no pity to Jehovah's witnesses and to the Jews in Germany and in the conquered territories. And the Roman Catholic Hierarchy of America and their religious and pseudo-patriotic henchmen have manifested no courtesy, pity or compassion to Jehovah's witnesses in the "land of the free". For what reason? Because the witnesses are the strongest and the only uncompromising barrier to the unification of the peoples of America and all other lands with the religious head of Vatican City. The expressly declared purpose of that religious sect and its Nazi-Fascist "sword" is to Catholicize America and the British Commonwealth and all the earth and thereby make it "of one mind" Catholically under the self-styled "successor of Peter".

[16] Such is not the oneness of mind, and the way to attain it, as counseled by the apostle Peter. On the night of Jesus' betrayal and arrest Peter heard him pray for the unity of his followers, saying: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17: 16, 17, 19-23.

[17] It is the truth, mixed with the love of the truth, that brings Jesus' followers to a oneness of mind; and that truth is found in Jehovah's Word, the Bible. Religion divides the people into sects, because religion is the product of the demons under Satan their chief. There is only one thing that brings unity into the understanding of the Bible, and that is the discernment of Almighty God's purpose to establish his kingdom by Christ Jesus and to vindicate his name by it. There is only one thing around which to unite in oneness of mind; that is The Theocracy of Jehovah God through his Son, the King. There is only one people where today such unity of mind prevails; it is Jehovah's people upon whom his name is called, namely, his witnesses. Those composing Jehovah's witnesses have come out from all religious sects, Catholic, Protestant, Jewish, and heathenish, as well as from all nationalities; but they are now all of one mind, because they have consecrated themselves wholly to Jehovah God and rally about his Theocratic Government. "Angels and authorities and powers" in the heavens must unitedly be subject to that Government; and all persons on earth, no matter of what nationality, are all of one blood and must be subject to that one Government, if they would survive and gain life in the New World and enjoy its peace and prosperity.

[18] Being all thus of one mind, the "elect" remnant and their companions can appreciate one another's devotion to God and the Kingdom, and their relationship to one another, and also the like position of each one in this hostile world. For their common devotion to God and his King they love one another. They express this love by unselfishly aiding one another to serve God and to keep covenant with Him and to have a part in the vindication of His name, and to so gain salvation to endless life. They are compassionate or sympathetic toward one another in their difficulties and in their efforts to keep their integrity to God despite trials. They love one another, not according to mere fleshly attachments, but as brethren in the Lord.

[19] Having themselves received of the mercy of God and tasted of the pity of Christ Jesus their King and Redeemer, they display this God-like quality to one

15. What, then, is the purpose of the totalitarian dictators, and why do they and the Hierarchy show no pity or courtesy to Jehovah's witnesses in any country?

16 When did Christ Jesus expressly pray for the unity of his followers, and is the above the way to attain the oneness of mind?

17 How are oneness of mind and unity of understanding brought about and where or among whom do such things exist today?

18 How do they "love as brethren", "having compassion one of another"?

19. How do they fulfill the instructions to "be pitiful, be courteous"?

another and are pitiful, and forgive one another rather than take personal offense. They are humble-minded, having this same mind which was also in Christ Jesus, and do not seek to exalt themselves one above the other in order to shine and wield authority above others. They are courteous, and hence considerate, treating one another with due regard as being servants of Jehovah God. They show this same courteousness when they go from house to house bearing witness to the people concerning God's kingdom. Thereby they do not permit selfish personal matters to cause dissensions among them and to take their minds off God's kingdom and its service.

[20] The Devil is bent on turning every creature on earth against Jehovah God and his Government of life and blessing. The remnant is the focus of his combined attack. Hence he seeks to disturb and destroy their oneness, and to break off their wholeness of devotion and dedication to God and his kingdom. He causes those of this world who are filled with his spirit to render evil undeservedly to Jehovah's witnesses and to rail against them, even to doing violence to them and mobbing them and throwing them into concentration camps and prisons, falsely accusing them as wrongdoers, chiding and reviling them with words that pierce like swords, and ruling that they are an "illegal organization", "outlaws," and a "menace to the state". At such wrongful treatment from the world the "elect" remnant and their companions do not permit Satan to enter their hearts and to induce them to return evil for evil. Their desire is not for revenge, in a spirit of bitterness, because they know that vengeance belongs to Jehovah God and he will surely repay those that do evil, calling every such one to full account. Their "appeal to Caesar", like that of the apostle Paul, is to have the evildoers restrained from interfering with the worship and service of Jehovah God by the nation's own legal, constitutional and police arrangements for maintaining order and right-doing among citizens. Their fight is not with fellow men, but with the demons who have caused and try to continue the darkness of this world. (Eph. 6:12) Hence their weapons are not carnal. Carnal weapons can never destroy the demons or their doctrines of darkness. The Christian's weapons are those of the light of truth, and are 'mighty through God to the pulling down of strongholds of error'.—2 Cor. 10:3-5.

[21] When persecuted, reviled and evil entreated, they give "contrariwise, blessing". Not that they say "God bless you" to those who wrongfully abuse them. Instead, they take the course which should result in a blessing and lead to repentance anyone who mistreats them under instigation of the religious leaders and the demons but who is misinformed and not malicious. That is, they show forth an example of loyalty and faithfulness to the Most High God and Christ Jesus. They do not permit the mistreatment to take their minds off the Kingdom and its service, but warn the ignorant of their course of opposition. Then, by continuing to preach the Kingdom gospel, they seek to enlighten the minds of the misguided but honest opposers.

20. (a) Why is the remnant the focus of the Devil's attack, and how does he cause evil and railing to be rendered unto them? (b) Why are they "not rendering evil for evil, or railing for railing", and what, then, is the purpose of their course?

21. Instead of like for like, how do they render, "contrariwise, blessing" to the persecutors?

"HE THAT WILL LOVE LIFE"

[22] Certain knowledge helps the mistreated Christian to take the course looking to the eventual good of the misinstructed one. "Knowing that ye are thereunto called, that ye should inherit a blessing." (1 Pet. 3:9) Being called to gain divine blessings both now and in the New World when in full operation, they seek to be a blessing to others. If they sought to do injury and cause damage to others, they would be disobeying God's commandments, not meeting his standards, and hence would fail to receive the blessing to which called. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue [pursue] it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (1 Pet. 3:10-12) This rule applied to Christ Jesus in his love of life and desire to see many and good days, because here the apostle Peter was quoting from Psalm 34, verses 12-16, and verse 20 of this Psalm reads: "He keepeth all his bones: not one of them is broken." The apostle John, as eyewitness, bears testimony to the fact that this prophecy of Psalm 34 was specifically fulfilled upon Jesus when he died. The soldiers broke the bones of the two crucified thieves, but not those of Jesus, although the religious clergy requested it. (John 19:31-37) Likewise all followers of Christ Jesus love life. That is why they do not abuse life. They love the great Life-giver, and also his Son, by whom He gives life to the redeemed ones. So they follow the Son's course of obedience to God's law, that through him they might gain eternal life.

[23] The above requirements for life must be met even under provocation from railers, evildoers and persecutors. When the psalmist David composed Psalm 34 under inspiration, he was declared an outlaw by religious King Saul and his operations in Israel were declared "illegal", and all who helped

22. (a) What does knowing that they were called to inherit a blessing help them to do to persecutors, and what requirements for life does this course meet? (b) How does Psalm 34 show to whom the rule above applies, and how do Christ's followers accordingly show their love of life?

23. How does the course of the writer of Psalm 34 show that the life requirements must be met under provocation and that meeting them does result in deliverance and life?

David were declared guilty of treason and were killed. David was obliged to find refuge with the Philistines at the city of Gath, and from there work his way back into the land of Israel. (1 Samuel 21 and 22) Never did the hounded David rail at his demonized persecutor. Not once did he repay King Saul evil for evil, even when it was twice within his power to kill Saul when urged to do so in self-defense. (1 Samuel 24 and 26) Yet for all this David was eventually delivered and came to the throne, whereas the violent religionist Saul, though king of the country, was killed by his own sword with which he had tried to kill the outlawed David. The eyes of Jehovah were fixed with approval upon David though the law of the land pronounced him "illegal" as if seeking to take over the government of Israel himself. God's ears were open to David's cries and prayers for help, but Jehovah's face was against the religious ruler who did evil against the Lord's anointed one. David was a type primarily of Christ Jesus, and also of his followers.

[24] Considering David's course and the outcome thereof, and considering David's words of Psalm 34 as an observation thereon, the apostle Peter asks: "And who is he that will harm you, if ye be followers of that which is good?" (1 Pet. 3:13) Jealous, malicious-minded Saul tried to harm David. The demons were using Saul because David had been anointed by God's prophet to be the king of His typical Theocracy over Israel. The demons sought to provoke David and to fill him with bitterness against God, who permitted Saul's persecution. They sought to make David lose faith in God and his purpose and in his faithfulness to his promise, and thus cause David to break his integrity to God and prove unworthy of the kingship and so defeat God's purpose.

[25] Demonized Saul and his demon masters proved unable to harm David, though they caused him a lot of hardship, dangers and trials. Their fight against God ended with defeat, defeat of persecution. Why so? Because David kept on following that which is good and did not turn aside from faith in God and service to Him. David waited upon God for His time to fulfill his promise and purpose. This is an example for those who today follow the Greater David, Christ Jesus, imitating Him. "And who is he that will injure you, if you become imitators of the good one?" (1 Pet. 3:13, *Emphatic Diaglott;* also *Young's* translation) The imitator of Jesus must persist in being true and without guile in his consecration to God. He must be faithful to God and his law and thereby maintain his integrity toward God unbroken. Then, regardless of what bodily or property damages the enemies may inflict, they cannot harm his standing and his unity with God and Christ or his life interests in the New World. Hence Jesus said: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28) Jehovah's witnesses continue to imitate Christ Jesus in preaching the gospel from house to house and place to place, regardless of their so-called "legal standing" with the world. They know that Jesus' example, though "illegal", is the only good one, and the imitation of Him is the only safe course. To continue safe from real harm they must be faithful unto death.

24. Who incited King Saul to try to harm David, and why?
25 (a) Why did the persecutors prove unable to harm David, and for whom is David's course an example today? (b) How do these follow "that which is good" and "the good one" and thereby escape harm?

HAPPY, FEARLESS, AND OF GOOD CONSCIENCE

[26] Yes, there are and will be sufferings connected with this course, because we are not better than the One we imitate. "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation [conduct] in Christ." (1 Pet. 3:14-16) The 6,000 Jehovah's witnesses who have suffered in Naziland's prisons and concentration camps ever since Hitler's concordat with the pope in July, 1933, are nevertheless "happy", that is, "blessed," and have an irremovable joy in their hearts. Why? Because they "suffer for righteousness' sake". Rather than salute the swastika and heil Hitler as their leader they choose to endure unspeakable mistreatment for the righteous cause of keeping Jehovah God's commandments and upholding His exclusive right to their worship, service and unquestioning obedience. Their blessedness agrees with that described by Jesus in his sermon on the mount.—Matt. 5:1-12.

[27] All of Jehovah's witnesses and companions in other lands, who suffer like things because of keeping their agreement with Jehovah and obeying his righteous commandments to declare his name and kingdom throughout the earth, are likewise "blessed". God's Word assures them, yea, they have the inward conviction, that they have His approval. Hence their joy of heart no man can take away from them.

[28] In the midst of the present frightful conditions those who put their confidence in Jehovah God and his Theocratic Government are not disturbed or afraid. However, it is increasingly manifest from the physical facts that all nations stand in fear of

26 Why do the faithful Jehovah's witnesses in Nazi Germany "suffer for righteousness' sake", and are they "happy" therefor?
27. Why are their brethren in other lands likewise "blessed"?
28 Amid the frightful conditions who, then, are the ones in fear, how do they show it, and at what price to the people's interests?

the Roman Catholic Hierarchy and therefore try to curry favor with it and to compromise with it. Thereby they play into the hands of the Vatican politicians in their audacious, selfish scheme to establish papal control over the entire earth and to banish the Kingdom truth and the worship and service of Jehovah from the earth. The Vatican has promoted totalitarianism of the Nazi and Fascist brands. It conspires with these forms of Catholic Action to further its scheme of making all nations in effect kiss the pope's toe. These totalitarian forms of Catholic Action have frightened the other nations, which nations are further hampered by the presence of influential agents and action groups of the Vatican and by the crafty work of the religious "fifth column". Hence, to secure a measure of unity on the home front, the political element are obliged to dicker with the diplomatists of the Vatican, as if the ruler of the Vatican were a supernational universal ruler and had vested rights and exclusive privileges and interests in every nation on earth. The price of striking a bargain with that religion-camouflaged political organization is a damage to democratic government, a curtailment of the people's rights, and an encroachment by the religious Hierarchy upon the freedom of the state and the liberties of the citizens to hear and learn the truth and to worship God according to His commandments and the dictates of their private consciences.

[29] Thus the Hierarchy spider weaves a net about the political and commercial elements and also about the non-protesting "Protestant" and Jewish religionists. It holds them fast in its conspiracy against Jehovah's truth and His rule of the earth by Christ Jesus. Then the "spider" bleeds them of their vitality of independent action for righteousness. The facts in all parts of the globe for years have shown a steady progression in the suppression of Jehovah's message of The Theocracy in one country after another, including most recently of all Great Britain itself. This proves there is a world-wide conspiracy against the truth, the Kingdom truth. Who is back of this concerted moving in from circumference to center to finally crush Jehovah's proclaimed message? It is the demons under Satan, who are the relentless foes of Jehovah and his King; and the demons, as always in the past, use religion as their chief instrument. They now use the religious organization of world-wide growth and which, like a gigantic devilfish, has the suckers of its tentacles on all the nations of the earth. By this religious system the wicked spirits draw all nations irresistibly into the plot against the truth which makes men free and against the Kingdom which vindicates God's holy name and brings deliverance, life and freedom to humankind. Such international political-religious conspiracy is against that which is for the glory of God and the people's highest interests. It will come to the surface in the arrangements of the postwar "new order".

[30] By this conspiracy against truth and righteousness the demons terrorize the earth. All men, the rulers and the ruled, stand in fear of this organized conspiracy and its power. They are troubled at it, and are afraid to strike for freedom from the demons and the power of religion, afraid to line up on the side of Jehovah's Holy Government now at hand. They are fearful to speak boldly the truth themselves or to permit the truth to be spoken by Jehovah's witnesses. They sanctify religion in their lives and policies, and then fight for religion, but against God and his King and worshipers.

[31] Shall the target of their concerted attack, namely, Jehovah's witnesses, fear this terrible conspiracy? "Be not afraid of their terror, neither be troubled." How may Jehovah's witnesses and all persons of good-will do this? Peter, rather the Lord God who inspired him, answers: "Sanctify the Lord God in your hearts." That means, renounce religion as unholy demonism; declare the Lord God Jehovah as the Holy One; set him apart in your hearts and affections as the Holy One and as the One to be worshiped and feared. He is the Almighty God and the Creator. All the nations under demon rule are but as a drop in the bucket or the fine dust on the scale pan in comparison with Jehovah, who will puff the opposing nations away at Armageddon. He will be a terror to them and will trouble them before their destruction. With invincible power He will protect and preserve all who fear him with godly fear, being anxious always to please him by obeying him rather than men. It is His truth that sanctifies. It is the truth concerning Jehovah that enables us to sanctify Him in our hearts, and to put out of our hearts religion, which is a friend to this world and a part of it. Religion is therefore unholy.

[32] The earliest Greek manuscripts now available read: "But sanctify in your hearts Christ as Lord." (1 Pet. 3:15, *Diag.; Roth.*) That is to say, cleanse your hearts from fear of men and demons, and acknowledge in your hearts that the Anointed King, Jehovah's Son, is the Lord: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8:6) Those desiring life must set affection upon Christ Jesus as Lord, God's Beloved One, because he is the One who bought us with the sacrifice of himself and who is

29. (a) What proof is there of a world-wide conspiracy against Kingdom truth? (b) Who is back of it, and when will it come to the surface?

30 How does the fear of this conspiracy affect the rulers and the ruled, and what therefore do they sanctify in their hearts?
31 How do Jehovah's witnesses fulfill the instruction, "Sanctify the Lord God in your hearts"? and why so?
32 Since the oldest manuscripts read, "But sanctify in your hearts Christ as Lord," how do we do that, and what does this displace?

therefore our Owner and Master. We are no more our own. Hence we cannot be the servants of men. We must obey the commandments and example of our Lord, with loving devotion to him as Jehovah's King. We may not fear other creatures, even when the whole world is combined in conspiracy against Christ's reigning over earth as King. Sanctify him in the vital part of you, in the heart, as being Jehovah's Executioner with all power in heaven and earth to destroy the demons and the religious, political, commercial conspirators at Armageddon. Such sanctification of the Lord will displace all fear of the terror which those wicked creatures have made in order to dominate the world.

"READY ALWAYS FOR DEFENSE"

33 God's unerring rule is that what is in the heart must be made manifest, if not by express word of mouth, then by course of action, which speaks louder than words. Thus, "the fool hath said in his heart, There is no God." (Ps. 14:1) The rulers of earth and their supporters are so saying in their hearts. It is betrayed by their overt acts of conspiracy against Jehovah and his Kingdom and the message thereof. Likewise, the sanctification of Jehovah as Lord God and of Christ Jesus as "Lord of lords" in our heart must become known openly. How? By activity as a witness for Jehovah God and the Righteous Government under his Son, Christ Jesus our Lord. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear [reverence]." Or, better translated from the Greek: "Be ready always for defense to every one who is asking of you an account concerning the hope that is in you, with meekness and fear."—*Young's; Emphatic Diaglott.*

34 The Christian's hope is in Jehovah's Theocratic Government. Before anyone will ask the reason or explanatory account for such hope, that Christian must first have been active in fulfillment of his anointing or commission to preach the gospel of the Kingdom. His activity in field service; his obedience to God rather than men when there is a clash between the laws of God and those of "Caesar"; his refusal to conform himself to this world and its political, commercial, religious schemes; this is what provokes the demand in court or the request in private homes or prison for an account of one's faith and one's relationship with God, inducing one to such conduct.

35 Every man within possible reach of the witness for God has a right to the opportunity to ask and hear, and that of the witness himself. It is out of order with God's law and his direct command to his servants when religious sects, political governments and judicial courts conspire and rule that the ambassadors of God's kingdom must be restrained from preaching freely the gospel. Thereby the people in general are deprived of their *right* and privilege to hear the message of hope and salvation. (Mal. 3:5) It is criminal before God for worldly authorities to declare it "illegal" for Jehovah's witnesses to speak to others in explanation of their hope of God's kingdom and its blessings for obedient men.

36 Everywhere the witnesses of the Most High God are under attacks stirred up by religionists. Hence the people are perplexed, and of inquiring mind. It is due them that they have the opportunity to learn the facts by the visits to their homes of the ones under attack. Jehovah's witnesses have a right to make a defense, and that to the entire world which is opposed. It is not proselyting for them to spread abroad the explanation of their glorious hope, but is in "defence of the gospel" which is under assault and misrepresentation. Such published account of their Scriptural hope is to the highest interest of the people. The salvation of individuals to life eternal is at stake, and the opportunity should be afforded each person to choose intelligently the hope and way of salvation. It is neither in accord with right nor in accord with the blatantly proclaimed "freedoms" which are promised an unhindered operation in the postwar arrangement, when political bodies, sustained by courts, legislate to suppress the "defense" of the truth, to anyone.

37 The servants of the Almighty and Supreme One have his commandments as to what to do continuously. His supreme commandments they will obey. They have sanctified the Lord God in their hearts by a full consecration of themselves to him. Daily, in whatever land, under whatever human laws, they will be ready and prepared to explain their hope to humankind in its hopeless condition. No legislation or arrangements of men can alter that obligation upon God's consecrated people. To declare "illegal" or to subject to purchase by license fees what the Creator commands his devoted creatures to do is to fight against God; and to obey such human ordinances leads to destruction. When haled into courts because of ignoring such ordinances as not applying to them, they will not consider themselves as guilty of criminal disobedience. No, but there also in court they will obey God's command and be ready and prepared to give a defense on the witness stand, a defense of their hope and their obedience to that hope. Christ Jesus so commanded them to do. (Luke 12:11; 21:14) He himself did so before Pontius Pilate. (John 18:36, 37; 1 Tim. 6:6, 13) His faithful apostles did likewise.

33. How must one's sanctification of the Lord in the heart become known openly, and according to what governing rule?
34 What is it that calls forth a request or demand in court, prison or private home for the reason or an account of one's hope?
35. In this regard, to what do the people have a right, and what is it contrary to God's law for organizations and authorities to do?
36 Why is it due, right and of public interest for Jehovah's witnesses to be let make a defense?
37. For what, therefore, will the Lord's servants always be ready, and where and why will they render it?

(Acts 22:1; 24:10; 25:8, 16; 26:1, 2, 24) "So shall I keep thy law continually for ever and ever. And I will walk at liberty [at large; from house to house]: for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed." —Ps. 119:44-46.

38 Those under command to bear God's testimonies may, therefore, not be "legally" restricted by men. They have a right to access to the people. The people have a God-given right to hear and receive the message of hope at the lips and the hands of the witnesses of the Lord God, for God has sent forth the message that it might be freely given to the people. "Freely ye have received; freely give"; and that could not mean being subject to a license tax or a declaration of illegality by a government of religion-blinded men. The world is in its most deplorable condition, and the distressed people need comfort. Religion fails to give them that. The nations under guidance of their religious advisers have forgotten Jehovah. The demons have invaded the nations and have approached the rulers thereof and are marching the nations to their "hell" at Armageddon, in the "battle of that great day of God Almighty". (Ps. 9:17; Rev. 16:14-16) All those who are being regimented by the nations gone totalitarian are in danger of the "sword" of Jehovah's Executioner in that battle, which will wipe out the total world. God's witnesses have been made his "watchman" to give the people warning from Him. For the watchman to draw back in fear or to willfully neglect or fail to sound the warning loud and unmistakably would be criminal negligence on his part in God's sight. It would be disobedience to his commission from Jehovah God and would merit his own destruction. Wherefore Jehovah's witnesses are bound to be "ready always" to offer warning testimony to the endangered ones and to point to the hope of life in the New World of Jehovah's creation.—Ezek. 3:17-21; 33:19.

39 They follow in the footsteps of Jehovah's Chief Witness, who said of himself: "I am meek and lowly in heart." (Matt. 11:29) Hence, not in fanaticism, not in the self-conceited spirit of "I am right and you are wrong", not in a threatening and coercive way, but in the meekness of Christ Jesus and in fear of God, they go to the people. They are commissioned to "comfort all that mourn", and to sound the Lord's warning to "seek righteousness, seek meekness: it may be that ye shall be hid in the day of the LORD'S anger". (Zeph. 2:3) They do not rail at the "goats" or willful opposers, but refrain their tongues from evil, and their lips that they speak no guile. They seek no quarrel or fight with the "goats", but "eschew evil, and do good", and "seek peace, and ensue it". They are not disturbers of the peace and good order of any community. They waste no time or words on the "goats", but turn from them to the search and hunt for the "sheep", those who "will love life, and see good days". They know the Good Shepherd is now gathering his "other sheep". They are with the Shepherd in his objective, and hence they gather with him the scattered sheep. (Matt. 12:30) When the state and its courts and law officers ban the assembling of his "sheep" and use their power to hinder and prevent the gathering of the sheep, they are scattering and are against Christ Jesus. On them the Shepherd will use his rod; but it will be a "rod of iron", to destroy them at Armageddon.—Ps. 2:8, 9.

40 The vast majority speak evil of Jehovah's witnesses because they obey God rather than man's prohibitions and restrictions on God's witness work. Judges, police magistrates, lawmakers, and ministers of "justice" condemn them and their message and their method of delivering it. Does this hurt the consciences of Jehovah's covenant-people? No; not because Jehovah's servants are conscienceless, but because they act in all good conscience, "having a good conscience." It is not a religious conscience, such as permits religionists to reproach Jehovah's name and persecute his people, even killing them, thinking that so they have religiously done God a service. (John 16:1-3) It is a "good conscience", for it is an enlightened conscience, instructed according to the Word of God, which is good.

41 "Conscience" means, according to the Greek, "knowledge with oneself." Jehovah's witnesses are taught in the law of God, and when they keep his perfect law in the face of contrary laws of demonized men, their conscience does not accuse them, but they have the knowledge within themselves, the inward realization, that they have obeyed God's law and have His approval and hence have not sinned. If they suffer for keeping their conscience clear before God, then they remember 1 Peter 2:19, reading: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

42 So continuing in spite of false accusation, those who "love life" will in God's due time see their course transpire to the light as good, right and approved. They shall realize life in the new world and see good days there. Those, however, who have spoken and acted and legislated against Jehovah's faithful servants will be ashamed, even they "that falsely accuse your good conversation in Christ".

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38 (a) Why may those bearing God's testimonies not be restricted by men? (b) Why has Jehovah appointed a "watchman" now, and what would failure on the watchman's part mean?

39 In what manner of spirit do they make this answer or defense, and therefore to whom do they primarily devote their attention?

40 Why, according to man's law, are Jehovah's witnesses evil spoken of, and what effect does this have on their conscience?

41 What is "conscience"? and what experience with conscience do they have when suffering for keeping God's law?

42 What will be the result to the falsely accused lovers of life and to their accusers?

THE SERVICE MUST GO ON

WHEN a man is justified by his Creator, Jehovah God, that means he has a right to live as a human creature. He is a free man then. However, now that he has agreed to do the will of God by making a consecration to Him, whatsoever that will might be, the man thereby makes himself the voluntary bond-servant of Jehovah God through Christ Jesus. He becomes the servant of Christ, because Christ Jesus is his Head; and he also becomes the bond-servant of God, because God is the Head of Christ.—1 Cor. 7:22, 23; 11:3.

As a Son of God, clothed with full right and authority to represent his Father, and as a bond-servant, Jesus stood before Governor Pilate. Asked whether he was a king, he said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) He thus testified that his chief purpose on earth was to be Jehovah's witness and that those who would hear and obey his voice would likewise be of the truth and be witnesses of the truth. During his several years' work as a bond-servant of God he gave witness to the truth. He gave this witness by the course he took, that is, by his words, by his life, and by his death.

A servant must be humble. This means one must be wholly and completely submissive to the will of his master. Jesus was fully submissive to his Father's will. He did not seek to exalt himself at any time. Had he attempted self-exaltation he would have violated his covenant with God. It was the covenant purpose of Jehovah to make Jesus the Author of eternal salvation to all who believe, and to make him the Head of the Kingdom.

God's will was that before giving to his beloved Son such great honor, his Son must by performing the duties of a servant prove his loyalty under the most adverse conditions. This entailed upon him suffering. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) That suffering was not for the purpose of so-called "character development", but was for the purpose of demonstrating Jesus' loyalty while acting in the capacity of a bond-servant. Thereby he proved he would be loyal when exalted to the highest place in God's universe.

What was the purpose of God in causing to be made the specific record of the course of his beloved Son as a bond-servant on earth? In order that those who would maintain their integrity toward God and have part in the vindication of God's name might know what is required of them. If God would require his beloved Son to become a bond-servant and to prove his loyalty and integrity under adverse conditions in order to be exalted to the Kingdom, then, for stronger reasons, would God require all others who would share with his Son in the glory of the Kingdom to prove their faithfulness and integrity under adverse conditions. These also must become bond-slaves and fully perform the duties laid upon them.

Some who have for some time been acquainted with the Kingdom truth have overlooked the most important things required of a Christian. They seem to think that God is working hard to get them beautifully developed, in order to take them to heaven. They acquire the thought that all the Lord requires of them is to profess to be a Christian, then meditate upon some part of his Word, and dream about how wonderful it will be for them to be in heaven. Such ones do not stop to consider the obligation that must be performed by the bond-servant of Jehovah God. All who are begotten of God's life-giving power and anointed with his spirit are sons of God, and such ones are called to life divine reserved for the faithful ones in heaven. Besides that, they are also called to something else now; what? "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21) Hence, while such may be sons, they must also be bond-servants, even as Jesus was a Son of God and a servant at the same time. In no other way could one follow in the footsteps of Christ Jesus. As a bond-servant the will of the Christian must be to do the will of God. As Jesus said, so must his disciple say: "Of mine own self I can do nothing." The picture of the boring of a devoted servant's ear with an awl, as described at Deuteronomy 15:16, 17, now applies to Jesus' disciples. Symbolically such ones say: 'By my consecration to God I have agreed to be the bond-servant of my Master, voluntarily and for ever.' As such servant he must do Jehovah's expressed will. Then, though the doing of God's will causes him suffering in the flesh or suffering to his feelings, he must perform his covenant and go on with his service to God.

What would deter anyone from doing God's will when the doing thereof would bring mental or physical suffering upon him? The answer is found in one word, Selfishness. Selfishness is the very opposite of love. Love is the perfect expression of unselfishness. Said Jesus: "If ye love me, keep my commandments." (John 14:15) The keeping of the commandments by the bond-servant, under the terms of his vow of consecration, is a condition precedent to having the Lord's approval. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you." (John 14:23-25) There Jesus was laying down the rules that must govern all who become a part of God's servant class.

The proper course of a Christian, therefore, is to ascertain what are the commandments of God concerning him, and then do those commandments and do them joyfully. The commandments of God are not always the same at all times. When Jesus was on earth he declared, in a miniature way, God's vengeance against the Jewish nation because of their rejection of him (Matt. 11:20-24; 23:33-38; Luke 19:41-44; 21:20-24), but it was not then proper to declare the day of God's vengeance against the Devil's entire world, because it was not God's due time. Now the time has come to declare the "day of vengeance of our God". (Isa. 61:1, 2) Now the world must be told that Jehovah is God, and that he will vindicate his holy name and make for himself a name in the earth. All those, therefore, who are consecrated to God are bond-servants, and they are the ones to whom the commandments of God now apply. To such ones as are in Christ Jehovah God says: "Ye are my witnesses, saith the LORD, and my servant whom I have

chosen: . . . there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God." —Isa. 43:10, 12.

Satan the enemy has turned the minds of the people away from the Lord God Jehovah, and many who claim to be God's children mock his holy name. There are many people on earth whom God would now have to hear the truth, for their benefit and to magnify his name. Therefore he commands his witnesses thus: "Go through, go through the gates, prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62:10) The religious doctrines which have furnished stumbling-stones for the people must be removed from their minds. The people must be pointed to the highway that leads to life. God's standard must be lifted up before them, and the Lord God commands his bond-servant class to do this work. This is the good news of His kingdom that must be declared to all nations as a witness.—Matt. 24:14.

A faithful bond-servant will avail himself of every means that his Master has provided for giving the witness. Some who profess to be fully consecrated to Jehovah God say: "I will not put out books; that's selling. I have been a Christian a long time. I will preach from the platform occasionally, and tell the people of my experiences in the truth. My desire is to get rid of all these troublesome things and go to heaven and see the Lord. I will not humiliate myself by going from door to door and asking the people to take books and offer a contribution of money."

The WATCHTOWER SOCIETY has no desire to compel anyone to put out Bible literature and does not believe compulsion to be the Lord's will. But the WATCHTOWER SOCIETY does say, to employ the apostle's language: 'Brethren, your *reasonable service* as the bond-servant of the Lord is to apply all your faculties in his service according to His will.' (See Romans 12:1.) With each one the controlling question concerning books and literature on the Bible should be, Is it God's will that this means be used to give the witness to the truth? In arriving at a proper answer to that question let us look at the facts and conditions as they now exist.

The Lord Jesus is the great Master, and is now present at the temple of God conducting His work. We must give the Master credit for doing his work in his own good way. His way is God's way. Why has God made it possible, even till now amid this global war, for his consecrated people to have printing and manufacturing plants for the publication of the divine purpose in book form, unless he wishes them to be used for that purpose? Why, since the Lord's coming to the temple in 1918, has the Lord permitted books containing the message of truth to be placed in the hands of the people to the number of over 400,000,000 copies, an unequaled distribution? The only answer is, That the people might know the truth. This is a reading age, of public education. One might remark: "The Lord Jesus did not place books with the people." That is true; it was not then God's due time to have books printed and published. Nevertheless, the Lord Jesus employed every faculty and means then at man's command to give a witness to God's name and kingdom.

Since 1924 down to 1937 the radio was extensively used by Jehovah's witnesses, and Station WBBR of New York is still used exclusively as God's instrument for dissemination of His truth. Why did the Lord permit the radio to come into action at this stage of his "strange work", and why did he permit his people to control and use a number of radio broadcasting equipments for proclaiming the Kingdom message? The only answer is, That by this means the witness might be given to his name and Theocratic Government. The radio has furnished the means of reaching some where otherwise they could not be reached, and WBBR is still reaching such; and once hearing the message of truth, they are ready to read and learn more about it. Thus the door is opened for the Lord's servants to go among the prisoners of religion and tell them more and induce them to read, that they may know that Jehovah is God and his Kingdom is at hand.

To those of religious mind it may be more humiliating to go from door to door and talk to the people or to stand on a street corner with magazines than to stand upon a platform and address a larger audience. It may entail some suffering mentally and physically, thus to do; but what is the Lord's will? If it is His will that the testimony must be given in this way, then the bond-servant has no alternative. It is his privilege to do the will of his God and his Master joyfully.

Suppose one is anxious to get rid of the toils of this life and to have the battle of Armageddon over with and then to be exalted to heaven, and hence he wishes to hear nothing about the service of the Lord. Does not that show a disposition to self-exaltation? Does it not, to a degree at least, show selfishness? The proper attitude of the servant is, What is my Father's will? This was the instruction that Jesus, the Son and Servant of God, was impressing upon his disciples, when he said "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12) A full and complete submission to God's will is here stated as a condition that precedes being exalted. Then, in order to emphasize the point further, Jesus said: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10:43-45.

The Lord does not compel anyone to place books in the hands of the people. He does, however, require such bond-servant to meet his covenant or agreement with God That covenant requires the servant to be now a witness to the Lord God and for Him. If the Lord has chosen to send his message out in the form of printed books and magazines, then the obligation rests upon the bond-servant to do his part in putting this message into the hands of the people. If one finds that he does not wish to engage in this manner of giving the testimony it would be much better for him not to oppose or discourage others who are engaged in the work. If this method of witnessing is pleasing to the Lord, then he who discourages others or opposes this method of witnessing is against the Lord. On this conclusion Jesus said: "He that is not with me is against me."—Luke 11:23.

It is certainly God's will that his servants on earth should now look to the perfect pattern, Christ Jesus, and copy him. He voluntarily humbled himself and became God's bond-servant. For three and one-half years he endured the contradiction of sinners, and patiently and persistently

went about to give the witness concerning his Father's kingdom. As a bond-servant he implicitly carried out his Father's will. Those who have the spirit of the Head, Christ Jesus, will do the same thing. The Lord Jesus was and is the righteous Servant of Jehovah God. (Isa. 53:11) All who are in Christ Jesus as his body-members, and all others who are of his "other sheep", must, to be pleasing to the Father, be likewise his righteous servants and must follow the same course that his Righteous Servant took.

The chief duty and obligation laid upon all true Christians now on earth is to be faithful and true witnesses of Jehovah. One of the titles given to the Lord Jesus for his service was *"The Faithful and True Witness"*. (Rev. 3:14) No greater honor can ever be conferred upon any man than to be called a faithful and true witness of the Lord. The WATCHTOWER SOCIETY urges all consecrated persons and all of good-will toward God and his Kingdom to take part in giving the witness, because it is expressly God's will concerning his people now. As a bond-servant let each consecrated one faithfully perform the obligation of his covenant. Every one who loves the Lord will be eager to declare freely the message of truth of His kingdom. Only selfishness will cause anyone to fear. When one is deterred by fear and reproach, then he is not perfect in love, because one who loves the Lord perfectly is unselfishly devoted to the Lord and has no fear. (1 John 4:17, 18) If, in giving the witness to Jehovah and his Theocratic Government, we are reproached, then it is our privilege to maintain our integrity thereunder and to defeat the persecution and to serve for a vindication of Jehovah's name. The service must go on!

NOAH, A PREACHER OF RIGHTEOUSNESS

"AS THE days of No'e were, so shall also the coming of the Son of man be." (Matt. 24:37) In these words Christ Jesus gives reason for the careful study of Noah and the events of his day. What conditions prevailed then that are to be duplicated at Christ's second coming? All who are interested in gaining life in the New World will now consider "the days of No'e".

Noah was the great-grandson of Enoch, and was born 69 years after the translation of that faithful prophet. At the time of his birth his father Lamech "called his name Noah, saying, This same shall comfort us". (Gen. 5:28, 29) The selection of this name was directed by Jehovah and is of prophetic significance.

Recall the setting in that ungodly old world. The issue as to whom man would serve had been raised and Jehovah's supremacy challenged. Two men, Abel and Enoch, their lives separated by centuries, had proved Satan a liar. Now a third man, Noah, born 1,056 years after the creation of Adam, walked with God in vindication of His name. Noah was zealous in God's service as a "preacher of righteousness". (2 Pet. 2:5) Three times Jehovah had raised up faithful men to mar the Devil's domination. A crisis approached calling for drastic action. The witness Noah, a disturber of that religious world's stability, must be wiped out, according to Satan's wicked purpose.

What was Satan's scheme at this time to preserve his earthly realm? Direct rule by materialized demons and race contamination. "The Nephilim were in the earth in those days" (Gen. 6:4, *A. R. V.*) Materializing as giants these Nephilim, or "fellers", caused the religious ones of that world to fall. They bullied the people in dictatorial manner and filled the earth with violence. (Gen. 6:11) But this iron rule by demons was not enough Satan induced the "sons of God" to materialize and cohabit with the fair daughters of men. Doubtless the adversary approached them subtly as he did Eve and appealed to their vanity by inducing them to believe they could lift mankind from sin and death. They were to bring forth a "master race"! Actually, they were ensnared and the peoples debauched. Some "Christians" today think that by associating with the world they can uplift it by their supposed righteous and pious influence. They fall into the same Devil-snare used to trap the spirit "sons of God".—Matt. 6:24.

Note the result in Noah's day: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:2, 4, 5) Co-operating with the Devil to establish a rejuvenated world order the peoples' minds were given over wholly to vain imaginations of dominion in rebellion and defiance of the Almighty Jehovah. The purposes and desires of their hearts were evil. (Gen. 6:5, *mar.*) Selfish pleasures, the lusts of the eye and of the flesh, ruled. Jesus described them: "They did eat, they drank, they married wives, they were given in marriage, until the day that No'e entered into the ark, and the flood came, and destroyed them all." (Luke 17:27) Race degeneration, not purification, resulted from capitulation to the Devil's proposed order.

God's witness Noah could not be coerced nor bullied into forsaking God's service and supporting schemes for a new order in partnership with demons and based on religion. "Noah found grace in the eyes of the LORD . . . Noah was a just man and perfect in his generations, and Noah walked with God." (Gen. 6:8, 9) He was not neighborly with the wicked, but walked with God by preaching righteousness. Because of his perfect integrity toward God he was informed of the Almighty's purpose to destroy that world "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh."—Gen. 6:13, 17.

Why was Noah told this in advance, within the last century before the flood, and why was the execution of the judgment then determined fixed at a future time? That he might sound the warning, and that the flood might be recognized as a demonstration of God's supreme power and vindication of His name. (Ex. 9:16) How and to whom did Noah witness for the many years while the ark was being prepared by Noah and his sons? By declaring with his mouth the approach of the flood; by walking in harmony with God, and not with the pleasure-mad world; and by the building of the ark. The latter act was mute testimony of Noah's

faith. It had never rained upon the earth at that time; there had never been any floods. (Gen. 2:5, 6) Noah would be the object of much ridicule by scoffers. But he believed God, preached, built the ark, and was saved. His faith condemned that nonbelieving world.—Heb. 11:7.

The flood was no local washout, it covered the entire earth. (Gen. 7:11, 19-23) By it Jehovah turned the tables on Satan, cleansing the earth of evildoers and preserving the very ones the Devil sought to destroy. As it was in the days of Noah, so shall it be in the last days of "this present evil world". Do conditions today parallel those of Noah's day, thus marking the present as the last days and the time of Christ's second coming? The physical facts answer Yes.

Today men seek to build a new world; for its foundations they call for "more religion"; through it they think to elevate themselves and make the world a fit place for Christ Jesus to come to again. But Christ's second coming is not to a purified earth, but to a corrupt one, as existed in Noah's day. Such conditions now prevail. It is the jazz age of lustful pleasures The times are perilous; the earth is filled with violence. The people are lovers of pleasure, not lovers of God. They despise Jehovah's witnesses, "those that do good." Their new-world building will have a form of godliness, an outward smear of deceptive religion, a plastering of names of blasphemy, but it will deny God's power to have universal domination. (2 Tim. 3:1-5; Rev. 17:3) Demon power is now unleashed in a final all-out desperation assault to retain the world rule slipping from their grasp.—Rev. 12:12; 16:14, 16.

Another strong evidence that the flood drama is now being fulfilled is the gospel-preaching being performed by Jehovah's witnesses, paralleling Noah's warning, and which was foretold as a sign of Christ's coming and the end of the world. (Matt. 24:3, 14) Noah in his preaching pictured those of the remnant who now give warning of Armageddon, something never seen on this earth By faith they know it will come. As Noah was joined by his sons and their wives, so now the remnant are joined by companions, and all seek shelter from Armageddon's storm in the antitypical ark, God's organization, now built up by the Greater Noah, Christ Jesus These preachers of righteousness give no heed to the scoffers who ridicule the declaration that God will soon act in vindication of His name. These scoffers have opportunity to learn of Armageddon, but willingly remain ignorant thereof Their prototypes were active in Noah's day, and their presence now further indicates the last days are here.—2 Pet. 3:1-7.

What followed the flood? and is such prophetic? Coming forth of the ark "Noah builded an altar unto the LORD, . . . and offered burnt offerings on the altar. And the LORD smelled a savour of rest." (Gen. 8:20, 21, *margin*) At the birth of Noah words were spoken concerning the comfort he would bring, and he was accordingly named "Noah", which means "rest" or "consolation". The commission of the Greater Noah, Christ Jesus, is to "comfort all that mourn". (Isa. 61:1, 2) His followers do likewise prior to the Armageddon fight. But after the flood Noah, in making burnt offerings that had a savor of rest to Jehovah, pictured Christ after Armageddon. The offering of that battle victory will put to rest the issue of universal domination. Evildoers will be gone. The peoples under the "new earth" will be reconciled and at rest with God by the Greater Noah's sacrifice. All creatures will break forth into the singing of God's praises. "The LORD shall give thee rest . . . How hath the oppressor ceased! . . . The LORD hath broken the staff of the wicked, and the sceptre of the rulers. The whole earth is at rest, and is quiet: they break forth into singing." (Isa. 14:3-5, 7) The Greater Noah will lift the curse from the earth.—Gen. 5:29.

After this offering God announced to Noah His everlasting covenant concerning the sanctity of life Jehovah has not forgotten that covenant. The nations have By violence in defiance of it they have defiled the earth. Divine justice will be satisfied and the earth cleansed by the execution of the Lord's fiery judgments at Armageddon and few men will survive, as it was in the days of Noah.—Isa 24:5, 6

Noah lived 350 years after the flood, remained faithful unto death, received God's approval, and shall have his reward.—Heb. 11:7, 35; Ps. 45:16.

It is profitable for Jehovah's witnesses today to remember the history of Noah's day. (2 Pet. 3:1-7) God's witnesses then, Noah and his household, were an unpopular minority, yet they were right. All others were wrong. That was prophetic. The handful of witnesses now, the remnant of Christ's "body" members and the "other sheep", are right Popular religion and her majority millions are wrong. Though it may seem the witnesses face annihilation, still Jehovah will turn the tables as he did in the days of Noah At Armageddon "things not seen as yet" will sweep the wicked into destruction, cleanse the earth, and bring rest and comfort to all creation and eternal vindication to the name of the Most High. So the witnesses today take courage from the drama in which Noah acted, realizing that by it Jehovah gives historic proof and assurance of Satan's defeat and of victory for the minority "preacher of righteousness" class and the New World.

MEMORIAL

The date Scripturally arrived at for 1943 for celebrating the memorial to Jehovah's name and to the faithful death of his King, Christ Jesus, is Monday, April 19. After 6 p. m., Standard Time, of that date each Christian company should assemble, and the anointed ones thereof celebrate the Memorial, their companions as the Lord's "other sheep" being present as observers. If no competent person is present to deliver a brief discourse immediately before partaking of the emblems, then appropriate paragraphs may be read from the Memorial articles appearing in the March 1 and 15, 1943, issues of *The Watchtower* to those assembled. Since the breaking of the bread and the drinking of the wine both picture Christ's death, in which also his body members partake, it follows that both emblems should be served together at partaking, and not separately The emblems should be unleavened bread and real red wine Jesus and his apostles most certainly used real red wine in symbol of his blood, and the anointed remnant should follow their lead. Report your celebration and its total attendance and partakers of the emblems to the Society, as instructed also in the *Informant*.

"WATCHTOWER" STUDIES

Week of May 2: "Desire for Life in the New World," ¶ 1-21 inclusive, *The Watchtower* April 1, 1943.

Week of May 9: "Desire for Life in the New World," ¶ 22-42 inclusive, *The Watchtower* April 1, 1943.

FIELD EXPERIENCES

DO AMERICANS IN TEXAS APPROVE OF THIS?

"It was but a very short time until the city marshal accosted Cofer and told him we would have to quit that work as it would cause a revolution. He then left, went to a group standing near by and apparently gave them the O. K. to gather a mob; for, immediately after, the mob formed. A mobster stepped up, demanding: 'You'll have to get that damned stuff out of this town. Cofer knows what we do to those that carry that damned stuff'; meaning other cases of mob violence in Winnsboro. I, in a very moderate tone, asked Cofer where the law was. One mobster, hitting me a blow on the shoulder, answered: 'We are the law here, and if you know what is good for you you will leave.' We got within a block of our car when another mob headed by the captain of the Civilian Defense stopped us and held us until the city marshal arrested us. All this time a Baptist preacher, C. C. Phillips, was using a loudspeaker system to stir the people up against us. We were then taken to the city hall and held until the mob was fully organized. The city attorney, being a woman, told us she would try to get the mob to let her take us to the county seat to jail. From reports, she asked the mob, if we would give up our literature and salute the flag, would they then let us go to the county seat to jail? Thus she in her very course encouraged the mob, showing they would have no interference from the law. The mob then became more violent and started to break in the door of the city hall. The city marshal called to the mob, 'Don't break the door down! reach through that broken window and unlock it!'

"All this time the city officials tried to induce us to salute the flag. At last one of them stated to Cofer and myself: 'If you don't salute the flag you will no doubt be killed by that mob, and go to HELL on top of that.' We remained calm and replied that this we could not do, because of our covenant with Jehovah, the Most High God.

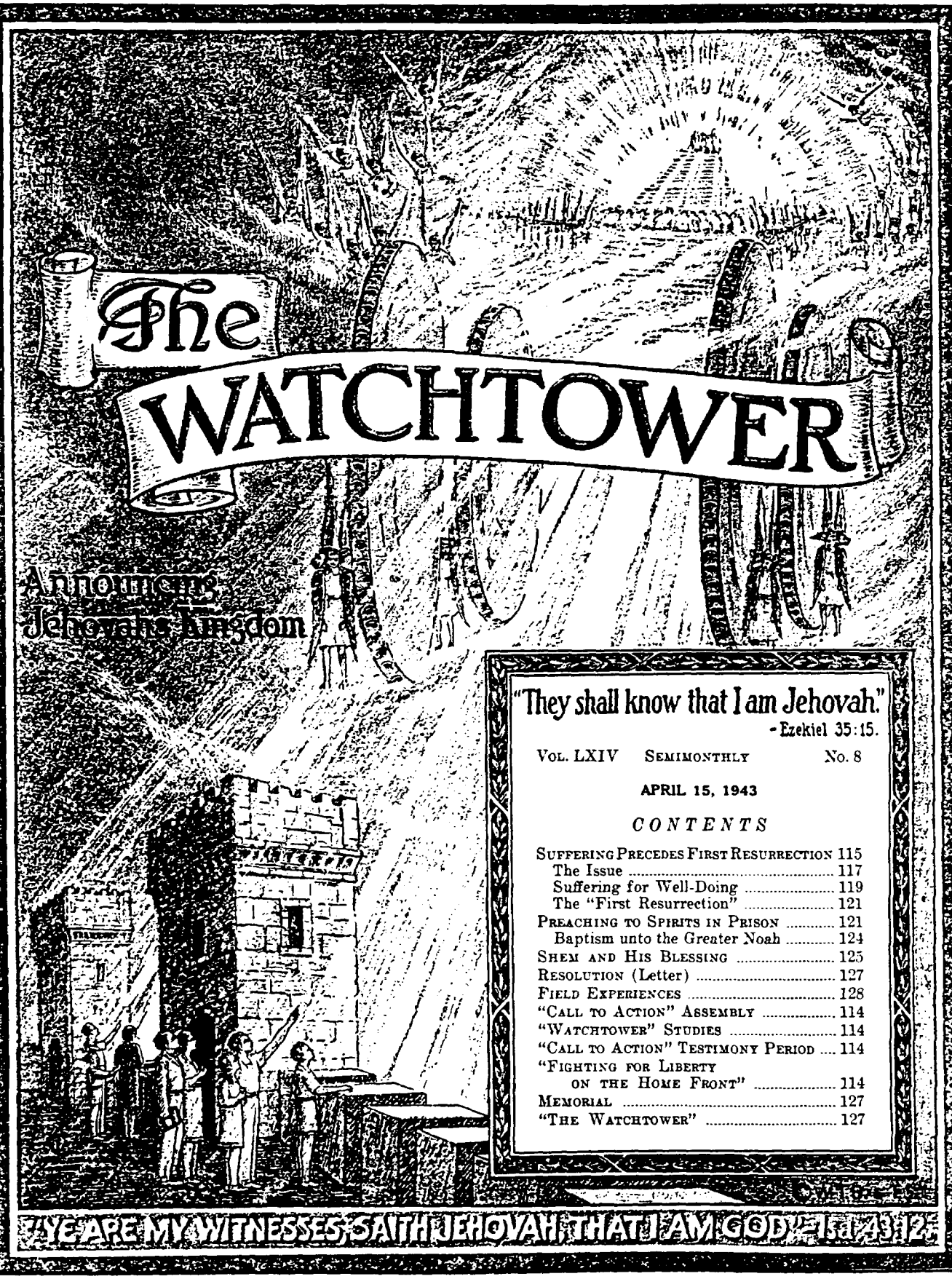
"After the mob came in and laid hold of us, we were taken to the street. I broke free and made a run for it, but was stopped as the mob now grew to nearly six hundred. When I made the break Cofer received little attention; with the aid of his worldly brothers waiting in the mob for him he made a get-away, except for a few mobsters who finally caught them and knocked Cofer cold with a club. At this Cofer's brother stood over him with a drawn knife in hand, daring any to lay hold of him. As mobsters always are cowards, they did not venture farther. Cofer was then taken in a truck and given medical care. Meantime I was being beaten by the mob in the street. They demanded that I salute the flag. I did not yield, nor did I show fear to the beating. To this one mobster yelled, 'Hell, you are not scaring that guy; look at him standing there!' At this time I was covered with blood, one eye was completely closed. The only reason I could remain calm was, I could feel Jehovah's sure protection. The beating I was receiving was hardly noticeable, proving to me it was His protection. They continued to beat me until I was unconscious.

"The next thing I knew, they were bringing me to with cold water. Then they beat me again until I was again senseless. This they continued to do. They also tied a rope about my neck and dragged me in the street for a time. Finally they threw me into a small-town jail and left me. Soon they returned and decided to hang me. They again tied the rope (a ½- or ¾-inch rope) about my neck and dragged me from the jail. After asking again the direction of the Most High, I felt sure that all would work to the honor of His name. Up they pulled me, hanging by the neck; but this did not last long. The rope broke. The mob used a highway sign to hang me to. When the rope broke, I was again thrown into jail and left. Shortly the doctor came. He pronounced that I was in bad condition and would need to be taken to hospital immediately if I would live; that was about 6:30 p. m. About 9:30 p. m. I was taken to hospital in Pittsburg, Texas, by the county attorney. After the doctor pronounced that I was in bad shape, the city marshal was heard to say, 'He is the most stubborn devil I ever saw.' The mobbing took place Saturday, December 12, from 3:45 p. m. to 6:30 p. m.

"After I was examined by the city doctor many people came in to the jail to see me. No lights in the jail, they lit matches to look at me. Many said: 'Oh my! is not that awful!' Others asked: 'Is he dead?' They felt my pulse and, not being able to locate it, would say: 'I think his heart has stopped.' By their statements one would know they were not in sympathy with mobsters. Wilcox, of Picton, heard one man tell of the hanging, how I was drawn up by the mob to the highway sign, lifting my body from the ground to hang by the neck. He stated that when the rope broke he knew it was the Lord that broke it. He did not sleep a bit that night, but vomited several times and remained sick through the night. Thus we know that such things are putrid to many people. I am fully able to again resume traveling. I am persuaded more fully than ever that Jehovah is certainly caring for His servants. Nothing shall part the servants from Him. (Rom. 8:35-39) May I remain a humble and faithful servant of the New World under the Greater Jephthah."—O. L. P.

ESTABLISHING A BOOK STUDY (KANSAS)

"A lady promised me one hour in which to show her that I could be of any benefit to her; she did not want to hear the phonograph; she just wished me to explain I used thirty minutes reading scriptures that plainly showed the time of trouble and the outcome, without her showing any apparent interest. I gave up all hope of her learning the truth. She had promised me an hour, so she could have the other thirty minutes anyway. What to do for best results? became the question. I got out the *New World* question booklet. (She did not have the book *The New World.*) I asked the first question in the booklet in my own words. She was then asked to read the scriptures on that question. She refused, but asked me to read them. After hearing the scripture read, she was asked to explain the meaning of it. She explained rather well. I complimented her. We took the next question and scriptures, likewise discussing them between us. When the hour was up, she said: 'A person can learn something that way, but I didn't care for the way you explained it at first.' Result: one book study with more than usual interest."



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

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APRIL 15, 1943

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"CALL TO ACTION" ASSEMBLY

Three hundred cities from coast to coast have been selected for the nation-wide gathering of Jehovah's people during the "Call to Action" Testimony Period, in the month of April. The Assembly days are Saturday and Sunday, April 17 and 18, 1943, just before the date for celebrating the memorial of Christ's death. In line with transportation and fuel restrictions, this spreading of assembly points will obviate all need of long-distance traveling and will make the Assembly accessible to everyone making a little effort to attend Because of the importance of each feature, all gatherings will follow identically the same program, with like materials for presentation. It will be two days of edifying association together in field service, worship, special exhortation and instruction. All persons bearing good-will should be urged and helped to attend This will be a most worthy preliminary to observing the Lord's supper the next day. Get in touch with the local company of Jehovah's witnesses for fuller facts, or, if necessary, write us for assembly-point addresses nearest to you.

"WATCHTOWER" STUDIES

Week of May 16: "Suffering Precedes First Resurrection," ¶ 1-14 inclusive, *The Watchtower* April 15, 1943.

Week of May 23: "Suffering Precedes First Resurrection," ¶ 15-29 inclusive, *The Watchtower* April 15, 1943.

Week of May 30: "Preaching to Spirits in Prison," ¶ 1-20 inclusive, *The Watchtower* April 15, 1943.

"CALL TO ACTION" TESTIMONY PERIOD

The three-month *Watchtower* campaign is now in its final month (April), which month is designated "Call to Action" Testimony Period Certainly with all evidences multiplying in the earth that the world is in its "time of the end" this is no time for inaction on the part of those who seek to survive into the new world. Psalm 147 emphatically shows it is time for action in praising Jehovah God, who provides the new world and its Theocratic Government. With spring beginning, all Kingdom publishers and *Watchtower* readers should arouse themselves to united activity in this educational campaign. Let as many people as possible have the opportunity to take advantage of the special offer, of a whole year's *Watchtower* subscription and the book *The New World* and the booklet *Peace—Can It Last?* on a contribution of but $1.00 Obey the divine call to praise Jehovah and to let his word run swiftly through the earth. (Ps. 147:15) We shall welcome inquiry from every interested subscriber or reader who wants to share in this united testimony here in America and elsewhere where this magazine may still be circulated. We shall be glad to put any such in touch with the local company of Kingdom publishers with whom to join in action.

"FIGHTING FOR LIBERTY ON THE HOME FRONT"

The front cover of this new 32-page booklet will strike your eye, as it attractively depicts the several vital and greatly

(*Continued on page 127*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV APRIL 15, 1943 No. 8

SUFFERING PRECEDES FIRST RESURRECTION

"Do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever."—Ps. 37:27, 28.

JEHOVAH is good and upright, because he is righteous. Mercifully he points out the right way to those who have erred. "Good and upright is the LORD: therefore he pointeth out to sinners the right way." (Ps. 25:8, Leeser's translation) Those who realize they have taken the wrong way and who are afflicted in spirit because of it Jehovah invites to "taste and see that the LORD is good". He assures them that the young lions depend upon their own strength and might and yet do suffer hunger, but that 'they that seek after the Lord shall not want any good things'. (Ps. 34:8, 10) Such as seek him find that Jehovah's goodness and mercy follow them all the days of their life, though they be in the midst of the enemies of truth and righteousness. (Ps. 23:6) Such goodness, experienced while yet wickedness prevails in the earth and causes so much suffering, is merely a foretaste of Jehovah's boundless goodness which those who "do good" shall forever enjoy in the New World of righteousness. Therefore all those who love life and want to see good for many days must now depart from evil-doing and must do well.—Ps. 34:12-14.

[2] How can Almighty God be good when he permits cruel oppression upon the people, besides which they are afflicted with war, famines, earthquakes, pestilences, storms, floods, and other large-scale death-dealing forces? Can God be good when he looks on while those who seek to do right and to live in harmony with the Bible suffer persecution and death at the hands of lawless, selfish and violent men? Yes; and the end of the matter proves it overwhelmingly. His permission of such deeds and conditions is no reason for charging Jehovah God with being the source of such and being responsible therefor. The Devil and his demons are the chargeable ones. Religion has greatly blasphemed and defamed God's name by telling men that by such distressing means God is punishing them in order to turn them to religion and to obedience to its priests. In so instructing the people religion shows it is not of God, but is of God's enemies, the wicked demons. Religion never succeeds in bringing the people to God. It brings them into the clutches of the clergy and under the power of a demonized priesthood, and increases the mental distress, confusion and bondage of the people. Despite the accusations by religion, God's goodness stands out beyond denial: "The living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he DID GOOD, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." —Acts 14:15-17.

[3] God might justly have been more severe before now. Why? His own Word declares: "For there is not a just man upon earth, that doeth good, and sinneth not." (Eccl. 7:20) "The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Pss. 14:2, 3; 55:2, 3) "For we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." (Rom. 3:9, 10) Then the one who honestly sees the plight of humankind cries out: "If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." (Ps. 130:3, 4) Hence, instead of his long-suffering toward imperfect, selfish, wayward mankind the Creator might have taken more drastic action and wiped the earth clean of them all. Remember the flood of more than four thousand years ago, 1,656 years after the creation of man upon this earth. It operated to cleanse the earth that was filled with violence and extreme wickedness of men whose every imagination was only evil continually. Only God's promise now stands against repeating such flood.

[4] No human could have survived the deluge except

1 (a) What does Jehovah point out to repentant sinners, and into what revelation of himself does he invite them? (b) Of what is this goodness now a foretaste, and what must those do who want to enjoy it many days?

2. Why is God's goodness not disproved by his permission of evil and wickedness, and how does religion expose itself on this question?

3. Why, and with what Scriptural illustration to show in support, could God justly have been more severe toward humankind before 1943?

4. How was it that any humans could survive that deluge, and why?

by being forewarned and then being miraculously protected and preserved throughout the one year and ten days that the floodwaters were upon the earth until the great sea basins were formed to take care of them. In fairness and mercy Jehovah God did give many years of warning by a preacher of righteousness, Noah. Then, while a whole world was being destroyed about them, God displayed his power to preserve a handful of humans, who believed his word and feared his power to execute the wicked. Eight humans survived that world disaster, in an ark built at God's command and according to His design.

5 Were it not for the survival of those eight souls by God's direct provision there would not be any human race on earth now, except by his producing a new race descended from new parents of God's direct creation. When the flood struck, no ransom had yet been paid to God to redeem what rebellious Adam had lost, and hence no resurrection of any of the antediluvian dead would have been possible. It was first more than two thousand years later that Jehovah God sent his only begotten Son to earth and provided through him the ransom. Why, then, Almighty God did not wipe out all humans at the flood or before, and why he has shown such forbearance with the race till now, will transpire as this subject unfolds. Suffice it to say that His unimpeachable goodness stands revealed in bringing Noah and his family alive out of the ark into an earth wherein was no violence or wickedness. Those that engaged in such things had been removed from the face of the ground. Then while Noah and his household were worshiping their Savior free from all molestation by such violent and wicked ones, there came from heaven this divine mandate: "Be fruitful, and multiply, and replenish the earth." (Gen. 9:1, 7) Noah's sons and their wives fulfilled this mandate only in a typical way, foreshadowing its complete fulfillment by men of good-will on earth in the New World. The time for this is near at hand.

6 Through Noah's household the good Lord God gave the second righteous start to the human family. The original start God gave in Eden's garden, and it was a perfect as well as righteous start. Hence it is written: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccl. 7:29) Also the prophet Moses declares: "Ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation." (Deut. 32:3-5) Jehovah God created the first man and his mate perfect, innocent, sinless. To them He gave the law of life everlasting. Not only they, but their offspring, might enjoy that life everlasting in an Eden on earth. To Adam and Eve God sent forth this divine mandate: "Be fruitful, and multiply, and fill the earth, and subdue it, and rule over fish of the sea, and over fowl of the heavens, and over every living thing that is creeping upon the earth." (Gen. 1:28, *Young's*) There was then peace on earth. No wickedness existed; and the lower animal creation were all subjected to a perfect human master.

7 Take sharp notice of this, then, that God did not purpose that earth should be a place of war, calamity, suffering, and death to man. Neither did God purpose that suffering of any kind should be a condition before man could gain everlasting life on earth. Adam and Eve had perfect conditions under which to fulfill the divine mandate to the ends of the earth. They had the divine law and the warning against disobeying it. They had the right to perfect life on earth. They could make that right to life permanent by keeping their integrity or innocence toward their Maker, lovingly obeying his law under the painless test of obedience, which test God laid upon them. God gave them the truth, and there was no religion on earth. Hence there were no wicked ones to persecute Adam and Eve or to make them suffer unjustly for keeping God's law blamelessly and worshiping Him as holy, true, supreme and almighty.

8 Certainly, then, the sufferings of the human family can in no wise be traced to Jehovah God. The race has its first parents to blame for being plunged into imperfection, sin and wickedness, and death, amid evil conditions on earth. (Rom. 5:12; 1 Cor. 15:21, 22) Man has religion to thank for such, which religion Adam and Eve adopted in Eden in place of continuing to worship Jehovah God. (Gen. 3:1-5; 2 Cor. 11:3, 13-15) Moreover, for almost six thousand years, from martyred Abel forward, Jehovah God has raised up his witnesses to testify against religion and its sins and to point the people to the worship of God in spirit and in truth. Had mankind heeded these Jehovah's witnesses and not scoffed at them, despitefully used them and religiously tried to destroy them and their message from God, the situation on earth would be far different today. Instead of totalitarian oppression, a government of God's own establishment and operation, that is, a Theocracy, would be the accepted rule of the people throughout the earth. Its blessings would be abounding to a people free from want, free from war, dictatorship and aggression, free from demon rule

5. (a) How does it come that there is a human race on earth today, and how does Jehovah's goodness stand revealed therein? (b) What was then issued to Noah and household that accounts for the race today?
6. What kind of start did God originally give the human race, and how so?
7. How did conditions in Eden show it was not God's purpose that earth should be a place of suffering for man?
8 To whom and what, then, must suffering of the human family be traced, and what would be their earthly condition today had they heeded Jehovah's witnesses?

and religious confusion, and free from even the fear of death. (Matt. 23:34-38; Ps. 2:10-12; Jer. 23:22) But it is not so now. Why, then, has God permitted Adam and Eve to start a fallen race outside of Eden, and then permitted this race to exist on and to suffer these thousands of years? Not only that, but, Why has Jehovah God permitted lovers of right and truth, his own witnesses, to suffer wicked abuse, persecution and martyrdom unjustly at the hands of the fallen, disobedient, religionized race? God's Word answers.

THE ISSUE

[9] The Devil, not God, forced suffering upon humankind. God has permitted the suffering of his faithful creatures on earth solely to serve the loftiest purpose. A serious issue of the greatest importance has been forced, which issue affects the well-being and good of the entire universe and not merely of man. Its settlement requires suffering of creatures on earth. From eternity past and until man's rebellion in Eden there was no question of Almighty God's supremacy and universal domination. Man did not raise it. Who did? Man's invisible overlord, Lucifer, the "anointed cherub". He was in Eden and was stationed over man by Jehovah God for man's good and to maintain Jehovah's domination representatively in the earth. It was a Theocratic arrangement, and it was good. This mighty spirit creature, Lucifer, was unseen to the eyes of Adam and Eve. There is no record that he materialized in flesh and manifested himself to them. As a creation and son of Jehovah Lucifer was perfect and glorious. To him these words are addressed: "Thou hast been in Eden the garden of God; . . . Thou art the anointed cherub that covereth [God's interests in connection with man]; and I have set thee so: . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." (Ezek. 28:13-17) Lucifer's name means "brightness". Being lifted up with pride, he fell into condemnation as a devil.—1 Tim. 3:6.

[10] Lucifer knew of God's law issued to Adam and his wife: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) As "cherub" or invisible overlord appointed by Jehovah, Lucifer was obligated to enforce that law. He must act as God's executioner should man break it by disobedience. Faithfulness required Lucifer to uphold the majesty of God's law and act according to it as supreme. Would Lucifer rule that humankind should obey it rather than any creature? Lucifer chose to flout God's law and to substitute for it his own law or ruling. In Eden he stood at the fountainhead of the human race. He saw the opportunity to set himself up over the race as god and to dominate it as God Jehovah dominates the universe. For Lucifer the gaining of control of the earth would be the start of a movement to usurp universal domination out of the hands of Jehovah. Lucifer was sure he could awaken selfishness in others and thereby win others to his side both in earth and in heaven. Anyway, reasoned he, what right has Jehovah to the universal domination, especially if someone stronger than he shows up? Why should not Lucifer make himself the totalitarian ruler of earth and all the universe? To this nefarious ambition against his Father and God Lucifer yielded and set out upon a course of aggression. Thereby he made himself God's adversary, or, "Satan." (See Isaiah 14:12-14.) Man became the first victim of Lucifer's aggression. He challenged the supremacy and universal domination of Jehovah. That now became the issue.

[11] By means of a demonized serpent Lucifer, now Satan, hacked away first at the dignity of God's law and questioned its application to humankind. He argued it was misframed, invalid on its face, discriminatory. Man, even judging for himself, should see that it was wrong and oppressive, depriving man of his rights and liberties. Satan, by the serpent, induced Eve to believe this. He thus maligned God's name as the Supreme Judge and Lawgiver, and represented God's word as a lie and falsity. He challenged God's right to domination in the earth, and hence in the rest of the universe. Knowing of his own authority as God's executioner, traitorous Lucifer said to Eve: "Ye shall not surely die." So "the serpent beguiled Eve through his subtilty", and she selfishly broke the perfect and supreme law of God. Adam, confronted with the situation, refused to prove Satan a serpent and liar, or to uphold Jehovah's universal domination, the supremacy of His law, the truth of His word, and the honor and holiness of His name as God. Rather than be estranged from his wife and possibly be deprived of her by execution of the penalty of God's law, Adam chose to retain her selfishly and maintain peace in the family by adopting together with Eve the religion of Devil worship. Adam sinned.

[12] Having thus gained man to his side of the issue of universal domination, renegade Lucifer then set himself up as a law unto himself. He refused to fulfill his office as a subject of Jehovah, whom he now defied. He refused to punish sin and disobedience against God and execute the wicked. His failure to

9 Who forced suffering upon humankind, and by reason of what issue? and what was the setting in Eden at the time?
10 Because of his position, what was Lucifer obligated to uphold and enforce, and upon what course of aggression did he set out?

11 How did Satan argue to Eve concerning God's law and malign God's name and position? and with what result?
12 How did the renegade Lucifer set himself up as a law unto himself, and what must Jehovah God then do toward Adam and Eve?

put Adam and Eve to death that day was the first case of non-feasance in office. Lucifer chose not to act as executioner of God, in order to give the lie to God's law which fixed the penalty, death. Jehovah God must enforce his own law. He executed it against Adam and Eve, first depriving them that "day" of their right to life and then driving them out of Eden to die before a "day" or period of one thousand years was up. (2 Pet. 3:8) Hence, instead of serving as executioner of God, Lucifer's work became that of a murderer, because he was the inducer to the sin which brought man's death.—John 8:44; 1 John 3:12, 15.

[13] Lucifer's wicked course and his success with Adam and Eve set in doubt the integrity of Jehovah's entire intelligent living universe. His established government over the Edenic earth had been corrupted, and his name and universal domination had been set on issue thereby. Immediately therefore, at Eden, Jehovah made the promise that out from his "woman" or universal organization of faithful creatures He would bring forth a Government, a "Seed"; and that Government would remain faithful to Jehovah God, even though it would be permitted to suffer bruising in "his heel" by Satan and his "seed" or government. Moreover, the Government of God's "Seed" would execute God's law against sinners and rebels, including Satan the Serpent himself and his wicked government over earth. —Gen. 3:15.

[14] For this compelling reason Jehovah did not at once destroy Satan there at Eden, nor did he destroy the government Satan had set up over humankind; nor did he immediately destroy the subjects of that government, Adam and Eve, to prevent their having offspring. To the "Seed" or Government that would issue forth from his "woman" Jehovah God assigned that privilege of executing Satan and his government and all the wicked, and thereby vindicating God's name. For like reason Jehovah did not stop all efforts of Satan to extend his power in the heavens and thereby show how far he could succeed toward universal domination. Many angels were tested thereby and were seduced and became demons under Satan. But to his promised "Seed" Jehovah assigned the honor and duty to stop Satan and his wicked organization with destruction in God's due time. First, though, the test of Satan's power to accomplish his ends must be permitted that his ultimate failure might prove him a liar and false god before all creation.

[15] Satan the Serpent caught the force of God's prophecy. (Gen. 3:14, 15) He saw it meant in the end his debasement from heaven to the earth to a position like that of a snake crawling upon his belly, and then being crushed to death. He saw too that God was allowing to him the wide-open opportunity to bruise painfully the "heel" of the "Seed". In burning enmity or hatred of that promised thing, the "Seed", Satan determined to do his worst against it, whenever it should appear. Hence Satan challenged God to put on earth creatures belonging to His organization (or "woman"), and especially that "Seed", and then let Satan test them as to their ability to stand suffering and remain faithful in their integrity toward God. Satan bragged that by temptation and by bruising them or causing them painful suffering for God's name's sake he could turn or force every one of them out of God's organization and onto Satan's side, to God's reproach. Satan had refused to punish the pair of sinners against God, but henceforth he would punish those who refused to sin against God. Not human salvation, therefore, but these all-important things of concern to heaven and earth were at issue. Salvation is secondary.

[16] In order that the issue might be fully determined by a test of power over a limited but sufficient length of time God permitted the adversary to remain, and then the end of Satan's uninterrupted rule should come, the end of his world. Then Jehovah God would establish his "Seed" as his capital organization over the universe, including the earth, and Satan's world organization would be crushed lifeless to the earth. Hence the Lord God permitted the human race to develop from Adam and Eve and to exist until now in order for Satan to turn it all totalitarian in opposition to the Lord God and his promised Government. In spite of all this Almighty God would prove to Satan and his worshipers this fact: God can place faithful creatures upon earth and let Satan bring all manner of suffering upon them unjustly, even violent death itself, and yet such creatures will hold fast to their integrity toward the true God and his universal domination.

[17] Satan's power, which God has till now permitted Satan to wield, to inflict such suffering, including death, is not power as God's executioner. Satan holds no office from or for God, but God grants him freedom to exercise such power, including that of death, to prove his insolent boast and challenge to God. If Lucifer had exercised the power of death upon disobedient Adam and Eve, it would have meant Lucifer's acting as God's executioner to execute everlasting destruction or extinction upon that unfaithful pair. Now, however, the power of death such as Satan has been permitted to exercise in many cases

13. What was set in doubt and on issue by Satan's success with Adam and Eve, and what promise did Jehovah then make as to the issue?
14. For that reason what did Jehovah refrain from doing, and what assignment of service did he make to the promised Seed?
15. In God's promise what did Satan perceive concerning his own self, and therefore what did he challenge God to do, so making it an issue?
16. To determine the issue, therefore, what did Jehovah purpose to permit and thereby to show?
17. (a) Had Lucifer faithfully executed the power of death in what capacity would he have done so? and how does Satan now use this power? (b) How did Satan come to exercise his power toward Job, and what was the outcome of that test case?

against God's servants and witnesses extends only to the killing of the body. It does not mean the destruction of their soul, their worthiness and right to life in the New World ruled by God's "Seed". In the case of Job Jehovah God did not permit Satan to exercise the power of death against Job himself, but against his seven sons and three daughters. Job's was an outstanding case of testing integrity toward the Most High God. Satan repeated his impudent challenge to God respecting Job, and God let Satan try to break down Job's integrity by causing him extreme suffering and reproach. God triumphed in the test case. Satan lost. His defeat there is a sure prophecy of his ultimate complete defeat in the centuries-old struggle over the issue of universal domination.—Job 1, 2, 42.

SUFFERING FOR WELL-DOING

[18] It is now clear why Almighty God in his long-suffering has let the sinful, imperfect human race remain till now and suffer in sin. Their sufferings, however, are not for righteousness' sake, to vindicate God's name, but are due to their continuance in sin and their choice of Satan's world and its religion. History, both Biblical and profane, records that men and women devoted to God have suffered in a manner distinct from that of the human race in general, namely, for righteousness' sake. For no other reason than that they have not gone in the way of the world, but have engaged in well-doing according to the law of Jehovah God, they have suffered gross injustices, even unto death. This they did rather than forsake God and become part of this world and its religion, politics and commerce. Abel, whose worship was acceptable to Jehovah God, was the first to be violently murdered by Satan's earthly seed, Cain. In this year 1943 Jehovah's witnesses continue to be thus murdered and subjected to sufferings at the hands of the seed of religion, politics and commerce. Why? Because they refuse to follow in Adam and Eve's course, but declare Jehovah's name as supreme and obey his commandments rather than those of opposing men, and stand for God's New World.

[19] Since the climax is here, the question obtrudes itself more forcefully than ever before: Is it not better to go in the way of this world and suffer with it in its evil-doing and defiance of God than to come out from this world, take a stand for Jehovah God and the Kingdom under his Son Christ Jesus, and suffer unjustly for worshiping and obeying Jehovah and his King? The vast majority of mankind under demon rule yields to the increasing power and demands of totalitarian rulers to avoid suffering at their hands, and cries out, Yes! On this vital question, should not the weight of the majority decide the correctness of the answer, and should not therefore all humans fall in line and march on meekly into the totalitarian "New World order founded on moral principles" under religion's domination? The small minority, Jehovah's faithful people, answers boldly, No! and their unswerving devotion to him and his witness work under the hatred and persecution of all nations backs up their answer as sincere.

[20] Why, however, should their voice carry any weight or be heeded by any serious person? Because it echoes and finds support in the infallible authority of God's Word. One of the faithful witnesses of Jehovah, the apostle Peter, writes specifically in answer to the question. He declares himself a "witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed". (1 Pet. 5:1) Writing for the special benefit of the remnant of Jehovah's witnesses at the end of Satan's world, where we are now, the apostle exhorts them to be unafraid of the terror of the enemy and to continue on in giving witness to Jehovah's name and kingdom, and then adds: "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." (1 Pet. 3:17) Why is it better? Because the suffering for well-doing according to the will of God is for the vindication of Jehovah's name. It is in support of his side of the issue of universal domination, and it results in the lasting blessing of the one who thus suffers for a good conscience. How can it be Jehovah's will that they should suffer unjustly who serve him in well-doing, keeping his commandments? Because thereby they must prove their integrity under the test at Satan's violent hands and must prove him a blasphemer and Jehovah God true. Were God to shield them from the sufferings, he would be sparing them the test and hence would be depriving them of a part in vindicating his name.

[21] Suffering according to God's will, when faithfully endured even to the death, results to the greatest good of the sufferer who keeps his integrity. The apostle cites the greatest proof possible of this, saying: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit." (1 Pet. 3:18) Whereas Job's reward long ago was merely temporary and was part of a prophetic drama of things to come, Christ Jesus was and is the first to receive the permanent reward for his sufferings for doing well on earth.

[22] Jesus was "holy, harmless, undefiled, separate

18 Are the sufferings of the human race for righteousness' sake or for other cause? and how and why have certain men and women suffered for a cause different from that of the human race?

19 What questions as to the advisability of suffering therefore arise, and how does the majority of mankind answer, and how Jehovah's witnesses?

20. (a) Why should the voice of Jehovah's witnesses carry weight and be heeded? (b) Why is it better to suffer for well-doing, and why is it God's will that it be so?

21 In what does such suffering result to the sufferer who faithfully endures it? and what is the greatest proof thereof?

22 In what sense, and to prove what, did Christ 'die once for all concerning sins'?

from sinners". For no sins of his own did he suffer, neither did he die for such. Many ancient manuscripts of authority render 1 Peter 3:18, that he "DIED for sins once"; for example: "Because Christ also once for all concerning sins died." (*Rotherham; Douay; Am. Rev. Ver.*, margin) It was because of sins committed against him and his Father Jehovah God that he died after keen suffering. That was what directly produced his sufferings and death. The test was that, while suffering, he must retain his integrity and blamelessness toward God. He must not sin under the sufferings by abandoning Jehovah God in bitterness or by yielding to fear and selfishness and compromising with his persecutors just to get relief. He must endure the suffering uncomplainingly, proving himself faithful to Jehovah God and the kingdom which he came into the world to preach, even unto martyrdom.

[23] Jesus recognized it was the will of God for him to suffer reproaches and shame, ending up with disgraceful death on the tree. Jesus confessed this. Not desiring that he should be the means of bringing reproach upon God's name he prayed in the garden of Gethsemane: "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." (Luke 22:41, 42) Because of the issue involved, God's will was for Jesus to suffer unjustly at the hands of Satan's organization: "it pleased the Lord to bruise him; he hath put him to grief." (Isa. 53:10) By enduring the reproaches and suffering without yielding sinfully to the Devil and his organization, Jesus could fulfill the picture of the "scapegoat" or "goat for Azazel" and could perform the part of the sin-bearer to bear away the sins of those who repented and converted and devoted themselves to God. (Lev. 16:8, 20-22, *margin;* Isa. 53:4-9) Hence "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us [God's covenant people] to God; being put to death in the flesh, but made alive in the spirit".—1 Pet. 3:18, *Am. Rev. Ver.*

[24] The suffering imposed by Satan and his organization upon Christ Jesus was more severe than upon any creature before or after him upon the earth. Satan raised to the most intense degree of heat the flames of persecution which he concentrated upon Jesus. Why? Because this One was the promised "Seed". He was the Son of God, "the beginning of the creation of God." He had been a mighty spirit creature in heaven, serving there in a responsible position before Jehovah God, namely, as "The Word of God", the official mouthpiece and executive of God's word. (Rev. 3:14; Col. 1:15; John 1:1-3) Satan had known him in heaven as ever faithful to God under the favorable conditions there; but now, to serve for the vindication of Jehovah's name, the "Word of God" had laid aside his heavenly glory and had come to earth and been "made flesh". Satan now proposed to prove whether the "Word of God" would remain obedient and faithful under the most unfavorable conditions which Satan and his demons would produce in his world.

[25] Jesus, by baptism in water, symbolized his consecration to be dead and buried to his own will and alive to God the Father's will. After his baptism he was begotten of his Father's spirit that he might return to that life in the spirit which he had left on coming to earth. He was at the same time anointed with God's spirit to be the King of the Theocratic Government of the righteous New World. Satan doubtless heard when God's voice came from heaven and acknowledged the baptized and spirit-begotten Jesus as His beloved Son. (Matt. 3:13-17) Therefore Satan saw that, to foil God's purpose, he must, if possible, turn aside this One above all from his integrity and so bring about his destruction at God's hands, to God's reproach. In this Satan failed, both by his subtle temptations of Jesus in the wilderness and also by the years of wicked persecutions that followed till the flesh of Jesus hung limp in death on Calvary's tree.

[26] As to Jesus' strict obedience and faithfulness to God under reproach and mistreatment it is written: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) Satan exercised his power of death against the Son of God only in the last effort to make him break his integrity and violate his covenant relationship with God. The faithful death of Jesus was the perfect answer to Satan's challenge to God and was a triumph over Satan. It was a forerunner of the final victory over Satan when the Son of God, whose violent death Satan accomplished, will himself execute God's judgment of death upon the adversary. Hence, concerning the Son of God, who was "made flesh", it is written: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Heb. 2:14) Or, "that through death he might bring to nought him that hath the power of death, that is, the devil." (*Am. Rev. Ver.*, margin) But Jesus' faithful death was only the first triumphant step toward the ultimate bruising of the Serpent's head.

23 At Gethsemane, what did Jesus confess was God's will concerning him, and, by complying, what tabernacle picture did Jesus fulfill?
24 For what reasons did Satan impose upon Christ Jesus suffering more severe than upon any creature before or since on earth?

25. Immediately after Jesus' water baptism how did God deal with him, and what did Satan then proceed to do in order to foil God's purpose by Jesus?
26. What power did Satan finally use against Jesus, and how was Jesus' faithful death an important step toward bringing Satan the Devil to nought?

THE "FIRST RESURRECTION"

[27] After the Son faithfully finished his earthly course in the flesh, Jehovah gave the greatest demonstration of the truth that it is better to choose to do well as a witness for Jehovah according to Jesus' example and to suffer for it than to go along with the world and compromise with its evil-doing in opposition to God and his kingdom. Satan could kill only the body of Jesus; but Jesus, on the tree, just before dying, prayed to his God to whom he had been faithful: "Father, into thy hands I commend my spirit." (Luke 23:46) Thereby he entrusted his power of life everlasting to his Father, that his heavenly Father might restore him to life again on the third day. As he had previously said: "Therefore doth the Father love me, because I lay down my life, that I may take it again. . . . I have power to lay it down, and I have power to take it again. This commandment received I from my Father." (John 10:17, 18, *Am. Rev. Ver.*) That right to life eternal, which right was maintained by Jesus' keeping his integrity faultless, Satan's power of death could not destroy. Then for Jesus' superb part in vindicating his Father's name by suffering faithfully to death God rewarded him most highly. Not only did he restore him to life by a resurrection from the dead, but he raised him to life, no more as a human of flesh, but as a spirit, heavenly, immortal, divine. Of this first miracle of its kind it is written concerning Jesus: "Being put to death indeed in the flesh, but enlivened in the spirit." (1 Pet. 3:18, *Douay*) "Being put to death indeed in flesh, but made alive in spirit."—*Rotherham.*

[28] That was the first resurrection from the dead to life eternal. Therefore it is written: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." (Col. 1:18) "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." (Rev. 1:5) "God . . . hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." (Acts 13:33) Jesus' was the beginning of the "first resurrection", it being "first" as to time and also as to importance. Jesus is the "head of the body, the church". All his body members, who copy his example and prove faithful in their integrity, suffering even unto death, shall share with Jesus in that "first resurrection". By it they are changed from flesh or human to spirit, that is, they are raised to life in the spirit in the heavenly courts with Jesus. Concerning this church "body", the "body of Christ", it is written: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:44, 49, 50) Thus for Jesus and his faithful "body" members the suffering for Jehovah's vindication precedes a share in the first resurrection.—Rev. 20:4, 6.

[29] Prior to Jesus' death and resurrection all God's faithful witnesses, from John the Baptist back to Abel, suffered to maintain their integrity toward Jehovah God. Respecting the resurrection or restoration to life with which Jehovah will shortly reward them it is stated, at Hebrews 11:35: "And others were tortured, not accepting deliverance [by a compromise with the enemy]; that they might obtain a better resurrection." Their awakening to this "better resurrection" to be made "princes in all the earth" under the heavenly Kingdom is in the near future. The faithful Jonadabs, or "other sheep" of the Lord, who now prove their integrity to death before Armageddon may also hope for an early resurrection to life on earth under these "princes". (Ps. 45:14-16) All this will be additional proof that, it being God's will for the vindication of his name, it is better to suffer for well-doing as a servant and witness of Jehovah.

27 (a) How far did Satan's power of death extend with respect to Jesus and what therefore did Jesus on the tree commend to his Father? (b) How did God then demonstrate that it is better to choose to suffer as His witness rather than to go along with the world?

28 How was that the first resurrection to life, and who are they that share in that class of resurrection, and how?

29 (a) What resurrection will the faithful witnesses preceding Jesus have, and what resurrection hope is there for the Lord's 'other sheep' faithful unto death? (b) Of what truth concerning suffering is such rewarding an additional proof?

PREACHING TO SPIRITS IN PRISON

ON EARTH, down to his court trial before Pontius Pilate on the day of his death, Jesus faithfully continued "preaching the gospel of the kingdom". (Matt. 4:17, 23; 9:35; John 18:36, 37; Luke 23:38, 42, 43) While he lay in death the Kingdom preaching was stilled. Then Jehovah by his stupendous power raised his victorious Son to life in the spirit, and the resurrected Jesus resumed speaking about the Kingdom. To thus speak to his faithful disciples he materialized human bodies of flesh and bone on different occasions in order to appear and be visible to them: "unto whom he also presented himself alive after he had suffered by many sure tokens, throughout forty days, making himself visible unto them, and speaking the things concerning the kingdom of God." (Acts 1:3, *Rother-*

1 (a) What did Jesus continue to do down till his death and how was it made possible for him to resume it? (b) To whom did he then preach, as disclosed by the apostle Peter?

ham) Additionally, the apostle Peter, after stating that Jesus was "made alive in the spirit", adds: "By which also he went and preached unto the spirits in prison." (1 Pet. 3:19) As Jesus, by his resurrection, was again spirit, he could, during the forty days before his ascension to God's right hand, go and preach to other spirit creatures, those "spirits in prison".

[2] *Preaching* means a proclaiming aloud, as a herald, a declaring or making known publicly. It does not appear to mean so-called "preaching by example"; the apostle Peter does not use such expression when he admonishes wives that they may by their faithful behavior gain their unbelieving husbands without the spoken word. (1 Pet. 3:1-6) In all sixty-one times of its use throughout the Greek Scriptures the word "preach" (Greek: *kerysséin*) has the sense of publishing and proclaiming abroad by the spoken or declared word; as at Mark 13:10: "The gospel must first be published among all nations." (Also Matthew 24:14.) Also at Revelation 5:2: "And I saw a strong angel proclaiming with a loud voice." In fulfillment of his anointing or commission, Christ Jesus, when on earth in the flesh, preached by word of mouth, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1; Luke 4:18) After his death and then his resurrection to life in the spirit it would be possible for him to proclaim a like message to those in the spirit realm who longed for deliverance. Who, then, are these "spirits in prison"?

[3] The Catholic *Douay Version* translation carries a footnote comment on "spirits that were in prison", as follows: "See here a proof of a third place, or middle state of souls: for those spirits in prison, to whom Christ went to preach, after his death, were not in heaven, nor yet in the hell of the damned: because heaven is no prison: and Christ did not go to preach to the damned." On this Catholic comment it must be remarked that neither did the resurrected Jesus go to "Purgatory", because there is no such place for humans after death. All they that have "done evil" and have died and are "in the graves" are dead; they must await the resurrection of the dead under the established kingdom of God, which kingdom is set up at the Lord's return. (John 5:28, 29) From his death on the tree to his resurrection on the third day, Christ Jesus himself was dead, not alive anywhere. During that time he was lifeless, unconscious, inactive, in "hell" or "Hades", which signifies the death state, symbolized by the grave. However, his "soul" or life was not left a prey to hell, Hades, the death state; the "gates of hell" did not prevail to hold him in death. By his resurrection on the third day to life in the spirit, "his soul was not left in hell," says Peter. (Acts 2:31; Ps. 16:10; Matt. 16:18) Hence, while in "hell", Christ Jesus could not preach to anyone. Also the expression "spirits in prison" has no reference to humans or those who were once human on earth.

[4] The apostle Peter identifies these "spirits" by adding concerning them: "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." (1 Pet. 3:20) How were those spirits disobedient in Noah's day, and what did they have to do with conditions then? The sacred record, at Genesis 6:1, 2, informs us: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." In the celebrated Alexandrine Manuscript of the Bible, of the fifth century, is the Greek *Septuagint Version* translation of the Hebrew Scriptures, and at Genesis 6:2 it reads: "the angels of God" instead of "the sons of God". This indicates how the expression was then understood by Christians and Hebrews. At the foundation of the earth "the morning stars sang together, and all the sons of God shouted for joy". (Job 38:4-7) Those spirit "sons of God" were interested in the earth.

[5] During Noah's six hundred years of life down to the flood men were multiplying on the earth, but it was not in fulfillment of the divine mandate, because the multiplying was done in unrighteousness. Hence many of the "sons of God" sought to intervene in the situation on earth. Being still "sons of God" more than a thousand years after the rebellion of Lucifer and his earthly dupes in Eden, these angelic spirits could not be the demons under Satan that had forsaken Jehovah's universal organization and joined Satan in his scheme for universal domination. Such spirit "sons of God" were still in harmony and relationship with Jehovah God their Father. Their intentions toward the human race were well meant. However, for them to take wives of the fair daughters of men and to cohabit with them would require leaving their assigned positions in the invisible heavenly realm and to materialize in flesh as men, and this action was a step of disobedience toward God. It would not serve to the fulfillment of the divine mandate in righteousness, though such "sons of God" were righteous. Originally, the divine mandate was to be carried out under the invisible supervision of Lucifer, and it is reasonable that the self-perverted

2. Literally, what does the original word for "preaching" mean, and how do the Scriptures show the sense of the word?

3. How does the Catholic Bible footnote interpret the expression "spirits that were in prison", but how does this compare with the Scriptures concerning the state of the dead, including Jesus?

4. How does the apostle Peter identify those "spirits in prison" and also the book of Genesis throw light thereon?

5. In Noah's day, what did those "sons of God" mean to do and what relation did it have to the divine mandate to Adam in Eden?

Lucifer, Satan, had something to do with this disobedient step of the "sons of God".

6 The marriage of the materialized "spirits" and human daughters produced a hybrid offspring; "they bare children to them, the same became mighty men which were of old, men of renown." (Gen. 6:4) At that time also "there were giants in the earth in those days". These were the "Nephilim", demons of Satan's organization who also materialized and used their superior power and strength to fell men and to coerce them to do unrighteousness against Jehovah God. By this they drove humankind far from God in order to reproach God and bring on their destruction. (Gen. 6:4, *Am. Rev. Ver.*) Even the "mighty men", the offspring of "the sons of God" and human wives, did not resist those Nephilim in behalf of righteousness, but they also turned to evil, corruptness and violence. The "sons of God" had no restraining influence with them. Amidst all this "Noah walked with God", and in the last one hundred years before the flood he brought up his three sons "in the nurture and admonition of the Lord". The Lord therefore made Noah his witness, gave him the warning concerning the flood, and set him and his grown, married sons to building the ark of survival.

7 Noah faithfully witnessed and was a "preacher of righteousness", but there is no record that those "sons of God" heeded him or helped him in the preaching of the end of that "world of the ungodly", the "world that then was". (2 Pet. 2:5; 3:5, 6) They continued on with their marital and domestic affairs with their wives and offspring. Likely they thought that by their course they could stay the pursuit of unrighteousness and violence by the race and finally cause God to repent and spare the human race and their hybrid offspring from destruction. They were wrong, and their disobedience deprived them of the great privilege of sharing with Noah in delivering Jehovah's message. In fact, they were working against Noah and the effect of his preaching. They are an example of how leaning to one's own understanding and not following God's instructions and rules to accomplish his purpose results in disobedience and failure and captivity to the Devil.

8 The ark was complete, and Noah and the seven members of his household were gathered in, together with the animals. Then the long-suffering of Jehovah which had waited and extended a welcome "while the ark was a preparing" ended. The flood descended. The materialized "sons of God", as well as the demon Nephilim, being outside the ark and in the flesh, were obliged to dematerialize and return to the spirit. Were those "sons of God" now permitted to return to the holy courts of God's heavens in company with the obedient holy angels? There is no record that they were sentenced to death for their misguided course, but they were punished with imprisonment. By whom? By the inventor of prisons, jails and torture chambers and concentration camps, namely, Satan, "the prince of the demons." Likewise, centuries thereafter, Jehovah permitted his covenant people of Israel many times to become prisoners or captives to their demonized enemies because of repeated disobedience to God.—Judg. 10:7; 1 Sam. 12:9.

9 When on earth, Jesus did not preach to the demons, but cast them out of demonized persons on numerous occasions, and hence he would not preach to them after his resurrection from the dead. Their destiny was already fixed. On the other hand, the fact that, after his resurrection, Jesus according to God's will "preached to the spirits in prison" serves as a symbol of hope for such spirits. The preaching of Jesus was not purposeless, just to do a lot of talking and display knowledge, learning and oratory, or to taunt the unfortunate. All his preaching in the flesh on earth was to testify to the Father's name and coming kingdom, and then to lead men to repentance. (Matt. 4:17) What Jesus in the spirit preached to the "spirits in prison" is not recorded, but it must have been on the all-important theme, the Kingdom, which vindicates Jehovah's name.

10 Now, nineteen centuries later, the Kingdom has come. The Scriptures mark A. D. 1914 as the time when Satan's uninterrupted rule ended and the Lord God took his great power and enthroned his faithful Son to rule in the midst of his enemies. The New World is at hand. "And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him." (Heb. 1:6, *Am. Rev. Ver.*) The demons decline to worship God's enthroned King, but continue to hold to Satan their prince. (Rev. 12:7-9) However, what now about the "spirits in prison"? Will they defy the demons and take their stand for Jehovah and his King and worship him, regardless of what suffering it may cost? Will they do so, remembering what the resurrected Jesus preached to them? To the body of Christ the apostle Paul has written: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Cor. 6:2, 3) It is a time of judgment for the "spirits in prison". To continue in disobedience means destruction. To the repentant converts Jehovah's great Elect Servant opens the prisons and he brings them forth to light and life.—Isa. 42:1, 7.

6. (a) Who were the "giants" in those days, and what did the "sons of God" and their offspring accomplish toward such giants? (b) Why and how did God then make Noah his witness?

7. What course did the "sons of God" take toward sharing in the witness with Noah, and why?

8. When the flood descended, how did the "sons of God" and the Nephilim proceed, and how did Jehovah punish those "sons of God"?

9. Why did Jesus preach to those imprisoned spirits, and not to the demons, and what must have been the theme of his preaching?

10. In view of such preaching, how have those imprisoned spirits come under judgment due to the events of A. D. 1914?

BAPTISM UNTO THE GREATER NOAH

[11] Those "spirits in prison" were eyewitnesses to the demonstration of Jehovah's almighty power to destroy a wicked world and to reward with salvation from destruction the obedient ones who suffer for well-doing. By entering into the ark meekly and in faith Noah and his house, "eight souls, were saved through water." (1 Pet. 3:20, *Am. Rev. Ver.*) That flood is a type prophetic of the end of "this present evil world". Noah is therefore a figure prophetic of Christ Jesus. (Matt. 24:37-39; Luke 17:26, 27) By going unto Noah into the ark his sons and their wives were baptized unto Noah, with whom they had been engaged in righteously preaching the end of the old world. (Compare 1 Corinthians 10:1, 2.) Noah, under Jehovah, was in command of the ark, and the great boat therefore pictured Jehovah's organization under Christ Jesus. In the ark under Noah and under God's protection Noah's household were saved through the water to life in the succeeding world. The ungodly scoffers outside were baptized with destruction. "Whereby the world that then was, being overflowed with water, perished."—2 Peter 3:6.

[12] To escape the great deluge of destruction at the battle of Armageddon it is now necessary to be baptized unto the Greater Noah, Christ Jesus. Through the remnant of his body members yet on earth this greater "Preacher of Righteousness" has called attention to the signs or evidences of the "end of the world". He has served warning on the rulers and the people of the fast-approaching "day of vengeance of our God". To the Greater Noah the people of good-will must flee. They must place themselves under his leadership and protection, and must comply with the instructions which he sends through the Theocratic organization, the antitypical Ark. Make all speed, urges the Greater Noah to those who see the signs of the end, and, "pray ye that your flight be not in the winter, neither on the sabbath day," when escape from tribulation will be impossible.—Matt. 24:20, 21.

[13] This is not meaning that there is no such thing as baptism in water for believers. It is pointing out that the waters of the destructive flood of Noah's day were not a type of the water in which the Christian believer is immersed or dipped. Jehovah God sent John the Baptist ahead of Jesus to baptize with water, whose baptism was confined to one nation, the Jews. Thereafter Christ Jesus sent forth his disciples with the command: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit: teaching them to observe all things whatsoever I commanded you."—Matt. 28:19, 20, *Am. Rev. Ver.*

[14] The mere water itself has no power to wash away sins or any other miraculous potency. Baptism in water is merely a symbol, not of something to follow, but of that which has already taken place in the baptized one's heart. It symbolizes that he has believed on Jehovah as God and Author of salvation and has accepted his Son Jesus Christ as the gift of God, the ransom sacrifice, and that he has proved his faith by consecrating himself or dedicating himself wholly and completely to Jehovah God for all time, to do His will. God's will is that all consecrated ones should follow his Son Jesus Christ, keeping God's commandments as he did and holding fast their integrity by keeping the obligations of the covenant which they have symbolized by water baptism.

[15] It is clear, then, that, by water baptism, a creature is not joining any earthly or human organization. He is not joining the Watch Tower Bible and Tract Society (that is a legal corporation), nor joining Jehovah's witnesses (they are not incorporated and have no membership rolls). The creature is simply giving an outward sign, according to God's commandment through Jesus Christ, and before witnesses, a sign of what has taken place in the heart, namely, unconditional and unreserved consecration to God through his Son.

[16] Thenceforth, for the rest of his life, the devoted one is bound to fulfill his vow of consecration to be on the Lord's side and to please him and serve him always. Such one must therefore be "pure in heart" and clean in his course of conduct. He may no longer copy the world's ways and drown himself in its immoralities, self-indulgences and pleasure-seeking, with indifference toward God's kingdom. This would be wasting time, misusing his capacities to serve the Lord, consuming his energies injuriously to himself and others, and bringing him into unbreakable bondage to sin and the power of the demons. Hence it would interfere with the performance of his solemn consecration and would result in his failure to do God's will and in unfaithfulness to Him. Such course brings great reproach upon God's name, and supports the Devil's challenge, and ends up in everlasting destruction of the covenant-breaker, at the latest at Armageddon. To the honor of God's name and to your own everlasting benefit, shun even the beginnings of such a course and with heartfelt devotion abide faithful to God and his Righteous Rule.

[17] Now the final end of Satan's world organization is very nigh. "This gospel of the kingdom" has for all these years since 1914 been preached by Jehovah's

11. By going into the ark unto Noah, what did his household experience, but what befell those outside in contrast?
12 In a like manner, what must those who will escape the deluge of Armageddon now do, and why do that speedily?
13 What does this show or point out concerning water baptism as practiced by John the Baptist and commanded by Jesus?
14 What purpose does water baptism of Christians serve, and what is God's will concerning such thereafter?
15 By water baptism what earthly organization is the creature joining and what must precede such baptism?
16 Thenceforth what is it the baptized one's bounden duty to do, and what course *must* he shun?
17. Why do the next words of the apostle Peter apply with special force now?

witnesses. (Matt. 24:14) Hence the following words apply with special force now: "Wherein [that is, In the ark] few, that is, eight souls, were saved through water: which also after a true likeness [(or, marginal reading) which also in the ANTITYPE] doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation [inquiry; appeal] of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him."—1 Pet. 3:20-22, *Am. Rev. Ver.*

[18] Armageddon, "the battle of that great day of God Almighty," marks the end of this world. Thither by totalitarian pressure the demons are driving the kings of the whole earth and their subjects. (Rev. 16:14-16) All nations are marching down the totalitarian way to destruction with the world. Can any who love righteousness and who desire life in God's new world of righteousness escape and survive into the "world to come" after Armageddon? Yes; but not by taking the path of least resistance and going along with the nations just to escape suffering for well-doing now in the righteous service of Jehovah God. Salvation is not by "putting away the filth of the flesh" to appear respectable in the world's eyes and to depend upon self-righteousness, so-called "character development", and religion. "Christendom" has all such; yet she will be destroyed. Man must seek unto Jehovah and make "the request unto God for a good conscience" (*Rotherham*); "the seeking of a good conscience towards God."—*Diaglott.*

[19] Man must learn God's will and do it now, before Armageddon's war, and have the consciousness and assurance within himself that he is doing the right thing according to God's Word. He must answer or respond conscientiously to God's requirements. Doing God's will conscientiously, he is bound to suffer in this demonized world; but "this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully". (1 Pet. 2:19) Bear in mind Jesus' sufferings and his reward in the first resurrection; that is the most powerful argument that it is better to suffer thus now and maintain integrity under it for the honor of God's name. To seek to avoid suffering for righteousness' sake means you will suffer the woes that Satan brings upon the nations and at last suffer destruction with them at Armageddon.

[20] The wise and better course is to gain that good conscience by doing God's will, without any delay. The great antitypical ark which He has caused the Greater Noah to construct indicates God's will. Flee to it. It is Jehovah's Theocratic organization under Christ Jesus, who now reigns at God's right hand; "angels and authorities and powers being made subject unto him." Like the angels, subject yourself to God's King of the New World. Abandon "Babylon", this world and its religion and totalitarian rule. Take your stand on the side of Earth's Rightful Ruler. Be baptized unto him, putting yourself under the antitypical Ark, the organization of which Jehovah God has made him the Head and Greater Noah. Then follow him, letting no threats and sufferings for righteousness' sake turn you aside. Keep integrity toward God. Avoid the disobedient course of those "sons of God" now the "spirits in prison". Fear not the demons and their worldly agents, but "fear God, honour the King". (1 Pet. 2:17) Such course "doth also now save us, . . . by the resurrection of Jesus Christ". This resurrected One is "alive for evermore" as the Greater Noah, and the great Ark under Him is the only organization that will provide survival amid the old world's final end at Armageddon and bear you safely through into the glorious New World and its marvelous privileges.

18 What is meant by "putting away the filth of the flesh" and why cannot any thereby survive Armageddon into the new world?

19 How is the 'answer of a good conscience toward God" accomplished, and what does avoidance of suffering for righteousness' sake mean in the end?

20 What is the wise and better course to take that fulfills the prophetic drama of Noah and the ark?

SHEM AND HIS BLESSING

SHEM was greatly blessed by the Lord inasmuch as he was used by Jehovah in the outworking of His purposes. Shem was preserved through the greatest catastrophe that ever occurred upon the earth up to this day, it was from his descendants that God's chosen nation Israel came; his was the lineage from which the Messiah was ultimately brought forth; and it was his privilege also to be used in a great prophetic drama pointing to the destruction of all wickedness, the preservation of the righteous, the ultimate fulfillment of the divine mandate, and the complete vindication of Jehovah's name.

Genesis 5:32 makes first mention of Shem and identifies his parent: "And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth." This was 1,556 years after the creation of Adam and 100 years before the flood. There is much conflicting opinion as to whether Shem or Japheth was the eldest son of Noah. Many contend it was Shem, since he is first mentioned. This alone is not conclusive. In making record of Abraham's sons Isaac's name is given before that of the elder Ishmael. (1 Chron 1:28) Genesis 10:21 speaks of Shem as "the brother of Japheth the elder"; but the same text is rendered "elder brother of Japheth" by Rotherham, it being possible to place either construction upon the original Hebrew. There is one strong argument supporting the belief that Shem was not the eldest son. His son Arphaxad was born two years

after the flood, when Shem was 100 years old. (Gen. 11:10) This means Shem was 98 at the time of the flood. Noah was 600 years old then, hence 502 at the time of Shem's birth. If Noah started begetting sons at the age of 500 years, it must have been Japheth first, and not Shem.

The wickedness of man was so great in those days that Jehovah fixed the time of their destruction 120 years before it occurred. During this period of ungodliness and degradation Shem was born and reared. Sometime during the century just preceding the flood, and after the sons of Noah were grown, married men, Jehovah God told righteous Noah of His decision to destroy the wicked and corrupt world that then was. (Gen. 6:10-18) At that time Noah was instructed to build the ark for the preservation of life: his own life and that of his wife, his sons, and their wives, and of "every living thing".

From that time onward Noah preached to others concerning the approach of the flood. Shem joined in that work of warning and assisted in building the ark. He did not walk after the ways of that ungodly world, but was a companion in God's service with his father. For so doing he was blessed by being carried over from that world into the post-flood period In this he, along with his brothers, was privileged to play a part in Jehovah's great flood drama pointing to the time when Jehovah will destroy "this present evil world" by the fiery tribulation of Armageddon, the greatest catastrophe that will come upon the earth. By associating himself with Noah, Shem pictured the "other sheep" of the Lord who now join with the remnant of the "body" of Christ, the Greater Noah, as companions in Theocratic service warning of the impending cataclysm of Armageddon. Such "other sheep", like Shem at the time of the flood, will be preserved from destruction and live to enter Jehovah's righteous new world, the "world without end".

Coming forth from the ark after the subsidence of the floodwaters, another blessing was granted to Shem, and it likewise was prophetic. "God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." (Gen. 9:1) Here was echoed the divine mandate sounded centuries before to Adam and Eve in the garden of Eden. Jehovah had not forgotten his purpose to have the earth filled with a righteous race. Shem responded to that commandment and had five sons, according to the Genesis account: "The children of Shem Elam, and Asshur, and Arphaxad, and Lud, and Aram."—10.22.

Billions of persons now inhabit the earth, and all are descended from the three sons of Noah, to whom Jehovah issued the mandate to multiply and fill the earth. "These are the three sons of Noah: and of them was the whole earth overspread." "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood." (Gen. 9:19; 10:32) But that mandate has not been carried out. The vast majority of the people are under the control of the wicked demons who were responsible for the fall of the first world. Conditions today parallel and even exceed the corruption and violence rampant in the earth prior to the deluge. The peoples filling the earth today do not constitute a righteous race, as required in fulfillment of the divine mandate; but they are given over to lawless rebellion against God and clamor for "more religion" and less Christianity and gospel preaching. The greater disaster of Armageddon, prefigured by the flood, is imminent However, the issuance of the mandate to Shem and his two brothers was not in vain; it accomplished its purpose It served to picture the time when the "other sheep" who will comprise the "great multitude" pass through Armageddon and have restated to them the divine mandate to "multiply and fill the earth". By God's grace and under the direction of their King-Father Christ Jesus they will carry it out to completion. Jehovah has not forgotten that purpose of his, and blessed was Shem to participate in the drama that once again makes prominent to God-fearing persons that mandate and the surety of its fulfillment.

The blessing mentioned up to this point was bestowed equally upon Noah's three sons. Wherein was Shem blessed above his two brothers? It is shown in the prophecy Noah uttered, at God's direction, in relation to an incident that occurred following the flood. "Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant"—Gen 9:20-27

Ham did not take steps to remedy the uncovering of his parent, but spread the news of the incident. Shem, with Japheth, covered his father with a garment. The youngest son of Ham, Canaan, was cursed, while the descendants of Shem were blessed.

Shem was greatly blessed in that it was from his line of descendants that the Messiah came. Through his son Arphaxad Abraham came, in whose seed all families of the earth were to be blessed. It was Abraham's grandson Jacob who was the father of the nation of Israel, Jacob's name being changed to that of "Israel" This nation was God's typical people and by them he made many prophetic pictures having their fulfillment at the present time, the "time of the end". (1 Cor. 10:11) It was a blessing to Shem that from his loins came Jehovah's typical Theocracy, and subsequently the man Jesus who was later anointed as King of the heavenly Theocracy. "Blessed be Jehovah, the God of Shem." (Gen. 9:26, *Am. Rev. Ver.*) Shem blessed Jehovah by praising Him. The Israelite nation was the only nation 'whose God was Jehovah' up to the time they were cast off and until the birth of the "holy nation" in 1914. Today no nation on earth acknowledges Jehovah as its God except this "holy nation", the spiritual Israelites

"And Canaan shall be his servant." (Gen. 9:26, 27) The descendants of Canaan settled along the coast of Palestine and the territory west of the Jordan river. It was the land which God promised to Abraham, Shem's descendant The nation of Israel entered the land, and from the time of

Joshua to that of David Jehovah fought their battles for them and ultimately the accursed Canaanites were subjugated. Some served the priests at the temple as "hewers of wood and drawers of water". (Josh. 9:23) During the peaceful reign of Solomon all the Canaanites who had not been destroyed or driven out of the promised land were subject to a tribute of bond-service. "And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day." (1 Kings 9:20, 21) Thus the descendants of Shem, whose God was Jehovah, possessed the land once occupied by the descendants of Ham and the accursed Canaan, who did not acknowledge Jehovah as their God but worshiped idols and false gods. They were either destroyed or reduced to a condition of servitude.

The name "Shem" means "name, renown, fame", and through his lineage came many men of valor. Their fame as men of faith in Jehovah, the God of Shem, is made known in the eleventh chapter of Hebrews. Another statement concerning Shem which, if true, would greatly enhance his fame and renown, is that made by many scholars that Shem and Melchizedek were one and the same person. Melchizedek is the first one mentioned in the Scriptures as a man who ruled any people by divine right. Undoubtedly he was of Shem's line, and it is quite probable that he was Shem. Shem was living at the time Abraham met Melchizedek and paid tithes to him. In fact, he lived up till within twenty-five years of Abraham's death. "Shem was an hundred years old, and begat Arphaxad two years after the flood: and Shem lived after he begat Arphaxad five hundred years."—Gen. 11:10, 11.

If the peoples of earth today would receive the blessings of the Lord, some of which were prophetically foretold through Shem, let them follow a course of action that says, in effect, "Blessed be Jehovah, the God of Shem."

RESOLUTION

We, the Hot Springs (Ark.) company of Jehovah's witnesses, knowing that we must pass through much tribulation before entering the Kingdom, do adopt and make this our resolution:

As Jehovah's witnesses we are commissioned to comfort all that mourn, as stated in Isaiah 61:1, 2; that Jehovah has enthroned Christ Jesus as King of The Theocracy and he has now begun his reign amidst his enemies, and that now is the time to defeat persecution, that the time is now here when the people have a right to hear discussed the great truths concerning the establishment of the great Theocracy as expressed in His Word, the Bible.

That it is our duty to fear only God, and not man, and that we must and will obey His supreme command in preference to man's command the same as the faithful that have gone before us have suffered for and obeyed The Theocracy and rejoiced in that privilege.

Therefore, be it resolved, that we, as Jehovah's witnesses, will, by His grace, be faithful to our covenant and that we are determined not to slack the hand and therefore not yield to the Devil's side of the issue. We, therefore, will stand unitedly, shoulder to shoulder in the fight for The Theocracy on Jehovah's side and be "fighters for the New World". That we will not break our covenant because of arrests, persecution or imprisonment and will push on in the work Jehovah through Christ Jesus has commissioned us to perform until "the cities be wasted" and Armageddon is on. We rejoice in the opportunity of bearing the reproach that fell on the Perfect One and to be counted worthy to suffer for his name, and that, by God's grace, we will not stop preaching this gospel of the Kingdom, regardless of the fact that we are classed as "peddlers" by some city ordinance passed by men

Further, be it resolved, that we are united with those at Bethel by the spirit of Jehovah and that we will continue so and to recognize Jehovah's channel to give us "meat in due season"

Unanimously adopted.

(*Continued from page 111*)

cherished freedoms for preservation of which Jehovah's witnesses are putting up a splendid fight on the "home front" everywhere. *Fighting for Liberty on the Home Front* shows, with much evidence, who is the enemy of liberty, and why the fight therefor must continue on after the global war ends. A copy will be mailed to you, postpaid, on your contribution of 5c.

MEMORIAL

The date Scripturally arrived at for 1943 for celebrating the memorial to Jehovah's name and to the faithful death of his King, Christ Jesus, is Monday, April 19. After 6 p.m., Standard Time, of that date each Christian company should assemble, and the anointed ones thereof celebrate the Memorial, their companions as the Lord's "other sheep" being present as observers. If no competent person is present to deliver a brief discourse immediately before partaking of the emblems, then appropriate paragraphs may be read from the Memorial articles appearing in the March 1 and 15, 1943, issues of *The Watchtower* to those assembled. Since the breaking of the bread and the drinking of the wine both picture Christ's death, in which also his body members partake, it follows that both emblems should be served together at partaking, and not separately. The emblems should be unleavened bread and real red wine. Jesus and his apostles most certainly used real red wine in symbol of his blood, and the anointed remnant should follow their lead. Report your celebration and its total attendance and partakers of the emblems to the Society, as instructed also in the *Informant*.

"THE WATCHTOWER"

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

FIELD EXPERIENCES

DIVINE STRENGTH VS. DETECTIVE BLUFF

"We five pioneers were peacefully exhibiting our magazines *The Watchtower* and *Consolation* in Las Vegas, N. Mex. State detective Vermillion approached and said: 'All right, you birds, let's go up and find out what this is all about.' He arrogantly marched us to the police station and, upon arrival, demanded that we show our registration cards. One did not submit a card; he was under registration age. Detective V. asked the 17-year-old witness why he did not have a card. At the reply he was under age the detective said: 'What the h—— are you doing out here peddling this junk?' After this he asked for his birth certificate, and then where we were from. We answered we were from Ohio and we were out preaching the gospel of the Kingdom as commanded by Almighty God. The detective said: 'To h—— with your Almighty God. I know your line. Get out of this town, and start fast, or you will find yourselves with knives in your backs. I don't want to have to investigate a murder case. The people in this town don't like you; so you better move out fast.' Several times he told us that, and used vile language and did not conduct himself like a law officer should. When through he said: 'Take those d—— bags off, get out of town and don't go back on the corners.' We five publishers walked back to our respective corners and resumed our street witnessing. The detective did not show himself any more during the day."

PULLING A SURPRISE ON OBJECTORS (ALABAMA)

"A lady approached me and said I should be arrested I told her that if she did not want a magazine to please leave. (All the time a policeman was standing behind me within hearing distance.) The lady left, but returned shortly with her husband; whereupon I gave them both a witness and ended it by asking them to leave The man then turned to the policeman (who was taking it all in quietly) and told him to arrest me. The officer told him he had heard the witness I gave and could not arrest me. At that time he took a $5 bill from his pocket, asking if I had change, because he wanted four *New World* books, ten booklets, and a year's subscription for *The Watchtower*. This was all done in front of the man and his wife; and the policeman, seeing that they were still there, told them to go on and mind their own business"

THE CATHOLIC ROOMING-HOUSE KEEPER (WISCONSIN)

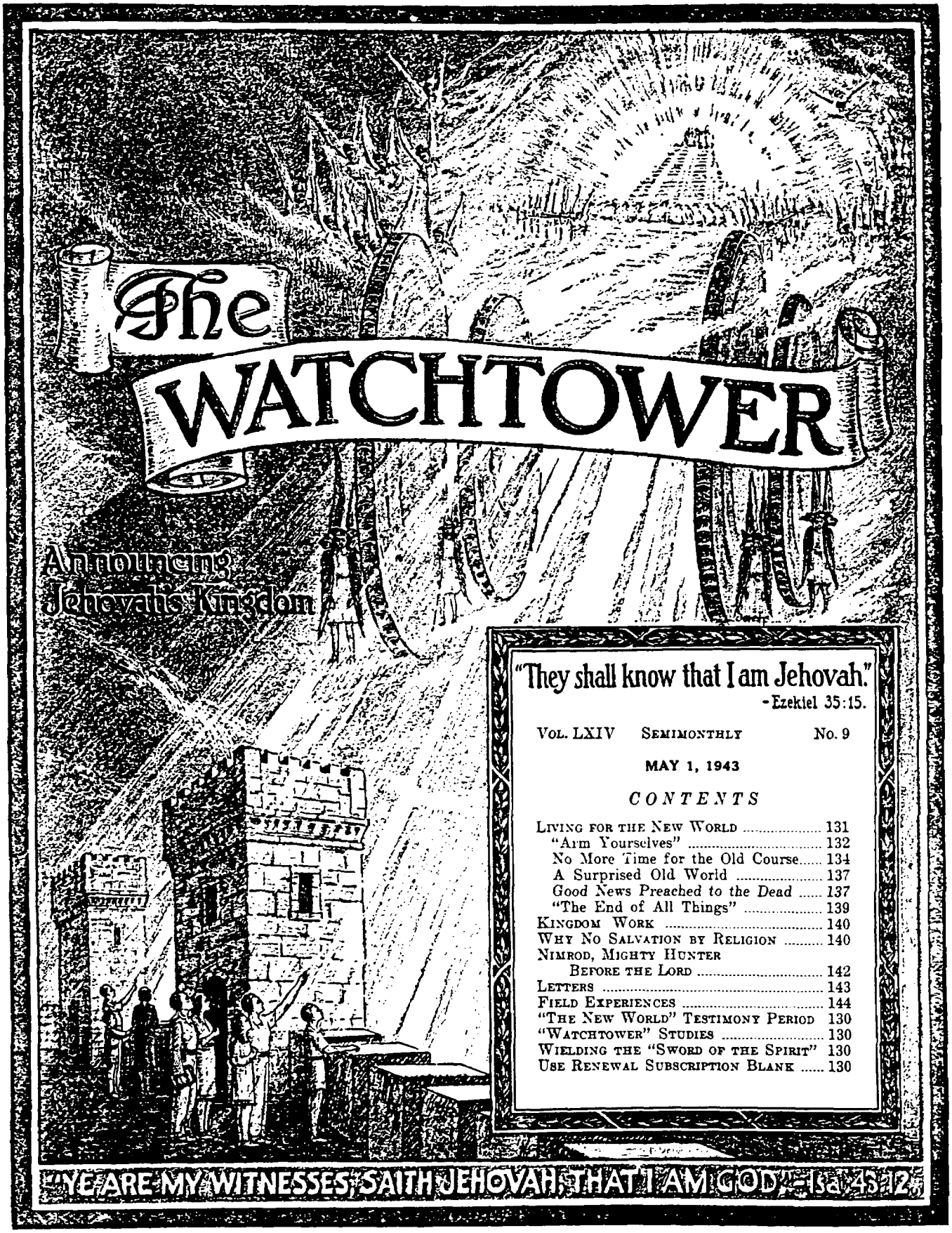
"She said: 'I am not the lady of the house. I am not interested.' I asked permission to call on the roomers, and she said, No, they don't allow anyone to go through. I told her we must let every one choose for himself; this is a matter of life and death. She said: 'Are you one of Jehovah's witnesses?' I told her I was. Then she told me she has some of our literature. I promptly showed her *The New World* and told her I thought she should have the new book. She asked me to step in out of the cold. I thanked her and went inside. I proceeded to talk more about the book. She said: 'I lied to you at the door. I *am* the lady of the house. I am Catholic, but I read all your literature. I want that book, and you can call on the other people. I permit no one to go through, but I will a Jehovah's witness.'"

IN CAMAGUEY PROVINCE, CUBA

"I had the co-operation of pioneer J—— for nine successive days in the field service, and we went to places that have never received a witness working before. We found many people of good-will and they are very glad to know of the gracious provisions Jehovah God has made for suffering humanity, including themselves. Others did not want to hear anything of The Theocratic Government. After pioneer J—— told them that unless this government is set up mankind will continue to suffer, and therefore this government is needed, as it will be the only government that will bring everlasting relief to earth's people, then they gladly accepted the message. One said to bring him a Bible on our return; that he had never seen a Bible from the time he was born and that he would be glad to read it. He has furnished himself with three of the bound books and six booklets. At the little town Minas, at one home, after the recorded speech 'Jehovah' was played and the book introduced, the master of the house said he had his Bible and he did not need the book, for the Bible teaches him everything. After the pioneer explained concerning the purpose of these books with the Bible, he gladly supplied himself with the book *Creation*. At another home, the master of the house went inside and brought out the book *Riches* and said he had no use for any more. He had seen the name 'Jonadab' in the book. An understanding was given to him of the meaning of the word, and also that everlasting life in a state of perfect health to enjoy the fullness of God's creation is the greatest riches Jehovah has offered to creatures on earth. He procured *Enemigos* and *Creación*. He is now preparing for a study at his home."

TRUTH MARCHES ON THROUGH GEORGIA

"The chief of police stopped me. What was the nature of my work? I explained. So he said the mayor wanted to see me. After greeting the mayor I explained our work. gave him my testimony card and the pamphlet *Law-Abiding* to read. He went through my books, and I explained how the high courts of the land upheld our right The mayor became enraged and used vile language, ordered me out of town and told me I couldn't do that work here I offered him *Jehovah's Servants Defended*, but he refused to take the booklet. He hurried out, leaving me alone. I carefully placed the *Defended* booklet on his desk and immediately went to my territory to work. Every day the police watched me, seeing I was not going to stop. Sunday they arrested me. I was refused bond, and the chief told me the only thing to do was to agree to leave the city and they would turn me loose. I could not do that! Seeing such determination and boldness, one of the police got interested; while the others were away he talked with me I gave him *Hope* and *Comfort All That Mourn* He promised to read them. Monday night the chief let me out on signing an appearance bond to be there for trial the following Monday. I was overjoyed and at once went to work on my back-call and house-to-house work. The police were greatly disturbed at this boldness. Monday the night for the trial the Society's attorney from Atlanta was there. The mayor drove up about 8:30 a. m. and stated he had investigated the work and was impressed with it and there would be no trial. So Jehovah has given the victory."



"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, N.Y., U.S.A.

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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"THE NEW WORLD" TESTIMONY PERIOD

All persons who love righteousness want to see a new world. How will it be brought about and established for ever? Only through the Kingdom of Christ, for which kingdom his followers have prayed for 1900 years. The proof of this is set forth in the publication *The New World*, and you will be delighted in reading it. Send your 25c contribution to this Society and learn what the Bible has to say about the new world. There will also be sent to you the booklet *Fighting for Liberty on the Home Front*. All persons who desire to have a share in the proclamation of the Kingdom will, during the month of June, call on as many people as they can, announcing this new world. The Society has designated the month of June "The New World" Testimony Period; hence throughout all the countries of the world proclamation will be made concerning this new world. If you desire to share in this work of making known the good news, get in touch with one of the local companies of Jehovah's witnesses or write direct to the Watchtower Society, 117 Adams St., Brooklyn, N.Y.

"WATCHTOWER" STUDIES

Week of June 6: "Living for the New World," ¶ 1-19 inclusive, *The Watchtower* May 1, 1943.

Week of June 13: "Living for the New World," ¶ 20-39 inclusive, *The Watchtower* May 1, 1943.

WIELDING THE "SWORD OF THE SPIRIT"

One book with which every person should be well acquainted is the Bible. In the words of the apostle, the Bible is the "sword of the spirit". To get better acquainted with it, we suggest that you obtain what is known as Bible No. 10, from the Watch Tower Bible & Tract Society. It is an edition of the Bible that is easily handled, has clear type, marginal references, concordance, and many other helpful features that a student of the Bible will greatly appreciate. Learn how to wield the "sword of the spirit" by studying it yourself, regularly, in your own home. This Bible No. 10 can be obtained on a contribution of $1.00. It is bound in red leatherette cloth, and printed on Bible paper.

USE RENEWAL SUBSCRIPTION BLANK

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV MAY 1, 1943 No. 9

LIVING FOR THE NEW WORLD

"But 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, . . . But the end of all things hath drawn near."
—1 Pet. 4:2, 3, 7, Rotherham.

JEHOVAH sets before faithful men and women the certain hope of life in the New World. This present world is a world of evils, disappointments, pain and suffering, religion, and death. This world is limited. It has existed since the great flood of Noah's day, which brought an end to the previous "old world", a "world of the ungodly". Like its predecessor, this world is a world of ungodliness, and its end is now clearly in sight in a mighty cataclysm than which not even the terrible flood was more stupendous and catastrophic. The days of "this present evil world" are numbered. The days of the New World, which Jehovah God brings in with righteousness, will be numberless; it will be a "world without end". To enjoy it one will have to live for ever. Existence in this world is uncertain and quickly passing. All the selfish things in which one can indulge during this present existence are not to be compared with the clean, satisfying and eternal things of the new world which is at hand. It is high time to begin living for the New World. Unspeakably favored will be all those who gain "in the world to come eternal life". (Mark 10:29, 30) Members of this generation who long to gain this glorious prize must break off with this old world before its disastrous end. They must begin living now in unwavering expectancy of the New World. This is no message of gloom. There is no reason to mourn over the destruction of the old world. It is time to rejoice in hope of the early realization of the New World.

[2] Selfish men, with no faith in the meaning of the signs of the times as explained in God's Word, scoff at the gladsome message of the new world which God builds. Their prototype was found in the days of the end of that ungodly world before the flood. "But as the days of No'e were, so shall also the coming of the Son of man be"; so said the greatest prophet ever on earth. Hence one of the disciples of that infallible Prophet wrote foretelling the things we have seen and heard since A. D. 1914: "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. 3:2-4) In such words the self-conceited and self-reliant men speak openly and publicly, not even believing in the genuine record of the flood which smote the entire earth sixteen centuries after the creation of the first man. Such leaders in religion, politics and commerce are too much wrapped up and preoccupied in developing schemes of a postwar world. They have absolutely no love for the New World of righteousness for which Jehovah God in his so great love gave his only begotten Son, that men might live forever and rejoice in the "land of uprightness".—John 3:16

[3] The worldly-wise planners for the postwar "world of tomorrow" pin their hopes to their own wisdom, ability and scientific training to create a new order that will put to shame the human civilizations of the past. To justify their all-out part in this present total war, and to keep the people's faith in them, they envisage and promise great and alluring things for all mankind after the conflict ends in victory. It is to be a "new order founded upon moral principles" with freedom of religion; it is to be a "world of the common man". Not one of them can promise that the postwar period will be a world of the true and only living God. Not one of the new-order builders can promise that it will be a world of everlasting life to man. Not one of the signers to a charter of freedoms for regimented mankind can guarantee that it will be a world of freedom from demon rule. Inasmuch as they cannot even dare to promise such all-essential things, their promises fall tremendously short of what God promises and

1 (a) The hope of life where does Jehovah set before his faithful ones, and to what extent will they have to live to enjoy it? (b) For what is it now high time to begin living, and how?
2. According to prophecy, how were selfish men to be expected to act at the New World message, and why?
3. On what do the planners of tomorrow's world rely, how do they justify their present war, and in what ways do their promises fall short?

what he has the power to fulfill completely in the New World for which his beloved Son died. Why then put your trust in man?—Ps. 146:3, 4.

4 This is no time to be deceived by the boastful prophesyings and foundationless promises of imperfect men doomed to death and facing destruction at this old world's end. The time is too short to continue living as does the perishing old world; yes, too short to take chances with the bungling experiments of worldly leaders who are at their wits' end, hoping for a reconstruction of the old world so as to keep on living in selfish gratification. The shock of early and bitter disappointment awaits persons who yield to the great delusion sweeping over the earth and who work and expend themselves for the perpetuation of the old world. And that disappointment is the forerunner of destruction. The day of decision is here. Those who fondly desire life without any disillusionments must now determine and choose. Will they believe and be entrapped by the glowing propaganda of the old-world prophets? or will they believe and act upon the sure promises of God's Word? "Let God be true, but every man a liar." (Rom. 3:4) To believe God and his Word as true, man's words to the contrary, is being realistic. The prophecies of his Word are realities today, as a comparison of them with world conditions and events proves beyond honest denial. The prophecies of God, who is true, will go on fulfilling until, shortly, the demonized old world will have disappeared at Armageddon. Then Jehovah's righteous New World will be a grand reality for those who now live, hope, and work for it, and who boldly proclaim it to others.

5 Those who love truth and righteousness will not be dismayed because a choice of Jehovah God and his new world will require such a radical change of living and of viewpoint from that of the people of the world. To those who profess to be Christian the challenging command is given: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2) The loud professions of all religionists to Christianity are insincere, hypocritical and self-condemning until they break off conformance with this world and are transformed in mind, purpose and life for the imminent new world. Those who are seriously bent on taking the unerring path that leads to life under God's kingdom can not afford to be caring about what men of this world will think about them and do to them. Popularity and friendship with the world has never yet brought life and never can bring it; rather, worldly good-standing means disapproval and enmity with God, the Fountain of everlasting life. (Jas. 4:4) Why? Because the old world is not of God nor for Him, and there is enmity between the old world and the new world.

6 To abandon the course of this world and walk in the glorious light and service of the righteous "world to come" means that the old world will range up in ridicule and hostility against you. For popularity (in times past) with it you, because "ye run not with them", will get persecution from it. However, such was foretold and is proof positive that you are on the right side and are in the pathway to life in a worthwhile and perfect world. Christ Jesus is the "foundation" which God laid for that New World, and Jesus counted it worthy of suffering for and dying at the hands of sinners. Can those who now follow him and prove worthy expect to gain life and blessings in that world in the easy way? Did he suffer and die to make it easy for us? No; but to show what it takes, and to leave us an example that we should follow his steps. By so doing, we too shall win, to God's glory. Arm yourselves accordingly.

"ARM YOURSELVES"

7 "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (1 Pet. 4:1) In the most ancient Bible manuscripts the words "for us" do not appear, but it reads: "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind." (*American Revised Version*) Why or for what did Christ suffer, and with what mind or purpose did he fortify himself to endure the suffering without change of mind till death? It was this: There is an issue of the highest importance to God to be settled, and Christ Jesus fixed his mind on being on the right side of that issue, suffer what he must, and sticking there and upholding it to the death. That issue was and is God's universal domination, which the jealous adversary, Satan the Devil, has challenged before all creation. Jesus' mind or purpose was one of perfect and complete devotion to his Father's universal domination, from which mind it was impossible by any satanic means to swerve him. Satan had grossly sinned in challenging Jehovah's universal domination and putting it in doubt in the minds of men and legions of angels. So it would be sin for Jesus and his followers to question and depart from under the rightful

4. (a) Why is this no time to be deceived and keep on living as heretofore? (b) Why is the choice of believing God and his Word being realistic?

5. (a) Until what is done will the loud professions of religionists to Christianity continue to be hypocritical? (b) Why can not the persons seeking life afford to care about what this world thinks or does concerning them?

6. What will the abandoning of the world's course mean to one who walks according to the "world to come", and why may we not expect the way to life there to be easy?

7. Why did Christ suffer, and with what mind did he arm himself to endure unchangeably unto the death?

domination of Jehovah God and to worship and serve any other than Him. Never once did Jesus let it enter his mind to sin thus.

8 Satan's rebellious course in Eden and his misleading of man brought great reproach upon the name of Jehovah God and trampled His word and law to the earth. If a trusted officer in a responsible part of God's government proved unfaithful and questioned Jehovah's power, authority, right, and supremacy, then how could Jehovah God depend upon his creatures in any other part of his universal organization? This was the question that Satan raised. He also purposed to show that all God's creatures were undependable and that Satan could induce them to renounce and curse God to his face and join Satan as their god and leader. If God immediately killed Satan the Devil, that would not settle the issue as to the integrity of God's other creatures and as to their own willing choice of and unbreakable adherence to Jehovah's universal domination. To prove that the love and devotion to the Most High God and his righteousness is stronger than Satan and all that Satan can do, Jehovah God must permit him to remain and let him employ all his power and craftiness to prove his false charges, until the limit is reached. Then Satan having failed and shown himself up to be an ambitious self-seeker, liar and false deity, Jehovah God would cap the climax by destroying Satan and his organization and in so doing exhibit the almighty power and supremacy of the Most High God.

9 Satan the Devil corrupted the world which Jehovah God had first set up over mankind. Thus the rule of God's holy cherub became demon rule. Satan prevailed upon legions of the holy angels to forsake holiness and to line up under him as their prince and to become demons, devils, the "seed" of the Serpent. These constituted the demonic invisible government over humankind. There at Eden, when God sentenced Satan the Serpent and his "seed" to destruction at God's due time, Jehovah promised to establish a New World under a righteous heavenly government, the Government in the hands of the "seed" of his "woman". Until the birth of that Government from God's holy organization or "woman" God would defer the execution of Satan and his demonic "seed". He would permit Satan and his seed to operate in defiance of God. Christ Jesus is primarily the "seed" of God's "woman", because the Lord Jesus is the One anointed to be the Head of the Righteous Government that shall execute Satan and his seed. He is "The King of kings". His associate "kings" in the Government are the members of his body, the church. They are made part of the "seed" of God's "woman" by being adopted as the spiritual children of God and brought into the "body of Christ", under its Head, Jesus.—Gen. 3:15; Rev. 12:1-5; 17:14; 1 Cor. 12:12, 18, 27; Col. 1:18.

10 There is no love between the old world and the new. Jehovah God declared there should be enmity between the two seeds. The enmity of the "seed" of God's "woman" would be expressed by overcoming the world and completely destroying it. The enmity of Satan the Serpent and his seed would be expressed by opposing all who lived in hope of God's coming kingdom and all who were put in line for membership in that Royal Government. The purpose would be to destroy all such and to suppress all information and testimony of the Kingdom, so to keep all peoples in ignorance thereof. Satan and his seed would cause a lot of damage and would strike in the dark and from the back, but would succeed only in bruising the heel of the holy "seed". This, indeed, would be quite painful and cause much suffering to Christ Jesus and his faithful followers and body members. By false doctrines, in denial of God's Word, Satan had used religion to turn Adam and Eve aside from God's government. Satan would henceforth use religion to deceive, if possible, all those who should believe God's promise of the New World and its Government and take their stand for it and bear witness to mankind concerning it. If Satan failed to deceive the faithful by religious enticements, then he would, under the self-righteous cloak of religion, carry on a persecution against them to break their integrity and to force them to renounce the Lord God and His universal domination. He would bring great suffering upon them unjustly in the effort to compel them to commit the sin of breaking their covenant to do God's will and rebelling against Him.

11 Now that the Righteous Government has been born in the heavens and the New World is at hand, the adversary knows his time is short to operate further his wicked world in defiance of Almighty God. In his rage Satan and his demons bring great woes upon the people to embitter them against God, and they also line up all the forces of the old world and its nations against those who have chosen the new world and who are proclaiming it. How possibly can Jehovah's witnesses and their good-will companions endure the world pressure, overcome it and keep covenant with God and preserve their integrity? It is by "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set

8. What question did Satan's once being a trusted, responsible officer in God's organization and then rebelling raise, and why would the immediate killing of Satan not settle the issue?

9. How did demon rule over humankind come about, and until the birth of what is the execution of Satan and his demonic "seed" deferred?

10. How would "enmity" between the two opposing seeds be expressed? and, when failing with religion, what would Satan use against the faithful?

11. By looking to whom can Jehovah's witnesses and companions bear up and overcome world pressure, and why by looking to Him?

down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds". (Heb. 12:2, 3) Christ Jesus, the King of the New World, chose to 'suffer in the flesh', that he might uphold God's side of the universal controversy and prove worthy to be the Head of the kingdom. That Government will vindicate God's name, not only by its power to destroy Satan, but also by the irreproachable integrity of its members, Christ Jesus the Head and the 144,000 members of his body, the church. To prove that Satan and all his world of demons, religion, politics, and commerce had no power to force him from his eternal course of faithfulness to his heavenly Father, the Son of God came to earth. He "was made flesh", that he might suffer and die for the vindication of God's name. He chose suffering rather than sin of unfaithfulness.

[12] The lover of God and his New World will not flinch before the prospect of sufferings for living for the New World: "because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." (1 Pet. 2:21, 22) All you who are devoted to the vindication of God's name will "arm yourselves likewise with the same mind", "with the same purpose." (*Roth.*) That mind is to be submissive to the will of God, although it entails suffering at the hands of the Devil's crowd; and to seek always the glory and vindication of the Most High God and to abide by his universal domination now and for ever.

[13] The only begotten Son of God, being heavenly and spirit, was in the "form of God"; yet he did not follow Satan's course and try to make himself equal with God and grasp the universal domination out of his Father's hands. He joyfully submitted to the domination and will of the Supreme One. Wherefore, "have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Was this the better course for him to take rather than to commit the sin of unfaithfulness to his covenant and rebellion against the Most High God? Yes; "wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:5-11, *Am. Rev. Ver.*

[14] Arming ourselves with this mind of Christ will help us to overcome Satan and his world and their power to entice or frighten or coerce us into the sin of disloyalty and insubordination to God. Know this, that integrity and keeping covenant toward God to do his will faithfully to the end cannot be sustained without suffering, as long as this old world stands, and particularly now in the "time of the end". The mind of Christ is one of unswerving determination to prove true and faithful to God while the Devil's world lasts, let the old world cause what suffering God permits it to bring upon his faithful and devoted servants. It is the mind or purpose never to sin just to escape suffering. "For he that hath suffered in the flesh hath ceased from sin." (1 Pet. 4:1) To thus suffer in the flesh is to the glory of God and to the vindication of his name and Government. Hence it is better than to side-step suffering for righteousness' sake and be pushed into the gross sin of covenant-breaking and disloyalty to God. Such sin means everlasting destruction, hence loss of all hope and right to life in the New World. He that in the unchangeable mind of Christ chooses and counts it a privilege to 'suffer in the flesh' as He set us the example "hath ceased from sin". He does not for one moment entertain the thought of compromising with the world and committing the sin of treachery to God.

NO MORE TIME FOR THE OLD COURSE

[15] As long as this old world lasts and the regeneration in the new world is yet future, creatures on earth must exist in flesh imperfect and filled with weakness. "I was shapen in iniquity; and in sin did my mother conceive me," declares the psalmist for all the human race. (Ps. 51:5) Hence even those who enter into covenant relationship with God and take their stand for his Rule of the New World are subject to sins. Such sins are not willing ones, but are due to the weakness and imperfectness of the fleshly body and its motions to sin. Hence to the faithful Christians in the flesh the apostle John writes: "The blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate

12 Armed with what mind will the lovers of God and his new world not flinch at the prospect of sufferings for right living?

13 By what opposite course did God's only begotten Son show he did not have Satan's mind? and why was this the better course to take?

14 How has one who has suffered in the flesh because of arming himself with the mind of Christ "ceased from sin"?

15 Why must earthly creatures exist in imperfect, weak flesh till the new world, and to what sins are they therefore unavoidably subject?

with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." —1 John 1:7-10; 2:1, 2.

16 Christ Jesus, being born perfect in the flesh by God's miraculous power, was not subject to such sins. The sins to which Satan tried to tempt him were those of disobedience to God's universal sovereignty, and of unfaithfulness to Jehovah as the worshipful God, and of seeking to please self rather than suffer for righteousness. Such sin Jesus in the flesh "resisted unto blood". For his followers and servants of God to commit such sins means willful wickedness; for such gross sins there is no forgiveness or propitiation. Gladly suffering rather than to practice such sins means to be like Jesus.

17 Let no one deceive himself: sin is sin, whether due to inborn tendencies and weakness or due to willful choice. One cannot indulge willingly in any form of sin. One dare not delude himself into thinking he may safely indulge in the "common sins of the flesh", so called, and do so willingly for the self-pleasure thereof, and yet avoid committing the unforgivable sin of covenant-breaking and disloyalty to God and his kingdom. That delusion is a trick of Satan. It leads to disaster. Conscious and deliberate unfaithfulness in small or petty things of sin develops, if unchecked, into gross sin of covenant-unfaithfulness and hypocritical renunciation of God. Therefore, "hold fast that which is good; abstain from every form of evil."—1 Thess. 5:21, 22, *Am. Rev. Ver.*

18 If you have determined to suffer rather than sin, and have therefore "ceased from sin", then there is no occasion or room to practice sin of any sort with consent and in self-indulgence. You must "arm yourselves" with the purpose and determination not to leave any loopholes for the invasion of the sin of disloyalty and rebellion, nor to indulge any weakness which the demons can play upon to the undermining of your strength of purpose. Turn your back upon it: how? "That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." (1 Pet. 4:2, *Am. Rev. Ver.*) That means, you must serve the Lord, not merely by being clean in thought, word and action, but by keeping his commandments to declare his name through the earth and to bear testimony to the Kingdom of the New World. (Ps. 119:2, 3) When we are serving the Lord in diligent performance of his commandments, then we are not sinning. We cease from sin; and the demons of malicious intent do not have the chance to take advantage of us and to overreach us and trap us into sin. They can only cause us suffering; but, armed with the mind of Christ, we have determined to endure that for God's name's sake.

19 *The Watchtower* has repeatedly published the proof, both from Scripture and from physical facts since 1914, to show that Satan's world or uninterrupted rule ended that year and he and his demons were cast out of heaven and down to this earth, and that these are "the last days". None can deny these are "perilous times". This is the old world's sorrowful "time of the end". The Theocratic Government under Christ Jesus is bringing it to its terrible end, and the everlasting New World is upon us. Satan "knoweth that he hath but a short time" till the final end. (Rev. 12:12) No less so, "the rest of your time in the flesh" subject to imperfection, to weakness and to assaults of the demons and their dupes is also short. It is a time short enough, indeed, to devote to living "to the will of God" and thereby to prove the Devil a liar and a false god, having no power to turn you from the love and service of the only true God. Any common-sense view, as well as enlightenment from God's Word, shows that it is urgent now, before the final end at Armageddon, to be "redeeming the time [that is, buying it out at cost of non-essential things], because the days are evil". "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit." (Eph. 5:16-18) Those who do not 'redeem the time', but who continue to "live the rest of [their] time in the flesh to the lusts of men", are not living for the New World and will not have divine protection to survive the battle of Armageddon and see the "world to come".

20 It is bad enough that we indulged self and served sin in the past, not to speak of continuing to do so in the future until stopped at Armageddon. "For sufficient is the bygone time to have wrought out the will of the nations, having gone on in wanton ways, covetings, wine-drinkings, revellings, drinking-bouts, and impious idolatries: wherein they are taken by surprise that ye run not with them into the same overflow of riotous excess, uttering defamation: who shall render an account unto him who is holding in readiness to judge living and dead." —1 Pet. 4:3-5, *Rotherham.*

21 In these words the apostle Peter directly addressed those who had already come out from this world of religion, politics and commerce. They had believed on Jesus Christ as God's provision for sal-

16 Temptation to what sin did Jesus resist? and what does yielding to such type of sin mean?

17. Why cannot one willingly indulge in any form of sin and escape?

18 Against what creatures must we arm ourselves, and how should we live the rest of our time in the flesh?

19. In behalf of 'living to the will of God', why should one now be "redeeming the time"? and what about those who do not do so?

20. Why is the bygone time sufficient as to doing the will of the Gentile nations?

21. To whom was the apostle Peter addressing the above-quoted words? and why is it inconsistent for them to go any longer in the way of the nations?

vation and had consecrated themselves wholly and unconditionally to God and his use. They had then been justified from sin and been begotten of God's spirit and were "elect" ones in line for membership in the kingdom of God's dear Son. They had thereby become "strangers and pilgrims", being "in the world, but not of it". They were no more of the nations, but had been taken out from the nations to be a "people for His name"; and Peter was the one whom God used when He first visited the nations to take out those to compose his name-people. They must therefore be Jehovah's witnesses, bearing testimony to the name of the Lord God. (Acts 15:14; Isa. 43:10-12) The nations are the visible part of this world and are under "the god of this world", hence under demon rule. (2 Cor. 4:4; John 14:30) Having been taken out from such nations through the redemptive sacrifice of God's Son, it is altogether improper for his people longer to go in the way of the nations, according to the traditions of the nations of the doomed world. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [conduct] received by tradition from your fathers; but 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, but was manifest in these last times for you."—1 Pet. 1:18-20.

[22] The nations are now going in the way of total war and totalitarian rule. Revelation 16:14-16 clearly discloses that the democratic nations are being coerced by the demons into that way because they do not have faith according to the Scriptures in Jehovah God and his kingdom, but follow religious traditions. In all nations now there is rationing of living necessities. In the countries that have been reduced by the aggressions of the totalitarian monstrosity there is not at present much opportunity for wine-drinkings, drinking-bouts, banquetings, except among the Nazi-Fascist-Vatican leaders and those who stand in the favor of the party and the Hierarchy. These make capital of the situation, while the common people endure toil and wretchedness. In some of the countries assertedly at war with the Nazi-Fascist powers the increase of government spending and of employment or the conscription of labor has produced a form of prosperity, especially in financial earnings and savings. The temptation in such lands is to revelings, excess of wine, banquetings, and other things that can be provided by money for self-indulgence.

[23] However, in all the lands, whether war-ruined or yet booming with war activities, the published reports show there is wanton conduct, covetings, and unlawful idolatries. Diseases due to wanton acts among the adults and also the school children are increasing; covetings for the ease, comforts, approval and honors of this world have enlarged; worship of the state and of symbols and human representatives of the state has reached new extremes, and the demons are regimenting the people *en masse* into "abominable idolatries", contrary to the law of Jehovah God.—Ex. 20:3-5.

[24] To soothe and further subjugate the distressed people the "three unclean spirits like frogs" croak out grandiose prophecies about the postwar world. In pursuit of this will-o'-the-wisp many political, military, commercial, social and religious committees have been formed and are engaged in postwar planning, to "win the peace". The aim is "permanent peace of the world", in order to restore and increase world trade and to hold it, and to bring about a great commercial expansion. Certain economic institutions expect, instead of the predicted economic collapse, a period of great prosperity for a few years immediately following the war. The appeal of such postwar world, as described by its proposed builders, is not to a love of the righteousness of God's kingdom under Christ, but is to selfishness, covetings, world-satisfaction; that the peoples may as in the past continue to walk on "in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries". (*Am. Rev. Ver.*) Then with a world-federation government and an international police and world court they will have greater power to enforce the worship of the idol of man-rule, "the abomination of desolation," "the image of the beast." They will stand it up in power as a man-made substitute for God's kingdom. Religion will be priest thereof.

[25] The test is on, of faith in God's Word and of devotion and faithfulness to his kingdom and its righteousness. All professing Christians and persons of good-will must now prove whether they are living for this world and working for that short-lived, deceptive postwar epoch, or are living for the righteous New World of endless success. The time past of the lives of Christians suffices for them to have wrought the will of the nations, going in the way of the worldly majority. Why spend any more time in following worldly leaders, to self-hurt? The German people did that, by following the pope's man, Hitler, just as the Italian people followed the pope's concordat-partner, Mussolini. They refused to heed the warning and the Kingdom proclamation of Jehovah's witnesses, but followed religion and

22. In what way, and why, are the nations now going? and why is there temptation to loose living and self-indulgence?
23 What kind of moral and religious conditions and conduct do reports show to exist in all lands?
24. What worldly activities, accompanied by what expectations, concerning a postwar world are now going on? and to what does the description of such postwar world appeal?
25. On what points is the test now in progress, and what folly did the people of Germany and of other nations spend time in following, with the present-day results?

dictator politics and permitted the Axis powers to put the few thousands of Jehovah's witnesses into concentration camps. What have the peoples of the Axis countries and partners today? The other nations that looked on and made no protest to this shameful mistreatment of Jehovah's servants, what have they for their refusal to intervene for freedom of press, assembly and worship?

A SURPRISED OLD WORLD

[26] When you exercise faith in and obedience to the Word of God and refrain from going on in the world's headlong plunge to destruction at Armageddon, what? The rulers and their subjects think you strange and feel self-condemned by their own worldliness. "Wherein they think it strange that ye run not with them into the same excess [flood; overflow; sink] of riot [of dissoluteness], speaking evil of you." (1 Pet. 4:4, *Am. Rev. Ver.*) They go to the extent of evilly calling Jehovah's witnesses "an illegal organization", "Communists," "subversive," "disturbers of unity," "hating everything," a "freak religion," "the smallest of sects," a "cult", "a law to themselves." For the opinion and slanderous talk of worldly men those who love God's approval and blessing do not care. They do not permit such abusive speaking by clergymen, politicians, judges, police, and their dupes to swerve them from doing God's will as his servants and witnesses. They bear such reproaches as Christ bore them.

[27] It would be ruinous for Christians, who have sincerely made a covenant with the Lord God, to compromise with this world for any selfish reason and to go in the ways of its wanton living, unlawful relationships, loose conduct, revelings, jazz parties, excessive drinking, tobacco smoking, etc. Writes the apostle: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Pet. 2:20-22) Such ones become the victims of the demons and will with the demons be destroyed, perishing like a dog and a sow in their filthiness. They are covenant-breakers worthy of death. (Rom. 1:31, 32) They bring great reproach upon Jehovah's name, to the support of the Devil's side of the issue, and show ingratitude and contempt for the mercies of Jehovah God and his New World.

[28] Jehovah's witnesses, therefore, should walk very circumspectly, knowing that they are hated of all the world and are the special targets of the wily demons. They should be pure in their relationships to one another, exhorting one another to be diligent, tireless, constantly and fully occupied in the Lord's service. They should keep their hearts and attention fixed on the New World and the glorious privileges of life that its Righteous Government will open up to all that keep their integrity toward the Most High God.

[29] Every aid to that end they should avail themselves of now in this "evil day". The text and comment for each day, as published in the Society's *Yearbook,* is prepared to help them begin the day with the Word of God. If in company with others, spend some few minutes in discussing the text with them. At meals, bear in mind the Giver of every good and perfect gift; do not take things for granted, but give thanks and keep grateful that He gives you this day your daily bread. Even on a billow-rocked ship being hurled toward the rocks the apostle Paul did not overlook or think it religious to give thanks for his scant meal. (Acts 27:29-35) Take every advantage of attending studies of God's Word with the provided Bible literature, and also of establishing such studies in the homes of other people that they may feed on the life-sustaining food. Attend meetings for the consideration of the Lord's service in bearing his message in the field from house to house. Fill your mind with plans and arrangements for taking a part in the witness work, and act thereon. Go forth in the Lord's name and armed with the mind of Christ, wielding the "sword of the spirit, which is the word of God". Turn the attention and hopes of as many as you can to the New World and its Theocratic Government. Live and serve now for that "world to come", if you want to live and serve in it.

GOOD NEWS PREACHED TO THE DEAD

[30] The nations shall not go unpunished for hating and misrepresenting sincere, conscientious Christians and letting the misrepresentation stand, thereby allowing publishers of God's name and kingdom to suffer great reproach and persecution without due protection of the law. Such nations hate and forget God (Matt. 24:9; Ps. 9:17); and concerning them it is written: "Who shall give account to him that is ready to judge the quick and the dead." (1 Pet. 4:5) The nations are now on judgment before Jehovah's King on his throne at the temple. Surely an

26 How do the nations view and speak of those who do not go in the worldly course with them? and how do lovers of God permit this to affect themselves?

27 Why would it be ruinous for Christians to go in the ways of the world?

28. How should Jehovah's witnesses walk, as to personal conduct and their relationship to one another?

29 Of what aids to that end should these now avail themselves, and to what must they apply themselves to live and serve in the new world?

30 To whom, and for what, must the nations shortly give an account? and what work must be done before they go down into "hell"?

account these nations must very shortly give to the Judge. Psalm 9:17 declares it means "hell" for such nations. However, before they descend amid violence into "hell" (the grave, where their name shall rot), the Lord's "other sheep" must be gathered out and guided into the way of life in the New World. (Matt. 25:31-46) Hence the good news of the Kingdom must be gotten to them.

[31] "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6) Or, "For to this purpose were glad tidings announced also to the dead, so that indeed they might be judged, in flesh, according to men, but, in spirit, according to God." (*Emphatic Diaglott*) How can this be? Ecclesiastes 9:5 declares that "the dead know not any thing"; and Isaiah 38:18, 19 (*Douay Version*) says: "For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth. The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children." Who, then, are these "dead" to whom glad tidings of the Kingdom were announced, and are yet announced?

[32] "Them that are dead" could not here be literal, meaning those actually lifeless in the grave or pit. They could not hear if preached to, nor be awakened to life by the preaching. "Dead" here means those existing on earth who are under the condemnation of death due to sin inherited from Adam. (Rom. 5:12) As long as they continue in their trespasses and sins they are "dead" in God's sight and his wrath abides upon them; but to follow Christ Jesus means to live unto God and be in the way of life. Said Jesus to a man who wanted to bury his father's corpse: "Follow me; and let the dead bury their dead." (Matt. 8:21, 22) Concerning one who lives in pleasures of the world it is written: "But she that liveth in pleasure is dead while she liveth." (1 Tim. 5:6) To those who had left the old world to follow Christ's leadership it is written: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."—Eph. 2:1-5; Col. 2:13.

31. Peter's statement "For for this cause was the gospel preached also to them that are dead," raises what questions, and why?
32. Who are meant by "them that are dead", as shown by other scriptures?

[33] Those to whom Peter wrote were themselves once among "them that are dead". They became alive from the dead condition by having the Kingdom gospel preached to them and by responding thereto with belief and obedience toward God and his King Christ Jesus. The time past of their lives they practiced and served sin, but now they forsook the course of the world. They determined that for the rest of their time in the flesh they would no longer live in the flesh to the lusts of men, but to the will of God. That was the very reason for which the gospel was preached to them by Jehovah's faithful witnesses. To such it is written: "Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." (Rom. 8:9, 10) They live to God by works of righteousness. Those who are now becoming the Lord's "other sheep" and being gathered to the right hand of the King and Judge were also once dead in trespasses and sin and under God's wrath. But Jehovah now commands his witnesses to preach "this gospel of the kingdom" to all nations that the people may be divided on the Kingdom issue as "sheep" and "goats". By acting on the Kingdom message with faith and obedience and consecration to God the "other sheep" forsake the path of death with the world, and the Good Shepherd puts them on his right side in the pathway to life, life on earth in the New World.

[34] The man of the old world looks on the outward appearance, but God looks upon the heart and thus sees not as man sees. (1 Sam. 16:7) Hence, not seeing that Jehovah's anointed witnesses are in a covenant relationship with him and are begotten of His spirit to newness of life, the natural man judges them according to the outward appearance, the "outward man". (2 Cor. 4:16) Hence the faithful remnant of the "body of Christ" are "judged according to men in the flesh". Such men are in power now and have the means of executing earthly judgment. *Judging* means not merely rendering an opinion or handing down a ruling, but also executing the judgment rendered against the one adversely judged. (Acts 7:7) Satan the Devil uses men as his dupes and tools. He sees to it that they judge Jehovah's witnesses according to the external appearance. So, then, they frame these servants of God with damaging circumstantial evidences and false charges, just to bring about their condemnation in the eyes of the world. Then, under guise of worldly law and order, Satan can use officers of the law and those who take the law into their own hands to punish Jehovah's people unjustly and make them suffer for righteous-

33 (a) What is the purpose of preaching the gospel to "them that are dead", and how did those addressed by Peter get out from among them? (b) What is the effect of such preaching with respect to the Lord's "other sheep"?
34. How, then, are the remnant of Christ's body members judged by or according to men? and what is the purpose of such judging?

ness, in the flesh, as Jesus suffered. This Satan brings about in order to turn them out of the path of life and integrity toward God and to stop their activity of preaching the Kingdom.

35 When Jesus was thus misjudged, misrepresented and made to suffer in the flesh, "he threatened not; but committed himself to him that judgeth righteously," that is, to Jehovah God. (1 Pet. 2:23) So Jehovah's witnesses arm themselves with the like mind and care not that the judgment of the whole world is against them. They know that they "live according to God in the spirit". In their need they "call on the Father, who without respect of persons judgeth according to every man's work". (1 Pet. 1:17) The spirit or holy power of God is working within them and accomplishing his will through them.

36 God's sons do his work by the power and help of his spirit. Their work is the work commanded by the great Spirit, Jehovah God. They have been begotten of his power through the word of truth and are acknowledged by Him as his spiritual children or sons. He looks at the heart or motive of love and devotion behind their works. When their works are in obedience to the law of God rather than to the law of "Caesar", God judges them as faithful and approved, regardless of the punishment which "Caesar" heaps upon them. These faithful ones are ambassadors of the Righteous Government of the New World. They view the Kingdom and its service as of paramount importance. They put first things first, and thus the Kingdom interests have the first place in their lives. Their hopes are not set upon this old world and its survival beyond this total war. They "love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever". (1 John 2:15-17) Steadfastly and constantly they live and serve for the New World and its God.

"THE END OF ALL THINGS"

37 Long ago the inspired apostle gave a powerful reason why the Christian should waste no more time and life energy in living according to the old world with all its hilarity and wild, selfish pleasures. It was this: "[For] the end of all things is at hand: be ye therefore sober, and watch unto prayer." (1 Pet. 4:7) Peter knew that the foundation of the new world had been laid in Christ Jesus, who had suffered faithfully unto death and was raised to life evermore, to be the King of the New World government. Peter had heard Jesus say on the night before his death on the tree: "Now is the judgment of this world [by its rejection of Christ Jesus as King]: now shall the prince of this world [Satan] be cast out." (John 12:31) The apostle knew that the world, then thousands of years old, was certainly progressing on to its end, the signs of which Jesus had foretold to Peter and three other disciples privately. (Mark 13:3, 4) The final end of all things of the old world was to come suddenly, like the flood of Noah's day, like a thief in the night. Hence the apostle could say in his day: "But the end of all things hath drawn near." (*Roth.*) Nevertheless, his words were specially guided as to form of expression because they were specifically written for our admonition upon whom the end of the world has come. In 1914 the "war in heaven" began at the birth of the New World government, and the "prince of this world" was cast out of heaven, and his demon hosts with him. (Rev. 12:1-12) His time is now short. The final end of all things of his world is at hand, and the postwar arrangement will not save them.

38 Do you believe this? Have you marked the world events and the activities of Jehovah's people since A. D. 1914 and compared them with the sign-proofs of the end of the world as predicted in Matthew 24, Mark 13, Luke 21, 2 Timothy 3:1-13, and Daniel 11:27-45? Believing this, and being convinced of its proof, why should a single one of Jehovah's witnesses and their companions of good-will any longer live the rest of their time in the flesh in conformity with the old world, that is, according to the lusts or desires and aims of worldly men? If anyone is doing so and permitting his faculties to become dull, numb and unresponsive toward God's truth and service of the New World, then, says Ephesians 5:14-16: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

39 The world is staggering from the effects of "Babylon's" cup of war for world domination. In the postwar period all nations will drink of her religious cup and go on a spree, like that of Belshazzar's feast on the night of Babylon's fall, when the handwriting on the wall appeared. (Daniel 5) "Knowing the time, that now it is high time to awake out of sleep." (Rom. 13:11-14) It is high time to keep steady, clear-headed, cool-minded, clean-eyed, walking in the advancing light of the Government of the New World. "Be ye therefore sober, and watch unto prayer." Do not pray like the clergy, drunk with religion, for the victory and success of the postwar

35 How did Jesus conduct himself under such judging, and how do Jehovah's witnesses now show they are armed with the same mind?
36 How do these "live according to God in the spirit", and how does God judge them therefore?
37 Why could Peter rightly say in his day, "The end of all things is at hand"? but for whom were those words specially written?
38 How may you see and believe today that the end of all things has drawn near? And what command is given to those who are asleep or as dead toward God's truth and service?
39 (a) Why is it high time now to heed Peter's words, "Be ye sober and watch unto prayer"? and how does one do this? (b) Where should one strive always to stand, and for what world should he live and why?

world. Watch and pray, because, while the spirit is willing, the flesh is weak. Watch, lest, the final end coming like a snare on the world, you be overtaken by it being "charged with surfeiting, and drunkenness, and cares of this life". (Luke 21:34-36) Stick on the right side, God's side, of the issue of universal domination, that you may stand in integrity before the King and be found blameless in this his day. The New World is at hand. Live for it, and make sure of life in it.

KINGDOM WORK

WATCHTOWER readers now appreciate the fact that The THEOCRATIC GOVERNMENT is functioning in the earth in so far as those who are consecrated to Jehovah are concerned. Both the anointed remnant and the Jonadabs have the privilege, by the Lord's grace, of participating in bearing the legitimate expenses for carrying forward the Kingdom work. Their contributions made direct to the Watch Tower Bible & Tract Society, at 124 Columbia Heights, Brooklyn, N. Y., will be assurance to them that the money will be used to the best advantage in advancing the Kingdom interests.

This notice is not a solicitation of money, but a reminder to all who have a desire to support Jehovah's kingdom that it is well to make advance provision to participate in the work and do so by laying aside a specific sum each week according to the manner in which the Lord prospers them financially. The work of the Watch Tower Bible & Tract Society is to use the money contributed in the most economical way to make known Jehovah's name and his kingdom. If informed in advance as to the probable amount that will be contributed during the year by those who are interested, that makes it possible to outline the work and the expense connected therewith accordingly. It is therefore suggested that upon receipt of this issue of *The Watchtower* you address a post card to the Society and keep a copy thereof as a reminder to yourself as to the amount you have promised and post the card to the Society immediately. Write nothing upon the card except the following:

> By the Lord's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of $....., which I will remit in such amounts and at such time as I can find it convenient as the Lord prospers me.
>
> [Signed] .....

Address your card to

Watch Tower Bible & Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn, New York.

Those residing outside of the United States and who desire to participate in contributing to the necessary expense will please address your letters or cards to the Society's office in the respective country in which you live.

Have in mind our need for guidance by the Lord and present the matter before the throne of heavenly grace that the money contributed may be used to the best advantage to announce the Kingdom.

WHY NO SALVATION BY RELIGION

RELIGION is defined by the sacred Scriptures as a belief and indulging in a form of worship of some higher power, such belief being based on the teachings of men handed down by tradition from one generation to another. Furthermore, that system of belief or teaching is induced and put forward by God's adversary, the Devil, in order to turn men away from God. For this reason religion is a snare of the Devil, and God warns against it.—Deut. 7:16, 25.

Christianity is the exact opposite of religion. The name *Christianity* is derived from Jesus' title *Christ,* since he at all times obeys the commandments of Almighty God and is the beginner of Christians. *Christianity* means to know what God has set forth in his Word disclosing his purpose, and to obey fully God's commandments at all times. Where does religion do that? To follow the lead of religion means everlasting death. To follow Christ Jesus means everlasting life. (John 17:3) With a knowledge of the truth there is set before men the choice between life and death. To live, one must avoid religion and follow truly the lead of Christ Jesus.

Psalm 3:8 sings out: "Salvation belongeth unto the LORD"; that is, unto Jehovah God. No man or organization of men can give salvation to others. Religious organizations, and particularly the leaders in them, claim to save souls or to bring salvation to men; but such claim is wholly false, and no creature can get life from another

God created man and gave that perfect man life. (Genesis 2:7) God has made provision for the salvation of sinful men from death and unto life. The religious doctrine that man has inherent life and that the soul of man is immortal and cannot die is as false as the Devil himself and is the result of the Devil's first lie The doctrine of inherent immortality of human souls was the lie told by Satan to Eve for the first time and led to death upon Adam and Eve. (Gen. 3:4) On the contrary, every man is a soul, that is to say, a living, breathing creature. He does not possess a soul separate and detachable from his body; but the body of flesh and the breath of the living creature, together, constitute the soul. When these are separated the soul is out of existence. If a human soul were immortal it could not die; but it is plainly written in God's Word: "The soul that sinneth, it shall die." (Ezek. 18:4) Also: "What man is he that liveth, and shall not

see death? shall he deliver his soul from the hand of the grave?"—Ps. 89:48.

When a man dies he is completely dead and entirely without knowledge or consciousness. He is not conscious anywhere; and therefore religion's doctrine of "purgatory" and of "eternal hell torment", "where men are suffering conscious punishment," is completely false, a wicked doctrine promulgated by the Devil to deceive men. "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:5, 10.

Why do human creatures now die? Because the first man Adam willfully sinned by joining the Devil in rebellion against Jehovah God. All the human race sprang from Adam; and since Adam became a sinner before he and Eve had children, it follows naturally that all men have been born imperfect and are therefore sinners by inheritance. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5) Unless provision is made by the Almighty God to save men from death, all men would in time perish. God alone could provide for man's salvation; and therefore it is written: "Salvation belongeth unto Jehovah." (Ps. 3:8, *Am. Rev. Ver.*) It is easy to be seen, therefore, why it is recorded in the Scriptures that the man who claims there is no God is a fool, and his course of action in refusing to hear and obey God proves him to be a fool.

God is under no obligation to provide salvation for any man, because all men are by nature sinners. The salvation of sinful man could bring no profit to Jehovah God. He could well let all men die and then create a new race and by that new race prove the Devil a liar and prove Jehovah's supremacy. It pleased him to do otherwise.

It is written: "God is love." (1 John 4:16) This means he is wholly unselfish. Acting entirely unselfishly, Jehovah God has provided for the salvation of man from death, in the new world of righteousness "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) That Scripture text is no authority whatsoever for the doctrine of universal redemption or universal salvation. The religious doctrine of universal redemption and salvation is a ruse of the Devil to prevent men from learning the only means of salvation to life. Salvation is mentioned in Scripture as being only to those who believe on the Lord Jesus Christ: "whosoever believeth in him should not perish." It follows, then, that those who do not believe on the Lord shall perish. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Since life is a gift from God, then it can be received from no one else.

No man can receive a gift until he first has knowledge that the gift is offered to him, and then he must willingly accept that which is offered, in order for the gift to be completed. Anything that is forced upon another against his will is not a gift. When the gift is offered to man it becomes effective only when that gift is accepted upon the terms thereof. (Rom. 5:18) In this behalf Christ Jesus is mentioned in the Scriptures under the symbol of "the Stone", upon which rests the great organization and kingdom of Jehovah, and it ministers life to those who receive salvation to life. Therefore it is said, at Acts 4:11, 12: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The name *Jesus* means "Jehovah is salvation"; that is to say, Jesus is the means by and through which Jehovah God has provided salvation for man to life, and such salvation is granted upon the terms which God unselfishly provides. At the birth of the child Jesus the angel of Jehovah announced to the shepherd witnesses this message: "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." (Luke 2:11) How does Jesus Christ become the Savior of men? He becomes the owner of human creatures by right of purchase. The purchase price is the lifeblood of the man Jesus poured out unto death according to the will of Jehovah his Father. (Isa. 53:10, 12) Jesus willingly submitted to being put to death that he might purchase such of the human race as believe and accept him. Concerning this he said: "I am the good shepherd: the good shepherd giveth his life for the sheep." —John 10:11.

Jesus was "put to death in the flesh", that is to say, as a perfect human creature, but was "quickened" or "made alive" on the third day "in the spirit". (1 Peter 3:18, *Auth. Ver.* and *Am. Rev. Ver.*) God the great Spirit raised up Jesus out of death, and hence he is alive for evermore (Acts 2:31, 32; Rev. 1:18) It is written that he was "made flesh", that is, a human creature, and "dwelt among us" on earth. (John 1:14) Angels are spirit creatures, and men are human and therefore lower than angels Concerning Jesus the scripture says: "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." (Heb. 2 9) "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:8-11.

Christ Jesus was put to death by religionists for exposing religion. This proves salvation is not by religion, but by Jehovah God through Christ Jesus his Son.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.
—Ecclesiastes 12:13, 14.

NIMROD, MIGHTY HUNTER BEFORE THE LORD

TOTALITARIAN rule is not a new form of oppression brought forth by the Devil in these days of peril. All are aware of history's record of some of the past authoritarian regimes and the tyrants at their heads. Few persons, however, know the facts relative to the rise of the first dictator and the moving cause behind the formation of his total-state government. Close examination of this first tyrant and his rule is timely because history is now repeating itself. Complete reliance may be placed in the historical record herein used of the origin of earthly dictators and dictatorships because it is from God's infallible Word, the Bible. That history is doubly enlightening, for it is also prophetic of similar events to be repeated on a far greater scale in these "last days".

The Bible account of the birth of the first dictator is found at Genesis 10:8, 9: "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." (*Am. Rev. Ver.*) Cush was the son of Ham, who was the son of Noah, which makes Nimrod Noah's great-grandson. After the flood had cleansed the earth of wickedness Nimrod began to be a "mighty one", gaining reputation as a "mighty hunter before the Lord".

In what sense was Nimrod a "mighty hunter before the Lord", and how did he acquire that title? Some Bible scholars contend that Nimrod was mighty before or in the sight of Jehovah God, and hence had God's approval. Clearly this is an erroneous view. The preposition "before" is in a hostile sense. The *Septuagint* renders it "against", and other authorities say it means "in defiance of, opposition to". The targum of Jonathan says concerning Nimrod, "powerful in hunting, and in rebellions against the Lord." The meaning of his name is in harmony with this understanding, being "subduer of the leopard; rebel, rebellious one".

The acts of Nimrod also support the conclusion that he was a 'mighty hunter in defiance of Jehovah' and in rebellion against Him. How so? Recall the facts: Just a few score years previous Jehovah had declared to Noah and the other flood survivors His everlasting covenant concerning the sanctity of life, not just human life, but the life of "every living creature of all flesh". (Gen. 9:9-17) The Devil saw an opportunity to mock God, and he used Nimrod to do it. Nimrod became a mighty hunter in defiance of God's covenant, slaughtered animals for sport, and doubtless posed before the credulous people with his trophies of the hunt to display his prowess. Thus he flaunted Jehovah God and made His covenant seem impotent and a thing to be spurned and ignored, and acquired a reputation or title for himself. Nimrod wished to appear as great in the eyes of the people and exalt himself as an object of adoration and praise, all in opposition to Jehovah. Here was a case of practicing religion by worshiping the creature rather than the Creator. (Romans 1:25, *margin*) So-called "sportsmen" of today likewise indulge in the wanton slaughter of animals, and are oftentimes called 'Nimrods'.

Nimrod's prowess as a hunter, however, was not confined to the chase, but extended to the hunting of men and conquesting of nations. He started politics in the earth by the founding of totalitarian Babylon and setting himself up as an arbitrary dictator. "The beginning of his kingdom was Babel [Babylon, *margin*], and Erech, and Accad, and Calneh, in the land of Shinar." (Gen. 10.10) Nimrod left the land assigned to his grandfather Ham and invaded the land in the northern regions assigned to Shem. He expanded his rule into Assyria by wars of conquest. "Out of that land he went out into Assyria, and builded Nineveh, and the city Rehoboth, and Calah, and Resen." (Gen. 10:11, 12, *margin; Am. Rev. Ver.*) This was a violent intrusion of Hamitic power into Shemitic territory. Thus Nimrod overflowed northward, building cities and consolidating peoples under himself as sole head and master, or dictator. This bringing together of populations required commercial traffic among them, commerce being quickly developed as an integral part of Nimrod's governmental structure. From that time up to the present day religion, politics and commerce have gone hand in hand and comprise the three elements of Satan's earthly organization, fittingly called "Babylon". (Rev. 17.5) But, of the three, religion is the most reprehensible. Why is that so? you ask. The events recorded in Genesis eleven give answer.

"It came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name lest we be scattered abroad upon the face of the whole earth." (Gen. 11:2, 4, *Am. Rev. Ver.*) Here it is seen that the moving cause for the building of Babel, the beginning of Nimrod's political organization and which arrangement called for the setting up of commercial traffic, was religion. Hence from religion the other two elements sprang, and it is the element which serves to bind together the three parts of Satan's earthly rule. It is also the primary means of blaspheming God's name. Nimrod had exalted himself against God as an object of worship and thus practiced religion and caused others to likewise fall into the snare of religion. Then he seized upon religion to build up his political and commercial organization and establish his dictatorship based upon a union of religion and state. In Shinar, he and the people under him were moved by the self-exalting, religious desire to make a name for themselves, and built the tower of Babel to accomplish that end The mere construction of a tower would not bring forth Jehovah's disapproval, but the Devil-inspired religious motive behind it did; and the builders were scattered (Gen. 11:8) No name is to be exalted save that of Jehovah God and His Anointed King.—Matt. 6:9, Phil 2:9-11.

This beginning of Satan's earthly organization was called "Bab-il", or "Babylon", which means "gate of God". Surely the god here referred to could not be Jehovah, whom Nimrod considered inferior to himself, and whom the people placed secondary to Nimrod by acclaiming the dictator as 'mighty before Jehovah'. No, it was not the Lord God Almighty that was here meant; but the author of religion, Satan the Devil, the god of this wicked world, was here exalted by the name "Bab-il". In calling his organization Babylon on the earth by this original name Bab-il Satan would have it understood that through his organization is the way to come to him to worship, even as the way to Jehovah is through His organization. Satan the mimic always.

Jehovah named the wicked organization "Ba-bel", which

name means "confusion" (Gen. 11:9, *margin*) There is a striking similarity in the two names, but the meanings are different. God has truly named Satan's organization Babylon, because it has confused all the peoples and nations of the earth through its countless varieties of religion.

By giving his organization a religious name denoting a means whereby the people might approach to a god or "mighty one", Satan planted in their minds the fallacy that they did not need Jehovah God, the one to whom salvation belongs, or need to seek Him in His appointed way. (Ps. 3:8) Satan through his organized religion under Nimrod induced the people to believe that by their own efforts they could provide for their own kind of worship and their own uplift and salvation. It was a wily scheme of the Devil. His methods are no different today.

The building of the tower of Babel by the people finds a parallel at this time in the course pursued by ambitious world-builders of a proposed new order. They say, in effect, 'We do not need Jehovah God. We do not want his kingdom by Christ Jesus. We do not want those Jehovah witnesses who represent his Theocracy. We do not want Christianity. What we want and need is more religion. That is the gate to our god and to the new world of federated nations that will save civilization and bind together a world government that will prevent us from being scattered and divided by wars. We will establish world peace based upon religious principles. Then, when we have finished, we will let Christ come and see what we have accomplished.' Thus the Devil by his religious spokesmen turns many from the narrow trail of Christianity and true worship that alone leads to the Almighty God Jehovah, the fountain of life, and diverts them through the broad gateway of religion that leads to the Devil and death. —Ps. 36:9; Matt. 7:13, 14.

This world combine will be set up; it will have a generous smear of religion to appear outwardly beautiful; it will be highly touted as a 'gate to God'. And though to set it up it be necessary to defy Jehovah, and oppose his universal domination, and violate his everlasting covenant of the sanctity of life, totalitarian-spirited men will, goaded on and driven by the demons, erect this abomination of desolation. Men will be awed at the power of this human state and will worship and fear and exalt it, just as some did relative to ancient Babylon, even pushing its dictator ahead of Jehovah God. (Rev. 13:3, 4) Regardless of the flattering titles and religious fanfare that will herald its rise, it will be totalitarian in its operation, as was Babylon. It will increase the world's confusion and it will fail to prevent the scattering and destruction of its builders at Armageddon, just as those of the tower of Babel were frustrated and dispersed by Jehovah God. (Luke 21:25, 26; Rev. 18:9, 10, 16-21; Gen. 11:8, 9) Jehovah may not be mocked and defied with impunity. (Gal. 6:7; Isa. 24:5, 6; Deut. 32:35) Jehovah of hosts will then manifest himself as the greatest of all hunters and "rise up to the prey". —Zeph. 3:8; Pss. 140:11; 83:18.

Dictators and totalitarian rule will never rise again thereafter. (Nah. 1:9) They will not be perpetuated, as shown by Nimrod's fate, in that he died childless. Genesis 10:7 names the sons of Cush, but omits the name of Nimrod This chapter lists the names of Noah's sons and their offspring and generations as just seventy, the name of rebellious Nimrod not being included in that perfect number. In harmony therewith, Proverbs 10:7 states: "The name of the wicked shall rot." Although Nimrod was canonized as a saint and was deified after his death, is remembered in mythology, and is the source of much of the so-called "Christian" religion doctrine and ritual of the modern-day "Babylon", particularly that of the Roman Catholic sect, he is not held in the memory of God and hence will have no resurrection. (John 5:28) Neither will any of his dictatorial prototypes of this day live again after the Armageddon cleanup. Thereafter, no more will any be titled 'mighty before the Lord' or otherwise exalted above God, but "Jehovah alone shall be exalted in that day".—Isa 2:11, *Am Rev. Ver.*

LETTERS

"WATCHTOWER" APPRECIATED IN SWEDEN

DEAR BRETHREN:

We want hereby to express our gratitude to our heavenly Father and to you, his servants, for the joy of once more having our dear *Watchtower* among us. We have by now received seven numbers, which are circulating from north to south in this oblong country. With leaves loose and torn from the many times they have been mailed from friend to friend and studied by these, they are none the less dear for it. On the contrary, they seem still more valuable. The articles on the 'Propitiation for Sins', which came first (they are not arriving here in their proper turns), were a grand delight to all of us, and so were the other *Watchtowers*. It is so wonderful to see the growing harmony with regard to the Scriptures in proportion as the light from above is thrown upon them, and it is so easy to let go old ideas when the new ones are so thoroughly substantiated by the Scriptures themselves Assuring you of our wholehearted unison with you in The Theocracy, and praying for Jehovah's blessing on you and your work of love for all the Lord's people, we remain your brethren (scattered throughout Sweden) by his grace, A——— L———, Notviken, Sweden.

STANDING SHOULDER TO SHOULDER

DEAR BROTHER KNORR:

Seven hundred Jehovah's witnesses assembled in Manchester today wish to assure you once again of our wholehearted and loyal support of the Society, and of our sincere appreciation of your vigorous and inspiring lead in this time of severe trial to the British brethren.

We have just received information of the timely cables you have sent to the leaders of this country, and your careful thought thus shown for us fills us with joy and we wish you to know that all at this assembly once again pledge ourselves to fight with you for those Christian freedoms which we hold

We also wish to express our very deep thankfulness to Jehovah God, our Great Provider, for the comforting and zeal-inspiring truths which have come to us through the study of the life of Jephthah and his daughter as recorded in the book of Judges We now, therefore, rejoice with all our hearts in Jehovah's Theocratic direction over us as revealed in the new organization instructions, which have already brought a new zest to us, and we wish you to know that we are determined to put them into full operation.

FIELD EXPERIENCES

"IN SPITE OF THE DISADVANTAGE

of not having gasoline for the rural use, we have covered a radius of twelve miles out from one point in nine days. During that time a territory of over 120 miles has been covered entirely by walking. As a result of our efforts: 52 bound books, 89 booklets, 73 magazines, 94 back-calls, and a total of 228 hours. Still going strong."—Three pioneer publishers, Alabama.

"Foreknowing the gas rationing would start nation-wide December 1, we all got busy and worked the county and kept every bit of interest on back-call slips. Now that gas has been rationed, allowing each of our cars only four gallons per week, we grouped all back-call names as to roads, allowing one car to take care of all names out that way in one day. The back-call names are taken care of even better than when we had lots of gas, as each one is very careful and uses it to the advancement of the Kingdom interests. The results have been splendid. For instance, a little sawmill town out about ten miles from Hot Springs was worked just before December 1. Three of us went to call on the interested there Xmas eve and made seventeen back-calls and arranged for twelve studies, although we reached only about half of what names we had."—Arkansas.

"ONE YEAR AGO

my wife, my little girl, and myself dropped everything. I sold my home which was like a sponge that soaked up my money as fast as I could make it, always making some improvement, keeping me busy and out of the Lord's service. I quit my job which, from the worldly standpoint, was ideal, $1.25 per hour, six years of seniority. Then the Devil started to work: first, my foreman, with a pay increase and then promotion, all to no avail; thereafter friends, saying: 'How will you make a living for your family? Have you considered it carefully? How will you send your little girl to school? Why go so far away to pioneer [from Michigan to Georgia]? What if they put you in jail, who will take care of your wife and child?'

"Here's the answer to all these questions. I am writing this letter behind prison bars, this being the second time this year of pioneering that I have been in prison. The day we started for Georgia a terrible blizzard broke and a cold wave of 9 degrees below zero. This cold followed us all the way down to Georgia. When we reached our territory it was like a calm sea after a storm, everything nice and green and the sun shining bright and warm. We started to work hunting out the 'sheep', which are so plentiful and so hungry that sometimes it was 11 and 12 p. m. when we got home, and sometimes with four or five dozen eggs. Six months later I received a letter from the Society stating I was chosen as a special publisher. This was the greatest thrill of my life. We went to our new assignment and started trading with Kingdom talents. The first Saturday on street corners with the magazines I was arrested. Here a wider field of Kingdom testimony began, before worldly courts, law-making committees, police officials, and boards of authority. This experience is priceless. As a company publisher from 1929 to 1942 I did not have the privilege to give such a witness and receive such blessings. (Mal. 3:10) In this one year of pioneering my placements in books, booklets, sound-audience, time, studies, and back-calls more than double and in some cases are five times those for thirteen years as a company publisher.

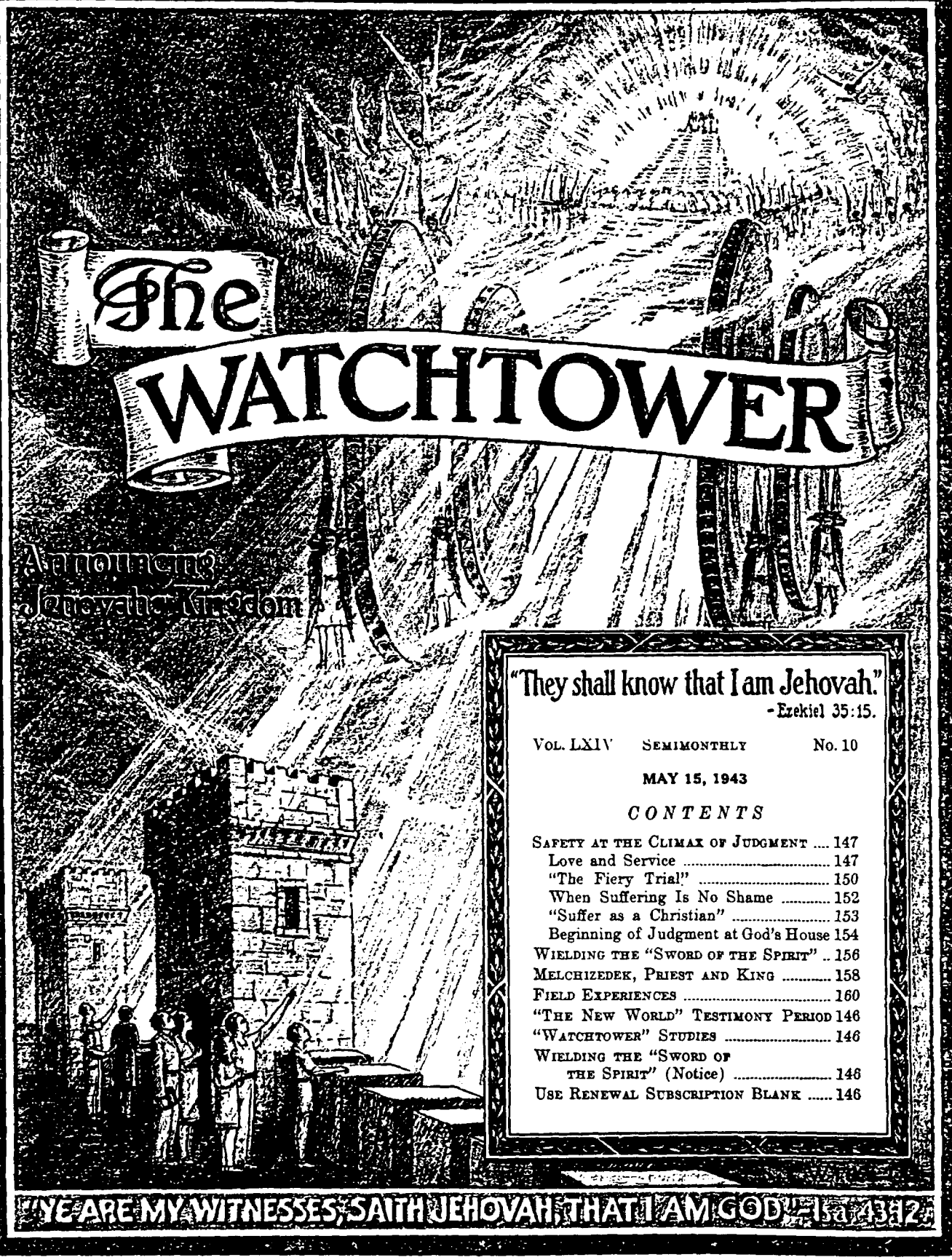
"Can rationing of gas stop a pioneer or separate him from the love of Christ? Gas has been refused us; so we got two old bicycles, one free and one for $2, both needing a few parts to put them in running order. On each side of the rear wheel, just behind the seat, is a box made of wood, large enough to hold the phonograph and one set of records; in the other box of the same size is a bookcase holding fifteen bound books, a Bible, eighty booklets, twelve *Watchtowers* and *Consolations*. This box for the bookcase has two sections; in the other section is room for extra literature, lunch, and a raincoat. On each side of the boxes is a sign advertising *Watchtower* and *Consolation*. My wife, who a few years ago said she could never learn to ride a bicycle, rides her own bike now; sometimes she has to push it up the hill, but she says it is better than all walking. And what about the little girl? She rides with me, sitting on top of the boxes on a cushion; and does she have fun! There is always a way to carry on the Lord's work. Take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? or how are we to get gas? or how is the little girl to go to school? For your heavenly Father knoweth you have need of these things."

PAVEMENT WITNESSING, NORTH SHIELDS, ENGLAND

"An exceedingly tall man came up to me, asking if he might have a booklet. Thinking him to be a detective, I said: 'Yes, you may have one, but first may I explain the word on the cover?' (The booklet was *Theocracy*.) He said, 'Yes, do.' I noticed he was not English. I asked: 'Are you English?' and he said 'No'. I then asked whether he was a Norwegian (my own nationality), and he said he was. Then came my opportunity to witness to him in our own language. It was a great thrill to place a copy of *Theocracy* with him, in Norwegian. He said he was a lover of the Bible, and asked whether we were 'Bibel studenter' (Bible Students). I advised him we are now known as 'Jehovah's witnesses'. That seemed to satisfy him. I then took him and showed him our Kingdom Hall. He came to the *Watchtower* study the following evening (Sunday) and has promised to come as long as his ship remains in dock."

MAGAZINE WORK REACHES SAILORS (NEW JERSEY)

"At the Pennsylvania R. R. territory, Camden, we have an opportunity while out in the magazine work to witness to over 20,000 people from the RCA and several other large industrial concerns. While publishing with *The Watchtower* and *Consolation* a man came up and asked what we were doing. I gave him a witness. He gave a 25c contribution, so he received *The Watchtower, Consolation* and some booklets. He told me that where he works they all believe in God. He is the chief engineer on Cities Service Cool-Motors boat (oil tanker). He was adrift for 21 days on ocean when his tanker was torpedoed. I told him if he gave me his address I would mail him some booklets. He did. He said the boys would read them, for he would put them on the ship's table and that they would be read by thirty-six men who compose the crew. He would put the booklet *Hope* on the captain's desk."



"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, N.Y., U.S.A.

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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"THE NEW WORLD" TESTIMONY PERIOD

All persons who love righteousness want to see a new world. How will it be brought about and established for ever? Only through the Kingdom of Christ, for which kingdom his followers have prayed for 1900 years The proof of this is set forth in the publication *The New World,* and you will be delighted in reading it. Send your 25c contribution to this Society and learn what the Bible has to say about the new world. There will also be sent to you the booklet *Fighting for Liberty on the Home Front.* All persons who desire to have a share in the proclamation of the Kingdom will, during the month of June, call on as many people as they can, announcing this new world. The Society has designated the month of June "The New World" Testimony Period; hence throughout all the countries of the world proclamation will be made concerning this new world. If you desire to share in this work of making known the good news, get in touch with one of the local companies of Jehovah's witnesses or write direct to the Watchtower Society, 117 Adams St., Brooklyn, N. Y.

"WATCHTOWER" STUDIES

Week of June 20: "Safety at the Climax of Judgment," ¶ 1-21 inclusive, *The Watchtower* May 15, 1943.

Week of June 27: "Safety at the Climax of Judgment," ¶ 22-43 inclusive, *The Watchtower* May 15, 1943.

WIELDING THE "SWORD OF THE SPIRIT"

One book with which every person should be well acquainted is the Bible. In the words of the apostle, the Bible is the "sword of the spirit". To get better acquainted with it, we suggest that you obtain what is known as Bible No. 10, from the Watch Tower Bible & Tract Society. It is an edition of the Bible that is easily handled, has clear type, marginal references, concordance, and many other helpful features that a student of the Bible will greatly appreciate. Learn how to wield the "sword of the spirit" by studying it yourself, regularly, in your own home. This Bible No 10 can be obtained on a contribution of $1.00. It is printed on Bible paper, and bound in red leatherette cloth.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV MAY 15, 1943 No. 10

SAFETY AT THE CLIMAX OF JUDGMENT

"And if the righteous man is with difficulty saved, where then shall the ungodly and sinful man appear?" —1 Pet. 4:18, Rotherham.

JEHOVAH long ago foretold the epoch or day when all wrongs shall be righted. He appointed the day and provided for its operation. Its processes of justice will not depend upon any human creature or court, but upon the just and mighty One whom Jehovah God has designated and whom He backs with almighty power. Of all wrongs committed the greatest and most flagrant has been that done to God's holy name. The Judge of God's appointment will rectify that long-standing wrong and vindicate the name of Jehovah God.

[2] We are in the day of judgment of the nations. Those who have held Jehovah's name in unrighteousness and contempt and who have reproached it and taken it in vain shall meet up with swift judgment. The time wherein Jehovah permits his name to be maligned and exposed to shame is fast nearing its close. Well would it be for those who have taken part in heaping reproach upon Jehovah's name and persecuting his witnesses who bear his name to repent quickly. "The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:30, 31) That "man" is the "man Christ Jesus". Almighty God resurrected him out of death because he had proved his uncorruptible integrity and devotion to right and truth amidst the fire of temptation, opposition, persecution and suffering even to the death. Therefore Jehovah God has made him the vindicator of His name and the judge of the world, and has given him all power in heaven and in earth to execute judgment.

[3] As far back as Eden the great "Judge of all the earth" announced a day of universal reckoning and foretold the One to whom He would give "authority to execute judgment". (Gen. 3:15; John 5:22, 27-29) That day has come The Judge is on the bench at God's temple. The end of those causing unjust suffering and reproach is at hand!

1. What day has Jehovah foretold and appointed, and upon whom will its processes of justice depend?
2. Why would it be well now for those to repent who have reproached Jehovah's name and persecuted his witnesses?
3. How far back did Jehovah announce these matters of judgment, and what relation has this time to such?

LOVE AND SERVICE

[4] As long as hatred toward Jehovah and his Theocratic Government by Christ Jesus operates unrestrained the unjust suffering will continue. That was the sole reason why the King Christ Jesus was obliged to suffer. To his disciples who were hated with him he said: "He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." (John 15:23-25) Hence he instructed his followers: "Love one another. If the world hate you, ye know that it hated me before it hated you." (John 15:17, 18) The so-called "organized religion" of "Christendom" has not turned the world away from its hate of Jehovah and his kingdom under Christ, nor even reduced that hate. Over the whole earth violent hate is now sweeping, and bitterness is filling the hearts of millions. Although the mutual hatred of the totalitarian and the democratic systems causes the nations to battle in total war, yet the Nazi-Fascists and their opponents are all united in a common hatred of Jehovah's witnesses and the Kingdom message that these preach. (Matt. 24:9) Back of such hatred operate the wicked spirits, the demons under Satan, and their chief instrument to stir up the hatred is religion, particularly the Roman Catholic Hierarchy. This is not strange. It was also the religionists that hated Jesus and had him killed.

[5] Amid total war "organized religion" and all nations are bonded together in hatred of Jehovah God and his witnesses, and the postwar "new order"

4. As long as what spirit prevails will unjust suffering continue, and who are the ones back of such spirit?
5. In view of the present and coming world condition, what does Peter admonish Christians to exercise? and do the ultrareligionists heed his counsel?

will not turn that hatred to love. All the more, therefore, the Christians who stand alone in this world of hate should heed Jesus' admonition to love one another. The apostle Peter was one who heard his admonition to love. Writing for our urgent need today, he stresses first the fact that "the end of all things is at hand" and thereby makes emphatic his next words: "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging." (1 Pet. 4:7-9) Here the word "charity" is translated from the original word meaning "love", as shown by other translations: "Above all things being fervent in your *love* among yourselves; for *love* covereth a multitude of sins: using hospitality one to another without murmuring." (*Am. Rev. Ver.; Diaglott; Rotherham; Young*) The pope, however, who falsely claims to be Peter's successor, piously mouths words and writes about love, but approves of his religious "children's" differing violently over political matters, as when General Franco's religious airmen mercilessly bombed the most intensely Catholic people of all Spain, namely, the Basques, and wrecked their land. This was not the course of love as described in Proverbs 10:11,12: "Violence covereth the mouth of the wicked. Hatred stirreth up strifes: but love covereth all sins."

6 Religion loves this world of politics, commerce, and demonism, and with such love she expects to bring about a "brotherhood of man" in the "new order" after total war. Contrariwise, the fervent love that Peter exhorts true Christians at "the end of all things" to have toward one another springs from their love of this thing in common, namely, Jehovah's New World of righteousness. This is the binding tie between the remnant of Christ's anointed followers and also their companions, his "other sheep". (John 10:16) It is love due, not to religion, but to truth. The Christians love one another because they all together love Bible truth and purify their lives of all religion by such truth. Hence Peter writes: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:22,23) Now thousands upon thousands of faithful Jehovah's witnesses are penned up and abused in prisons and concentration camps all over "Christendom". The love of their brethren outside walls of detention must be just as fervent for those inside as that of the early Christians toward Peter when in bonds: "Peter, therefore, indeed, was kept in the prison: and fervent prayer was being made by the assembly unto God for him." (Acts 12:5, *Young*) The Lord answered that prayer of fervent love for his servant Peter, and brought him forth in his integrity to give a further witness to His name.

7 Christian love is based on principle, and hence is not passion or sentimentalism. For this reason it does not cover any sins of unfaithfulness or rebellion against the Lord God. Christians prefer to suffer anything rather than to commit such sins in themselves, and could not condone or forgive such sins in others. "He that hath suffered in the flesh hath ceased from sin." (1 Pet. 4:1) They therefore help one another to avoid such unpardonable sins against the Lord. Whatsoever has been a sinner's past course, if there is true repentance and conversion to the Lord's prescribed course, then they cover over those past sins, forget them, and deal with the repentant one on the basis of his restored relationship with the Lord. (Jas. 5:19, 20) If sin has been committed against Christians personally, they readily forgive the repentant one who confesses and asks forgiveness, be it to the number of "seventy times seven". (Eph. 4:32; Matt. 18:22) They do not harbor hatred and let such personal matters split up the unity of Christians in 'fighting shoulder to shoulder' against demonism and for the faith of the gospel. (Phil. 1:27) They love one another "for their works' sake", and because all are on the side of The Theocracy and the New World. (1 Thess. 5:13) They love one another in truth by seeking the everlasting welfare and success of each. Accordingly they assist, encourage and exhort one another to do the Lord's service as he commands and in fulfillment of their covenant obligations toward the Lord.—Heb. 10:25.

8 The demons seek to break up this "bond of perfectness". They send the "evil servant" class, "wolves in sheep's clothing," in among the faithful to stir up dissension, distrust, doubts, and selfish ambitions. But the faithful test out these pretenders with the "shibboleth" of Theocratic truth and service, and avoid them. The Lord's angels gather such designing ones out, and the faithful are knit more closely together in the love of Jehovah and his Theocratic organization.—Matt. 24:48-51; 13:41; 7:15; Rom. 16:17,18; Judg. 12:6; Col. 3:14.

9 As to the "evil servant" class, 2 John 10,11 advises: "Receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." As to the "faithful servant" class, they must "use hospitality one to another without murmuring". *Hospitality* literally means "love of the stranger". By exercising this,

6. How do religion's love and that recommended by Peter differ as to object of affection and as to source or reason for affection?

7. On what is Christian love based, what sins does it cover, and for what end does it express itself toward the brethren?

8. Whom do the demons use to break up this bond of love, and how are such ones dealt with by the faithful?

9. How do the "faithful servant" class and the "other sheep" class "use hospitality" one to another, and that "without murmuring"?

Abraham entertained three angels unawares. (Heb. 13:2) Christ's "other sheep" exercise this toward his brethren when these go from house to house bearing the Kingdom gospel. At first "strangers" personally, yet the "other sheep" take them in, to receive the message, and deal kindly with them. In effect they take in Christ Jesus himself. (Matt. 25:35, 38, 43, 44) Then the Good Shepherd brings such persons of good-will unto his fold or organization. They become the "stranger that is within thy gates" of spiritual Israel. (Ex. 20:10) The spiritual Israelites use great hospitality toward these "strangers" in serving them the spiritual food from the Lord's table. Such they do without murmuring because of the field-service work entailed. They do not let selfishness cause them to "turn aside the stranger from his right" to hear the Theocratic good news and to feed at the Lord's spiritual table. (Mal. 3:5) Moreover, when the Nazi-Fascist-Vatican and other totalitarian powers and authorities ban and confiscate the Lord's provided food and make virtual prisoners of his faithful covenant people within the nation's boundaries, the faithful Christians "use hospitality" toward such hungry and restrained ones. They use all the means the Lord provides to get the spiritual nourishment to their brethren.

[10] The criticalness of the times urges a generous use of all the faculties, provisions and equipment with which Jehovah God has endowed his servants. It is not now a time of bestowing miraculous gifts as in the apostolic days, gifts of tongues, of interpretations, of prophecies, or miracles, of healing, etc. Such gifts of God by his spirit or divine power served their purpose in the early church, but were destined to pass away and did so at the apostles' death. (Rom. 12:6; 1 Cor. 12:4-11, 28-31; 13:8) Nevertheless, the apostle's words, which were very fitting in Peter's day, set out the proper rule of action for this time when the Lord is present for judgment: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom [that is, to God] be praise [glory] and dominion for ever and ever. Amen." (1 Pet. 4:10, 11) We are stewards of whatever the Lord God has put in our hands for use in his service; and this grace or favor to us is shown in "manifold" ways, differing to each one favored.

[11] If we have made a full consecration of all that we are and have to our God and Creator, Jehovah God expects and requires us to put our faculties, abilities and gifts to use in harmony with his purpose. We must "minister the same to one another", that is, to all who take their stand on the side of Jehovah and his kingdom by Christ. So doing, we prove ourselves "good stewards" of what his loving-kindness confers upon us. "Moreover it is required in stewards, that a man be found faithful." (1 Cor. 4:2) We have tongues to speak, or at least some means to pass out vital information, whether it be by word of mouth, sign-language, writing, printed page, or recorded speeches for phonographic reproduction. All these we should put to work expressing the "oracles of God", which oracles are his Word, containing the declaration of his purpose by his King and kingdom. (Acts 7:38; Rom. 3:2; Heb. 5:12) Jehovah's witnesses give out no man's message. In many places they are now deprived of the various modern means to pass on or distribute the Lord's message or "oracles"; yet they have their tongues and these they faithfully use to declare His name and New World government. He has graciously put his Word in their hearts and mouths; he has also put his spirit, his moving and guiding power, upon them, and these gifts from the Lord will not depart from them as long as he judges them faithful. —Isa. 59:21.

[12] All his covenant people are servants of God and ministers of his Word or "oracles". This relationship toward him and his Word obliges them to "minister", or serve. They must minister. In the face of the demonic opposition and persecution they can do so only "as of the strength which God supplieth". (*Am. Rev. Ver.*) They cannot continue to carry on in the Lord's "strange work" in their own strength, human strength. By God's strength and spirit working through them they do so to the successful finish of the work. Thus it will be proved that this work is not of man, but of God and done by his power, and hence could not fail or "come to nought".

[13] The purpose of the activities of these ministers of the divine "oracles" is not selfish or for commercial gain. It is "that God in all things may be glorified through Jesus Christ". They know that to Jehovah, and through his King, shall be and "is the glory and the dominion for ever and ever". (*A. R. V.*) Therefore they abide immovably by and under the universal domination of Jehovah God and are diligent to glorify his name and his Kingdom of the New World. If they failed to minister to others the Lord's gifts and provisions as He commands his people to do in His strength, they could not bring glory to God nor would the power of his might be shown in them. Failure would only bring reproach upon His name, power and dominion.

10 Of what do the critical times urge a generous use, and in what ways?
11. Why must the consecrated ones "minister" the various gifts to one another? and how do they "speak as the oracles of God" under the various present circumstances?
12. Why can they perform this ministry only "as of the strength which God supplieth", and what is proved thereby?
13 What is the main purpose of performing such ministerial activities without fail?

"THE FIERY TRIAL"

[14] The faithfulness and zeal of Jehovah's witnesses are shown in publishing everywhere "the oracles of God" and in ministering the message that glorifies the great Theocrat and not creatures. This has made them the object of intense religious and political opposition and harassment. To multitudes of people this seems strange. Religion has led them to think that being a Christian means to be considered respectable by the community in general, and to have the favorable opinion of the majority of so-called "decent society" and especially of religionists, and to be held in high dignity and esteem by the ruling factors, and to be praised and eulogized in the secular newspapers and magazines, and never get into court for preaching the gospel. The popular veneration and awesome regard in which the Roman Catholic Hierarchy, and other religious clergymen, are held by the kowtowing politicians and commercial profiteers has blinded men to what the Bible declares will be and is the true Christian's position and experiences in this world, including "Christendom". Lest any should entertain the religious idea that freedom from combined religious, political and commercial antagonism and persecution is the true proof of the genuineness of one's "Christianity", the apostle Peter wrote: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4:12, 13.

[15] A more literal translation reads: "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you; but as you partake of the sufferings of the Anointed One, rejoice; so that at the revelation of his glory, you may rejoice exultingly." (*Emphatic Diaglott*) Why should any Bible-studying Christian be surprised at the great fire of hateful persecution and affliction which has burst forth against God's witnesses in all nations, both democratic as well as totalitarian?

[16] Jesus foretold that it would be so at the end of the world; nor did he exclude so-called "Christendom" from among "all nations" that hate his true followers. (Matt. 24:9) He did not indicate that because the nations would fall for the Roman Catholic religion and call themselves "Christendom" the treatment of his followers in the world would improve to one of great respectability and favor with the governments at the end of Satan's rule, and that hence the hatred of the world would abate toward them. To the contrary, he said that religion would put them out of the class of respectability and tolerance: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father [Jehovah], nor me [Jesus]." (John 16:2, 3) The infamous deeds of murder and inquisition tortures to which the Jesuits, or "Society of Jesus", have resorted till this day as the means to gain their religious end of world domination is a proof of Jesus' words. To safeguard against thinking this strange and taking offense Jesus said: "These things have I spoken unto you, that ye should not be offended."—John 16:1.

[17] Regardless of what the politicians and scheming religious leaders say about the postwar "new order", Jehovah's witnesses and their companions know that the fire now burning among them will not die down. They know that the religious harlot, "Babylon," will get on the back of the postwar creature. Then she will add more fuel to the fire and will focus its flames upon those who worship God in spirit and in truth and who publish His name and New World rule. (Rev. 17:1-14) Jehovah's witnesses do not think this a strange prospect, but know that the issue is God's universal domination, against which religion fights. Christ Jesus took his stand for God's side of this controversy over universal domination and suffered therefor at the hands of Satan and his world of religion, politics and commerce. Jesus was crucially tried as though by fire on this primary issue. His enlightened followers know they cannot be his true disciples and escape being thoroughly tried as to their stand for Jehovah's rightful domination. On this score they must be tried amid fires of reproach, persecution, and danger of violent death, in order that they may faithfully prove their integrity toward God, as Christ Jesus proved his to the death. Till the final end of Satan's world they must endure the heat of this fiery trial and come through blameless for a vindication of God's name and Word.

[18] When Peter and his fellow apostles were imprisoned, brought to trial, severely beaten, and then turned loose with strict orders to quit preaching the kingdom of God under Christ, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:29, 41, 42) They obeyed God rather than man, and thereby submitted themselves to "The Higher Powers", namely, Jehovah and Christ. While in bodily pain

14. Because of what wrong thinking and practices does the true position of Christians in the world today seem "strange" to religionists?

15 What does 1 Peter 4:12, 13, more literally expressed, say, and what question does it raise?

16 Showing that it should not be "strange", what did Jesus foretell concerning the expression of hatred at the end of the world?

17. How will the setting up of the "new order" affect this hatred, and till when and on what main issue must Christians be tried?

18 How did the apostles take the bodily pain and official reproach in their day, and for what same reason do Jehovah's witnesses take such things now in like manner?

and under official reproach why did they rejoice? Because they were "partakers of Christ's sufferings", inasmuch as they were suffering for the same issue as He did, giving unfailing support and obedience to Jehovah's universal domination. For like reason Jehovah's witnesses of today rejoice in their sufferings at the hands of the old world. They are for the New World, wherein the Most High God's domination will control in both heaven and earth without a single adversary to challenge Him on that issue. Every adversary will have been executed in the battle of Armageddon in which the old world will be blotted out. At that battle, and ever after, the glory of Christ Jesus as King and Vindicator of Jehovah's name will be revealed in all its grandeur of executive power and superiority over Satan's unrighteous world.

[19] Already, prior to the full and complete revelation of Christ's divine and royal glory, Jehovah's witnesses rejoice and are "glad also with exceeding joy". Why? Because by faith they see revealed through God's Word the present glory of Christ. In the light of the fulfilled prophecies concerning the time of his glory they see that his time of waiting to enter into action against the enemy ended in 1914 and that there Jehovah enthroned his Son and sent forth the rod of Christ's strength out of Zion, God's capital organization. Jehovah now reigns by his Son and Vindicator. God's kingdom has begun and is here! It has cleared the Devil and his demons out of the heavenly part of God's universe. Now these demons and their prince are confined to the earth, to await final humiliating defeat and destruction with the visible part of their organization on the earth, and that soon, at Armageddon. Christ's glorious vindication of his Father's name is at hand. By faithfully keeping their blamelessness toward Jehovah under fiery suffering Christ's followers may share with him in clearing God's name and proving Satan a liar and mimic god. All this means that the New World is at hand, in which all those shall be eternally rewarded who have suffered and served in steadfast integrity for a vindication of God's name.

[20] No such joy, happiness and blessedness is "Christendom's" portion, though she professes to bear Christ's name. Her profession of that name is hypocritical and deceptive, because she is not submissive to that for which his "name" stands. His *name* means his position with Jehovah God as one of "The Higher Powers", whereas "Christendom" recognizes the political heads of this old world, including Hitler, Mussolini, Franco, Laval, Quisling, as the "higher powers". "Christ" means "Anointed" as king of Jehovah's capital organization or Theocratic Government. His "name", therefore, means now his active rulership as King in opposition to the diabolical old world and for its destruction. "Christendom," however, refuses to yield up the domination of the earth to its Rightful Ruler, and is torn within herself by a total war over it. She proposes to extend her world domination into a "finer world" of morality and justice and religion after the conflict. So she reproaches those who do not fall in with her post-war aims, and who declare Christ's "name" as that of the reigning King. She makes them suffer.

[21] Such religious reproach is nothing to be ashamed of or to mourn over. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." (1 Pet. 4:14) A preferable translation reads: "If ye are reproached for the name of Christ, blessed are ye; because the spirit of glory and the spirit of God resteth upon you." (*Am. Rev. Ver.; Diaglott; Rotherham*) This harmonizes with the words Peter heard in the "sermon on the mount": "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:11, 12) Hence one's being reproached by the Roman Catholic Hierarchy and other religionists does not disprove one's blessed or happy estate, but does prove that they are anti-Christ. It proves that the one reproached for Christ's name or kingly office is on the right side. "Blessed" means "being in the right and straightforward way", and hence having God's approval and favor and enjoying real prosperity from him and sure in the end to reach the right destination, worthiness of life and happiness in the New World.

[22] Of all men ever on earth Christ Jesus was most reproached by religionists. It broke his heart, because it reproached his Father's name. (Rom. 15:3, 4; Ps. 69:9, 20; John 19:33-36) Now Jehovah, "the blessed God," has made his faithful Son "most blessed for ever". (1 Tim. 1:11; Ps. 21:1-6) The spirit of Jehovah God rests upon him as he reigns in the midst of his enemies. (Isa. 11:2-5) It is the spirit of glory, for he "comes in the glory of his Father with his angels". (Matt. 16:27) To have this spirit or glorious divine power rest upon him contrasts with all the reproach that his demonized enemies made to rest upon him in the eyes of the world.

19. Because of seeing what facts do Jehovah's witnesses now rejoice, being "glad also with exceeding joy"?
20. Why is such joy not the present portion of "Christendom", although she professes to bear Christ's name?
21. Because of being reproached for Christ's name, in what condition is the reproached one in reality?
22. Who endured the greatest reproach ever on earth, and how does the spirit of glory and of God rest upon such one?

[23] Likewise now the world, and principally "Christendom", heaps reproach on the heads of Jehovah's witnesses in every land. This would be insupportable were it not for the fact that Jehovah puts his glorious spirit upon those who bear these reproaches rather than please themselves. Thereby he protects them from being possessed with the spirit of the demons, who are making war with God's witnesses and seeking to invade and overpower them and turn them away from God in the spirit of rebellion. Those, however, who cast such reproaches upon these faithful Christians have the unclean spirit of the demons resting upon them and controlling them, and are like unfaithful King Saul in contrast with the shepherd lad David whom Saul persecuted. (1 Sam. 16:13-15; 18:9-12) Not the reproachers, but the reproached ones are blessed; God's spirit guides them in the right way and prospers their efforts to the glory of his name. They pray: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake." (Ps. 143:10, 11) They are clothed with the "full armour of God", and in this evil day they stand fast for God's kingdom, fighting against the onrush of demonism with the "sword of the spirit, which is the word of God". The honor of having God's glorious spirit rest upon them and work in them both to will and to do of his good pleasure is a blessed privilege. It counterbalances all the reproaches of the enemy.—Eph. 6:11-18; Phil. 2:13.

WHEN SUFFERING IS NO SHAME

[24] Suffering for any other than the right cause counts for nothing with God. Those who suffer for a worldly cause have their reward from the world. They are entitled to it; and no Christian should begrudge it to them. (Ps. 37:1, 7) Suffering for some selfish worldly cause or for one's own faults and then enduring it with great fortitude is not thankworthy nor acceptable with God. Why not? Because it is not for the glory and vindication of His name or in support of his universal domination. (1 Pet. 2:19, 20) Hence the apostle warns: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Pet. 4:15, 16.

[25] The prisons and penitentiaries are crowded with murderers, thieves, evil-doers and meddlers, and the statistics show that the vast majority of these are professed religionists, Roman Catholics being in the lead. Yet the greatest ones to "busybody in other men's matters" are not behind bars, namely, the Roman Catholic Hierarchy and lesser clergy, who under threat of dire penalties require the "Catholic population" to come to confessional regularly and to let the "fathers-confessor" pry into their most private and personal matters. How is it that they claim the apostle Peter as their first infallible pope, and yet they do not obey his words, to keep out of "other men's matters" and mind their own business? (1 Thess. 4:11) Upon religion, pictured by the "great whore", "Babylon," the Bible lays the responsibility for the murder of the "saints" and "martyrs" of Jesus; and for blasphemy or stealing the names and things that belong to God; and for sitting oppressively on the people's backs and stealing their money and other valuables; and for all manner of evil-doing, particularly "abominations and filthiness of her fornication" with rulers of the state; and for busybodying in the politics and commerce of the world like a super-government "which reigneth over the kings of the earth". (Rev. 17:1-6, 15, 18) You may watch for an unmistakable demonstration of this in the postwar "new order". Then religion will expose her nakedness for, say "one hour", and the hard-ridden powers shall turn upon her and "shall make her desolate and naked, and shall eat her flesh, and burn her with fire". The clergy of all religions will suffer greatly. It will be for their own evil-doing against God, whose holy name they have reproached and misrepresented and taken in vain. It will not gain them a place in heaven, but usher them down into "hell", "Gehenna," everlasting destruction. Thus Jehovah God will avenge his name upon them. Quickly thereafter religion's paramours political, commercial, martial, and social, will follow them into destruction, at Armageddon.

[26] Let Jehovah's people ever shun the path of religion, lest they suffer for like causes. Avoid the very spirit or intent of such things. Remember: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15; Matt. 5:21, 22) All nations of "Christendom", in hating Jehovah's witnesses for his name's sake and the name of His King, are their murderers in God's sight; and such nations cannot have eternal life on earth. Remember, the greatest thievery is that against God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house." (Mal. 3:8-10) Therefore all who have made vows of consecration to God to serve him should pay those

23. How are the reproached witnesses of Jehovah now blessed and having the spirit of glory and of God rest upon them?

24. When is suffering not thankworthy or acceptable with God, according to Peter's warning?

25 (a) Who are most guilty and responsible for violating the instruction of 1 Peter 4:15, and how? (b) Where may you look for an unmistakable demonstration of such religious course, and why for only a short time?

26 In what way should Christians avoid suffering as a murderer and a thief?

vows to him, and bring all that which is due Him into his cause and its service. They cannot consent with religious thieves, and with politicians and judges and officers of the law who now unrighteously and profanely encroach upon the God-given right and freedom to worship Jehovah God and to preach his gospel. The eternal interests of the people must be safeguarded. Silence against thievery would bring condemnation from God, as follows: "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers." Such a course would bring the loss of being a witness for Jehovah and a publisher of his name and kingdom.——. 50:16-18.

[27] Although accused as evil-doers, the Lord's people must not be such in fact, if they want his approval. They have no time to misuse in meddling in the controversies and politics and other affairs of this world, or in the private affairs of individuals. The business which has the first claim upon their time and attention is the business of God's kingdom, "my Father's business," and this one thing they must do. They are not constituted to be "inspector into other men's matters", "prying into other men's affairs," like spiritual policemen. (*Young; Rotherham*) They search out their own responsibilities toward the Lord, and anxiously specialize on these, and do not interfere with another's performance of his assigned duties.

"SUFFER AS A CHRISTIAN"

[28] Suffering for unrighteous causes is a reason for shame, but not so the suffering as a Christian. "If a man suffer as a Christian, let him not be ashamed: but let him glorify God in this name." (*Am. Rev. Ver; Rotherham; Douay*) "Let him glorify God for that name." (*Weymouth; Tischendorf*) Why? Because Jehovah God used Christ Jesus as the Founder of Christianity. *Christianity* means the doing of God's will as Christ Jesus did it and left his disciples the example and the command to do. *Christianity* means glorifying God "in this name", that is, as a Christian or imitator of the Leader in Christianity.

[29] Bearing the name "Christian" does not detract from God's name, Jehovah, nor give more glory to Christ Jesus his Son; no more than being called a "spiritual Israelite" or a "Jew (Judaean) inwardly" glorifies Israel or Judah to the detraction from Jehovah's name. (Rom. 2:28, 29; 1 Cor. 10:18; Gal. 6:16; Rev. 7:4-8) In the case of faithful ones, the name "Jew", "Hebrew," or "Israelite", was instantly associated with the name of Jehovah and stood for it and called attention to the name of the Most High God. For this reason the demons and their Nazi-Fascist-Roman Catholic dupes on earth try to exterminate even the nominal Jews after the flesh, because it brings reproach upon Jehovah's name. Likewise the name "Christ" associates with it Jehovah God, because Jehovah foretold and also sent the "Christ" or "Messiah". Hence when Jesus came to earth he came in his Father's name and declared that name and the divine purpose for which it stands. He glorified his Father's name, and so was Jehovah's witness. His title became "The Faithful and True Witness". (Rev. 1:5; 3:14; 19:11) Consequently, to "suffer as a Christian" means to suffer with him and for like reason, that is, as one of Jehovah's witnesses.

[30] It consistently follows that those upon whom God has bestowed the "new name, which the mouth of the LORD shall name", that is, "Jehovah's witnesses," are "Christians". (Isa. 62:2; Rev. 2:17; Isa. 43:10, 12) These Christians are Jehovah's witnesses because Christ their Leader was and is the Chief Witness of Jehovah and they faithfully copy him, and bear witness to the truth of Jehovah's Theocratic Government. (John 18:36, 37) Solely for this cause are they persecuted internationally. They do not suffer as religionists, but as "Christians", and for this reason they are not ashamed.

[31] Those early disciples at Antioch in Syria, together with the apostle Paul and Barnabas, suffered as Christians. "And the disciples were called Christians first in Antioch." (Acts 11:26) This calling was not accidental. That fact is shown by the Greek text of the record, namely, "The disciples also were DIVINELY CALLED first in Antioch Christians." (Young's translation) The rendering "divinely called" is due to the use of the word here *chreematizein* (Greek), and not the common Greek word meaning "to call" (*kalein;* translated "call" 126 times out of 147 times' occurrence). *Chreematizein,* the word used at Acts 11:26, is in all nine instances in the Scriptures used in connection with God, and translated "warned of God", "revealed," "admonished of God," "spake," "be called"; also the noun derived therefrom, *chreematismos,* at Romans 11:4, is translated the "answer of God". Hence the use of *chreematizein* at Acts 11:26 indicates that calling the disciples "Christians" was directed of the Lord God. For that strong reason Satan the mimic was quick and jealous to seize the name and pervert it by applying it to religion, that brand which is a counterfeit of Christianity. Satan did so when he found that he could not wipe out Christianity vio-

27. How may they avoid suffering as evil-doers and as busybodies in the affairs of others?

28. Why is suffering as a Christian no cause for shame? and what is "Christianity"?

29. Why does bearing the name "Christian" not detract from God's name or give Christ Jesus the greater glory?

30 Why are those who have received the "new name" from God "Christians", and why are they Jehovah's witnesses?

31. How can we determine whether the calling of Jesus' disciples "Christians" was accidental or not, and why has Satan seized upon the name for his purposes?

lently by means of his pagan "king of the north", with headquarters at Rome.

[32] Religionists, Jewish and pagan, held the name "Christian" in contempt. King Agrippa was an adherent to the "Jews' religion", but politically he represented Rome, "the king of the north." The apostle Paul made his defense before King Agrippa, and Agrippa accused Paul of trying to proselytize him. "And Agrippa said unto Paul, 'In a little thou dost persuade me to become a Christian!'" (Acts 26:28, *Young*) Or, better expressed: "To put it briefly, thou art persuading me to become a Christian." (*Companion Bible,* footnote) Paul did not deny, but acknowledged he was a Christian, saying (verse 29): "I would have wished to God, both in a little, and in much, not only thee, but also all those hearing me today, to become such as I also am—except these bonds." (*Young*) "Might become such, as even I am, excepting these bonds." (*Rotherham*) Paul could wish they were unbound Christians, free to preach the gospel from house to house.

[33] "Christian" (*Christianos*) is the Latin (Roman) form. The choice of this form, rather than the Jewish form "Messianist", by the direction of God's spirit, was and is a challenge to Rome or "the king of the north". Craftily the Roman Catholic Hierarchy adopted the name and misapplied it to their religion and confused the people on what is Christianity and what is a Christian. These are the Serpent's tactics, to blind the people, and to produce that impossible hybrid, "Christian religion," and to bring forth a crop of counterfeit "Christians" and by them bring great reproach upon Jehovah's name. Religionists, mistakenly and fraudulently professing to be "Christian", do not "glorify God [Jehovah] in this name". Instead, the religionists, including the nations calling themselves "Christian nations", persecute those called by God's name and even decree that *Jehovah's* witnesses are an "illegal organization". This is proof positive that religionists and religious nations are not "Christian".

BEGINNING OF JUDGMENT AT GOD'S HOUSE

[34] The inspired apostle warns God's "elect" and all who with them are "strangers and pilgrims" to this world why they should be very careful as to the cause for their sufferings at the world's hands. It is because of unavoidable judgment, to which he pointed forward. "For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?" (1 Pet. 4:17) This was not saying that the judgment day had already begun, and that the entire "Christian era", so called, till now has been a day or period of judgment. Please note in the text that the words *is come* are in italics, denoting they are not in the original epistle of Peter but are added by the translators. A more emphatic translation, which gives the time direction of the context, reads: "Because the season is coming for the judgment to begin from the house of God; and if it begin first from us, what the end of those who are disobedient to the glad tidings of God?"—*Emphatic Diaglott.*

[35] The "house of God" is the temple class, His "spiritual house", of which Peter and those to whom he wrote as "us" are "living stones". "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." Christ Jesus is the Rock and the Chief Corner Stone of that spiritual "house of God". (1 Pet. 2:4-8) In the miniature fulfillment of prophecy Christ Jesus came to the typical temple of God at Jerusalem and cleansed it. That was three and a half years after he was anointed to be King and began preaching, "The kingdom of heaven is at hand," and, "The kingdom of God is among you." (Matt. 3:16, 17; 4:17, 23; Luke 17:21, *margin*) This was a miniature illustration of how, in fulfillment of prophecy, Jesus would come to the spiritual temple for judgment in A.D. 1918, three and one-half years after the kingdom of God had begun by the enthronement of Christ in 1914, at the end of the Gentile Times. Previous to that was a period of preparing the way, beginning in 1878, as marked by distinct events in harmony with prophecy. Concerning this the prophecy of Malachi (3:1) foretold: "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."

[36] Since 1918 the time of judgment has been on. It has begun at the "house of God". This accounts for the judgment message, of the "day of vengeance of our God", that has gone forth since 1918, and the clearing out of the religionists misnamed "Christians" and the purging of the true ones that remained faithful, leaving only a "remnant". (Mal. 3:2-4) The foretold sufferings under persecution have come and increased upon the true Christians, putting them to the proof as if by fire on the genuineness of their claim and position. By maintaining their integrity, they are approved of Jehovah's Judge at the temple and abide as "living stones in the temple", in which God dwells by his spirit. The nations of "Christendom" are also suffering, but due to the great woes

32. How did King Agrippa handle the name "Christian" and did Paul deny being one in his testimony to the king?
33. What does the Latin form of the name constitute, and do religionists glorify God in this name?
34. Why should Christians be very careful as to the cause of their suffering, as indicated by Peter's words?
35. What is the "house of God", and when does Christ Jesus begin judgment there?
36. What facts since 1918 prove that judgment began at the house of God that year, and what question must be decided as to the sufferings of "Christendom" since?

that the demons, enraged because of being cast out of heaven and down to the earth, are bringing upon earth and sea. (Rev. 12:12) Are such worldly nations suffering as "a Christian"? or "as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters"? Their own record to date, including their stubborn opposition and persecution against Jehovah's witnesses, speaks for itself. Will Christ the Judge decide it does not condemn them? All the nations are gathered before him on his throne at the temple, and are on judgment.—Matt. 25:32.

37 Says Peter: "The end of all things is at hand" (1 Pet. 4:7); which means that the time is at hand for the execution of judgment. Where will you appear in the inescapable time of the execution of judgment? Those who shun the side of Christians, Jehovah's witnesses, because of the fiery trial of suffering that is upon them from the religionists have only the other side to stand on, the world's side. They must therefore suffer with the world, its great woes now and the judgment executed upon it at Armageddon. That means to suffer with the murderers, thieves, evil-doers, meddling busybodies, and false Christians, hypocrites. It takes courage now to turn the back on the world of religion, politics and commerce and publicly show good-will toward Jehovah God and his kingdom and become the companions of the sorely tried Jehovah's witnesses. The Lord's judgment-parable of the "sheep" and "goats" foretells some of the people as showing fearlessly such good-will and being gathered to the place of safety and preservation at the King's right hand. They will gain life.

38 The shadow of the ax of the execution of judgment has fallen across "Christendom". The situation calls now for a quick and right decision. Foolish now for any of Jehovah's witnesses to grow careless and loose and to mingle with the world and fall victim to the demons and to suffer as a thief, murderer, evil-doer, or busybody, thereby proving "disobedient to the glad tidings of God". That spells disaster for such. Those of the house of God, or any professing to be thereof, who descend to such a course, put themselves in line for early destruction; for execution of judgment begins first at God's house or "sanctuary". The "strange work" of marking the people of good-will in their foreheads is nearing its completion. The Lord God's executioners under Christ Jesus, like the "six men" each with a "slaughter weapon in his hand", await the completion of that dividing and marking work, and the signal from Jehovah God to begin the terrible slaughter of Armageddon. Jehovah God will signal them, saying: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; AND BEGIN AT MY SANCTUARY." And the prophecy ominously foretells: "Then they began at the ancient men [religionists] which were before the house [counterfeit house of God]."—Ezek. 9:1-7; Jer. 25:29-36.

39 "If it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:17, 18) "If the righteous man is with difficulty saved," because the fiery test of his integrity makes it so hard for him to retain his integrity to God and remain on the side of salvation, "where then shall the ungodly and sinful man appear?" (*Rotherham*) That is, Where shall Christians who become careless and yield to sin and ungodliness and suffer therefor appear? The apostle quotes this searching question from Proverbs 11:31 (the Greek Septuagint translation): "If the righteous man scarcely escapeth: where shall the ungodly and sinner appear?"

40 The answer is this: that they shall not appear in the congregation of the saved ones at all at the climax of judgment, and shall not see life everlasting in the New World. (Ps. 1:4-6) Ill-advised is it now, under the shadow of the execution of judgment, for any of Jehovah's witnesses and their companions, the "other sheep", to tamper with the old world and to gravitate back to its religion and pleasures and sins. If we have chosen to "suffer in the flesh" rather than to commit sin of unfaithfulness to God and covenant-breaking, then let it stand now and for always, unchangeably, that we have "ceased from sin". (1 Pet. 4:1) No more compromise with the world and its easily besetting sin. "Remember Lot's wife." Only by so doing shall we appear with the righteous saved ones who have a part in the vindication of Jehovah's name and universal domination.

41 Since such a choice means certain suffering in this old world, what shall we do to endure it with integrity and to overcome the world? The apostle replies: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." (1 Pet. 4:19) Our Creator will take care of our "souls", our life-interests in the New World, but only if we commit these unto him by fearlessly keeping on in well doing, obeying his commandments. If men are permitted to kill our bodies, they cannot harm the soul; and our faithful Creator will recreate or resurrect us from the dead. Fear not the "roaring lion", Satan the Devil, who seeks to devour you by destroying your integrity toward God: "whom with-

37 The time is at hand for what? and what decision concerning the side on which to suffer must now be made and is being made?
38 Why does the situation now call for quick and right decision, and what course would it be foolish for those of God's house to take?
39. Why is it that the "righteous scarcely be saved"?
40. Where shall the sinner and the ungodly appear? and what determined course should we therefore take?
41 To whom should we commit the keeping of our souls, and how, and why?

stand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world," in Nazi Germany and elsewhere. —1 Pet. 5:8, 9, *A. R. V.*

[42] At most, the suffering is for a little while; for the test of integrity of Jehovah's servants is nearing its end, and the time for the showdown fight over the issue of universal domination is at hand. Courage! Steady! Endure to the end, holding fast your integrity. The called and elect remnant have this sure promise: "And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you." (1 Pet. 5:10, *A. R. V.*) He will also perfect, establish, and strengthen in their integrity all the "other sheep", who faithfully abide as constant companions of the remnant, joyfully sharing the like sufferings with them.

[43] Showing that they stand for Jehovah's universal domination by his Theocracy under Christ Jesus, they openly join in saying: "To him be the dominion for ever and ever. Amen."—1 Pet. 5:11, *A. R. V.*

42. How long will the suffering yet continue, and what does God effect in Jehovah's witnesses and the "other sheep" by permitting such suffering?

43. How do they express themselves with respect to Jehovah's universal domination?

WIELDING THE "SWORD OF THE SPIRIT"

WE ARE now witnessing a fight both like and foreshadowed by the fight of Judge Jephthah long ago for the freedom of worship to Almighty God by his covenant people. Does that mean that God's covenant people of today, real Christians, must fight? Yes, to be sure, that is the meaning. (Obadiah 1) However, our part in the fight must be strictly in accord with the rules and commandments of the Lord God, and not according to the rules of that wicked one, the Devil. The Christian adheres fully to the rules of the Lord and is always in favor of freedom of speech, that everyone who has a say should be permitted to say so, but let the Lord be the Judge and let those who have the ear to hear the truth hear. The weapon of warfare which Christians are commanded to use, and the only weapon that the Christian properly uses aggressively, is the Word of God, "the sword of the spirit." (Eph. 6:17) Not only is that a weapon of defense, but now it is positively a weapon of offense with which the Christian makes the assault.

At Obadiah 1, the Christian in this day of judgment is commanded to arise against "organized religion", so called, and to use his weapon, the Word of God, with telling effect against the enemy and to do so fearlessly and boldly. (1 John 4:17, 18) Jehovah's witnesses have no desire to do injury to any person because he is a Catholic or is connected with the Catholic organization. In obedience to God's commandment the desire of Jehovah's witnesses is to do good to all persons and to use their best endeavors to help them to see and understand the Bible truth. It seems quite probable that the greater number of the Lord's "other sheep" will come from those within or under the Catholic organization, the "Catholic population" constituting the greatest religious group in "Christendom". Many of the Catholic population are sincere and desire to know the Lord, whether in North America or in Latin America or elsewhere, but they have had little or no opportunity. The Catholic organization, ruled by the Hierarchy of Authority, is entrenched in a stronghold which the Devil has provided. By attacking that stronghold with the "sword of the spirit" the stronghold is greatly weakened. Says the Word of God concerning those who are servants of God and of his kingdom: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Cor. 10:3-5.

It is the Word of God, "the sword of the spirit," that is now being wielded with telling effect against the stronghold of the Roman Catholic organization which dominates all religious "Christendom", and that religious system is terribly shaken. That stronghold is entrenched lies, behind which lies the workers of iniquity hide, and it is the Word of God that sweeps away that hiding-place of lies and opens the doorway for honest persons to see how they may take their stand on the side of God and find a place of sure habitation. What is the purpose of Jehovah's witnesses in having a part in this fight? It is to declare the name and purpose of the Almighty God, that the people may be warned to flee from the wicked organization of the Devil before God exercises his great power against the workers of wickedness. For this reason Jehovah's faithful witnesses engage in this warfare with real joy, because their work, if faithfully done, results in good to those who love righteousness and also results to the honor and vindication of His holy name.

Jehovah graciously permits his anointed witnesses and their earthly companions to locate and properly identify the enemies. Now, by His grace, they clearly see that the Devil is the arch-enemy; that his chief operative agent in wickedness is his spirit prince Gog, and that with him is a host of wicked spirits who rebelled, following Satan's example, and all of which abide in a place Scripturally called "Magog" (Ezek. 38:1-16; 39:1-6); that for centuries that wicked crowd have preyed upon the human race and ruled the peoples of earth with a cruel hand and scorned everything that is good; that for centuries the Devil has employed religion and religious practitioners to deceive the people and to turn them away from God; that God had not interfered until his due time to interfere, beginning in A.D. 1914; that now is the due time for God to interfere, and he is doing so. He has enthroned his beloved Son, Christ Jesus, and sent him forth to rule and to destroy the wicked, and before the execution of the wicked takes place God commands that His name shall be declared throughout all the earth, and this must be done by His witnesses. Jehovah has selected from the world a "people

for his name" (Acts 15:14), and these constitute his witnesses to declare his name. He sends them forth under the command of the Lord Jesus, and their part in the warfare is to wield his Word, "the sword of the spirit," and to keep on doing it until the work is done. Knowing that the enemy is desperately fighting, no one who is on the Lord's side, truly and sincerely, will be disturbed, regardless of what comes to pass.

The Devil brings into action all his invisible forces, particularly the wicked and rebellious angels, to make war on the witnesses of Jehovah, and then uses his visible instruments, many of whom are insane, to attempt to bring about the destruction of Jehovah's witnesses. (Rev. 12:17) The wicked spirits invade the mind of those who are proud, covetous, ambitious, and who fail to control themselves, and who permit ill-will or hatred and malice to abide in them. Thus invading their minds, the wicked spirits seize such creatures and use them as instruments to make war upon the servants of the Most High God.

Religious leaders, and particularly the "evil servant" class, constitute the "man of sin . . . the son of perdition", that arrogantly assumes a high position and claims that these are mighty ones, and all of those wicked ones fight against God and against God's servant class. The time has come, therefore, when God commands his faithful ones to boldly go forward and to 'arise against organized religion in battle' (Obadiah 1), and all his invisible forces are likewise arrayed in battle against the enemy. All the faithful now will arise and use the sword of the spirit in making a vigorous assault upon the enemy's stronghold, which stronghold is religion. By proclaiming the truth they expose to the people the hypocrisy and duplicity that has been practiced upon them by the Devil and his religious agents, and which enables the people to gain freedom in Christ. The assault now being made upon the enemy is shaking the enemy's stronghold, and soon the Lord will completely demolish that stronghold by and through Christ Jesus. The great battle of Armageddon will bring about the destruction of wickedness and the honor of God's holy name.

This is not a sham battle, but is a real fight; and the children of God now on earth engaging in this war must have on the warrior's armor. It must be an armor furnished by the Lord. The apostle uses the armor of an earthly warrior as a symbol of the armor which the Lord has prepared for those that love and serve him. Seeing that we are engaged in this warfare, the admonition given to us is: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13) Having taken our stand on the side of God and his kingdom, now let us stand firm and quit ourselves like men fully matured in Christ Jesus. In order that those who have taken their stand on the Lord's side may remain firm and maintain their integrity and engage successfully in this fight, performing the part assigned to them, the apostle tells them what they must do: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." (Eph. 6:14) The girdle around the loins symbolically says: 'I am a servant of the Almighty God and Christ Jesus, and my girdle of servitude is that of the truth.' In the breast is situate the heart, and the breastplate of righteousness means the proper keeping or shielding of the heart. Therefore the admonition is, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) Those who stand firm now must see to it that they are unselfish, that their motive is pure toward God and toward man; otherwise they cannot stand.

God's warriors, that is to say, his witnesses now on the earth engaged in this warfare, were foreshadowed by Gideon's army. These soldiers of the Lord must be on their feet and on the march; therefore the admonition: "And your feet shod with the preparation of the gospel of peace" (Eph. 6:15) Peace must now be the condition among God's people. If there is strife, faultfinding, backbiting or fighting in the company, that is evidence that the demons are exercising influence over some of the company, and those who are causing the strife are going to lose out unless they quickly amend their course of action. This is the time of unity in Christ, when all must stand firmly united together. (Eph. 4:13) They must all present a solid, united front, fighting shoulder to shoulder, against the enemy and for the common cause of righteousness. (Phil. 1:27, 28) Let everyone who is of the temple class see to it that he abides entirely in peace with his brethren; otherwise he will not remain in the temple. Those who do not dwell in peace are certain to be cast out. Now is the time when the words of God's prophet apply specifically to those who, by his grace, have been brought into the temple or house of the Lord, namely: "I was glad when they said unto me, Let us go into the house of the LORD. Our feet shall stand within thy gates, O Jerusalem. Jerusalem [God's organization of enduring peace] is builded as a city that is compact together."—Ps. 122:1-3.

It is the time of judgment, when the great antitypical David is on the throne of judgment and when those of the "house of the Lord" class are admonished to pray: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the LORD our God I will seek thy good." (Ps. 122:6-9) It is the love of Christ that holds them together and enables them to march forward in one solid mass against the enemy.

The fiery darts of the enemy are striking from every direction. To prevent them from piercing the armor of Jehovah's witnesses these faithful ones must have a shield, and that shield is faith: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—Eph. 6:16.

The importance of this part of the armor is emphasized. To have faith, one must fully believe in and trust Jehovah God and his Word and follow and obey God's commandments, as Jesus always does. To have faith, one must have a knowledge of God's Word, and an understanding mind, and then confidently rely upon his Word and refuse to be disturbed or turned aside by any teaching or theory of man. Having engaged in the fight under the command and banner of the Lord, these must remain true, firm and faithful unto death. The faithful know that, regardless of what the enemy may do against them, no harm can come to those who abide in the Lord and remain faithfully and joyfully in the service to the last. Against such the darts of the

wicked are harmless, because they cannot pierce the breastplate of righteousness, a pure, unselfish heart.

In order to have faith and abide in faith and faithful, one must have a knowledge and understanding of the Word and of one's relationship to the Lord. Therefore the admonition: "And take the helmet of salvation." Salvation depends upon one's understanding and relying upon the Lord, and not upon any object or thing. The helmet symbolically represents the head or mind, which must feed upon the Word of God. Some foolishly conclude that they learned the truth years ago and do not need to study the Word of God in these days. Such are almost certain to fail. God reveals his truth in his own due time, as his people need it. He is now unfolding his prophecies, that his people on earth may have greater comfort and strengthened hope. (Rom. 15:4) Such revealed truths must be carefully studied, that we may have an intellectual conception of the same. This enables us to have a proper understanding of our right relationship to God and to his King. The WATCH TOWER SOCIETY, by the Lord's grace, publishes the truth. All its publications should be studied in connection with God's Word, because it is the Bible, His Word, that proves whether or not we are pursuing the right course. Theories of men are of no value, but, on the contrary, such theories make the Word of God of no effect. God's people not only must avoid religion and all teachings based upon the traditions of men, but must fight against it now and proclaim the truth, that others may have an opportunity to learn it and flee to the Most High God and his King. God provides the Watch Tower publications for those who love him, and these, together with the Bible, upon which such publications are based, point out the right way for Christ's followers to go. By this means the Lord enables us to now identify and locate our enemies, to meet them in successful combat.

The only weapon that God's faithful representatives on earth are commanded to use, and must use, is "the sword of the spirit, which is the word of God". How can one properly use that weapon unless he familiarizes himself first with the weapon? He must study the Word of God and then be diligent to obey what it says. That Word contains the commandments of Jehovah God and the Lord Jesus Christ, the Great Prophet, who now must be obeyed by those who are in his house and in his organization.—Acts 3:21-23.

The fight is on. The victory is certain for God's great Field Marshal, Christ Jesus. Those who are with him in the fight shall share with him in his victory and in the vindication of Jehovah's name.

MELCHIZEDEK, PRIEST AND KING

FIRST mention in the Bible of a man's being a priest is made in Genesis the fourteenth chapter. This man, Melchizedek, is also there identified as a king, the first king recognized as such by Jehovah. Though he filled the offices of both priest and king at the same time, Melchizedek's rule or government was not a union of religion and state. Hence it set no precedent for such unholy alliances. Melchizedek was not a priest of religion, but of the Most High God. He was the first king by divine right, and was so ordained by God himself, and not by some religionist pretending to be Christ's vicar and claiming divine power to seat and unseat temporal rulers. Why did the Lord establish Melchizedek in this dual office of priest and king, and cause record thereof to be made? To foreshadow a similar though greater Officeholder to come, and to instruct His covenant people in these last days concerning this Greater Melchizedek.—1 Cor. 10:11; Rom. 15:4.

The appearance of Melchizedek in the Divine Record is abrupt and his part in the events there recorded is brief; but his share in the proceedings is significant and the very lack of information concerning him and his origin is prophetic. Note the events leading up to Melchizedek's appearance, which occurred about nineteen centuries before the birth of Jesus: Four heathen kings had united in war against five others, including those of Sodom and Gomorrah. The four were victorious. They ransacked the cities of Sodom and Gomorrah, and, along with much spoil, carried away captive Abraham's nephew Lot. On hearing this, Abraham, who dwelt in the plain of Mamre in Hebron, armed his servants and gave pursuit. At Hobah he defeated the four kings, rescued his nephew, and brought back the stolen goods. It was on this return journey from a victorious fight on behalf of a fellow servant of Jehovah that Melchizedek appeared. Three verses give the account: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."—Gen. 14:18-20

As to the identity and ancestry of Melchizedek there is much conjecture. It seems reasonable, however, in view of his privileges of service and relationship with Jehovah, that he would be of the line of Shem, the son of Noah that was specially blessed. It is even probable that Shem was Melchizedek, he being yet alive at the time. Another point on which Bible scholars differ is the location of Salem. The Jewish historian, Josephus, and the targums both assert that Salem occupied in Abraham's time the ground on which afterwards stood Jerusalem. Abraham, in returning from the battle site, Hobah, to Hebron, would take a route passing by the place later occupied by Jerusalem. Further evidence in support of the above opinion is that Jerusalem is referred to as Salem in Psalm 76:2. However, the identity of Melchizedek and the exact location of Salem are not the vital points of the drama, else Jehovah would have made them clear. Rather the important things are given in the brief Genesis account: Melchizedek was a priest of God and a king; he blessed Abraham and provided for his refreshment; he blessed, or praised, Jehovah God as the one who gave Abraham the victory in battle; and Abraham gave tithes to Melchizedek, thus recognizing him as God's priestly representative. Let the prophetic significance of these matters now be considered.

Psalm 110, verse 4, identifies the one prefigured by Melchizedek, wherein Jehovah says to Christ Jesus, "Thou art

a priest for ever after the order of Melchizedek." A priest is one who serves for another in an official capacity as principal officer. The Logos was "priest of the most high God" in the creative work, serving as Jehovah's Chief Executive Officer. He serves in that capacity now, and will forevermore. Paul refers to Christ as the "High Priest of our profession". (Heb. 3:1) This could not mean that he literally held such position in the Levitical priesthood. Those high priests were such by right of birth, their fathers being priests before them. Occupancy of that office was by succession. Each one so serving had a beginning of office and an ending thereof. (Heb. 7:23) The Levitical priesthood itself ended at the time of Christ's first advent and the replacement of the law covenant by the new covenant. Christ Jesus did not meet such requirements for the Levitical priesthood. He was of the royal tribe of Judah, not Levi. His earthly parent Joseph was no priest. Hence it is seen that his priesthood is of an order different from the Aaronic. It was "after the order of Melchizedek".—Heb. 5:6; 6:20.

The apostle Paul identifies Christ Jesus as the Greater Melchizedek, and concerning Melchizedek says: "Without father, without mother, without descent [pedigree, *margin*], having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." (Heb. 7:3) There is no record of the birth or ancestry of Melchizedek, nor of his death. Likewise there is no record of the time of creation of the Logos, and at the time of the resurrection of Christ Jesus after his death on the tree he was given immortality. (Prov. 8:22-30, John 5:26) Hence, to the rest of creation he is without "beginning of days", and will never come to an "end of life". He "abideth a priest continually". As High Priest of the unending royal priesthood he had no predecessor, nor will he have a successor in office.—Heb. 7:24, *Am. Rev. Ver.*, margin.

The pre-eminence of Christ's priestly office over that of the sons of Levi is shown in the prophetic drama. The record in Genesis states, "And he [Abram] gave him [Melchizedek] tithes of all." The priestly Levites, who were accustomed to receive tithes, in effect paid tithes to Melchizedek, being yet in the loins of Abraham. Paul so argues, at Hebrews 7:9, 10: "Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him."

At the time of meeting Abraham, Melchizedek "brought forth bread and wine" and blessed him (Gen. 14:18, 19) In this Jehovah God foretold the coming of a Mighty One who would fill the office of Priest of the Most High God and who would minister life-giving portions to the peoples of the earth. Christ Jesus fulfills completely this part of the prophecy and is God's High Priest and Chief Executive Officer for ever, and he gave that which will bring and sustain life. (Rom. 6:23) He also dispenses the spiritual food to his footstep followers and all persons of good-will, which food refreshes and strengthens them in these times of dire stress.

The record concerning Melchizedek shows that he was a king as well as a priest, and that he held both offices at the same time. As king, he ruled by divine right and approval, was a servant of God, and gave Jehovah credit for victories gained in righteous warfare. (Gen. 14:20) Although Melchizedek lived in the vicinity of the king of Babel he was not subject to him or any other contemporary monarch. He was separate and distinct from them. They were enthroned by the god of this world, the Devil, received their power from him, and were directed by him and his demon associates. In contrast thereto, Melchizedek received his power and authority from Jehovah God and followed His direction. His kingship was provided as a picture foreshadowing the time coming when Jehovah would rule all earth's affairs through a King of His anointing, and which Kingdom would not be any part of Satan's organization. That Melchizedek's reign was by divine right is proved by the willingness of Abraham, the friend of God and not of the world, to pay homage to him. Melchizedek's righteousness was testified to by Paul, at Hebrews 7:4: "Consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils." The meaning of his name and of "Salem" further prove his uprightness, and are of prophetic import. The Scriptures give the definitions: "Melchisedec . . . being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."—Heb. 7:1, 2.

Just as Christ Jesus fulfills the office of Priest of the Most High God, as typified by Melchizedek, so He is the greater 'King of righteousness and peace'. He is called "The Prince of Peace", and of the peace of his rule there shall be no end. (Isa. 9:6, 7) The King of Righteousness, Christ Jesus, comes from the tribe of kings, that is, Judah. (Gen. 49:10) By divine right he will rule the New World, being "foreordained before the foundation of the [new] world" as its King, and anointed as such by Jehovah. (1 Pet. 1:20; Matt. 3:16, 17) He had no predecessor in his kingly office, he will have no successor. The New World and his kingship thereof, like his priesthood, are without end. (Eph 3:21) As God's Vindicator-King he will destroy the great peace-disturber, Satan, and his entire organization, at Armageddon. Like Melchizedek, He will give Jehovah credit for the Armageddon victory, and endless peace shall follow thereafter.

Thus are apparent the striking similarities between Melchizedek and Christ Jesus, the type and antitype Both were "called of God" to their priesthoods. (Heb. 5:10) The Greater Melchizedek, as it was in the type, has a priesthood superior to the Levitical; he holds simultaneously the offices of priest and king, both unlimited by time and in which he has neither predecessor nor successor, he has similar titles denoting the peace and righteousness of his reign.

Understanding these things, then, what should the peoples of earth now do to honor the Greater Melchizedek and live under the rule of this King of Righteousness? Do as did Abraham in the type: offer tithes unto the divinely appointed King and Priest of the Most High God; which means to render a full measure of loyalty and service to The Theocracy. (Mal. 3:10) As even the patriarch Abraham, God's friend and the one in whose seed all families of the earth are to be blessed, paid homage to Melchizedek, so now everyone who will gain life in the New World, from the least to the greatest, must render obeisance to Jehovah's King and High Priest, the Greater Melchizedek. —Phil. 2:9-11.

FIELD EXPERIENCES

ASKING THE WAY (OXFORD, ENGLAND)

"In these days of increasing persecution upon the Lord's faithful ones it is a great joy and comfort to hear of people of good-will seeking knowledge and righteousness. I trust that the following extracts from a letter or two I have received from a girl in the WAAF (Women's Auxiliary Air Force) may be of encouragement to you who are striving so diligently to enable us to continue in the field service as long as it is possible. In the first letter she says: 'I feel I must write to you both, as you are the only ones who would understand. I have been reading the Bible at Revelation 21, and I am afraid. I would like to read some of your books. Perhaps you would be the best judge as to which to send.' Then in the next letter: 'Thank you both very much for the books and the welcome letter. Since I have received them, I have found several girls interested and who want to read them when I have finished them, so I am are you will not mind my lending them. I must say you have both given me confidence, and I will try my hardest to learn and understand and maybe one day I will be like yourselves and pass it on to others. There is a Watchtower place here somewhere. Do you think I should call there sometime?' "

IN DERBYSHIRE PEAK DISTRICT (ENGLAND)

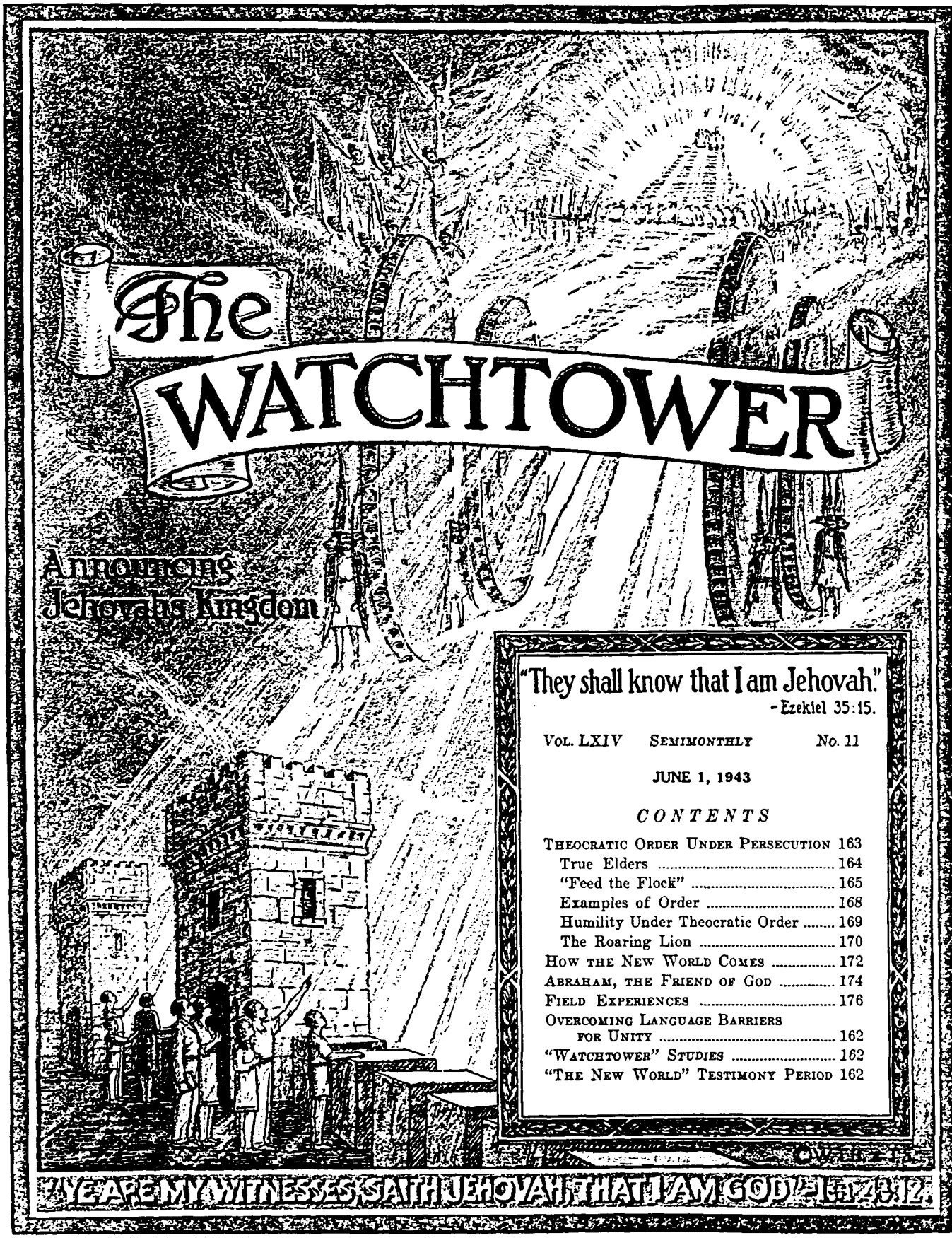
"I would like to state the wonderful blessings of Jehovah's guidance and the remarkable experiences of his leadings to find the people of good-will among the scattered and isolated parts. The farmsteads are scattered among the high hills and valleys and especially in this rocky countryside. I saw a farmstead in the distance. In order to reach it, I had to go very deep into a valley and then climb a very steep hill. I was very tired when reaching the farm after wheeling my cycle along a rugged path. After sitting down for a short rest and a snack, I decided to make the call. The daughter came to the door in answer to my knock, and she immediately called her father, who invited me in. On explaining the message, he wanted to hear the phonograph recording 'Prince of Peace'. He asked various questions and wanted to know if it was anything to do with a book he had read many years ago entitled 'Millions Now Living Will Never Die'. I told him that it was and mentioned that that was the book I had first read myself. On introducing *The Watchtower*, he decided to subscribe, taking *Salvation* and *Children* in addition. Later I called back, at the same time taking further recordings. We had a model Bible study together, after which he mentioned that at seventeen years of age he used to distribute 'New Testaments' to the foreign crowd at Liverpool docks, and had been an open-air preacher. His wife was also very interested. She mentioned she knew a Mrs. M——, who had recently lost her month-old baby. I decided to call on this lady, as she was on my back-call list for following up, as my partner had recently taken a *Watchtower* subscription from her. I called, and did my best to comfort her with some of the precious truths of the Scriptures. I was glad to hear her mention that these sorrows were to test our faith; also that she had taken the *Watchtower* subscription for her mother's sake, who had lent her *The Harp of God* to read many years ago. This final gathering is a grand work of comforting. I have called on many in these scattered parts and played the lectures to those who are blind and paralyzed, and to many with broken limbs caused through the severe winters. I rejoice in this work."

PREJUDICE BREAKING DOWN (OHIO)

"I was working a boarding-house section in Campbell, in house-to-house work. Being an industrial city, it has many boarding-houses, which are large enough to be hotels. In some of them there is a lunchroom and an adjacent recreation room for the men off shift. In this case I approached the proprietor and asked his permission to play the phonograph, which he granted. At the end of the record he expressed his liking the message, and then, addressing the thirty-odd men in the place, said, 'Men, this man is one of Jehovah's witnesses and could explain to us some of the things we were arguing about a little while ago.' The men agreed, and I got set, took my Bible and gave a 45-minute lecture on Jehovah's witnesses, beginning with Abel and down the line, and now with the last ones taken out to give a final witness, showing their methods of work, the wherefores and whys, their equipment, zealously plugging the literature. The room was so quiet you could hear a pin drop. At the end I was approached by the proprietor, who said: 'I am not rich, but have done well lately and would like to give you this bill [which, by the way, was a brand-new $20 bill] and have you give these boys some of those wonderful books you so eloquently described.' I asked him to have two of the boys come along to our hall, where I have a stock. I gave them 80 bound books and arranged for another lecture and meeting. Last Friday I returned and had 35 present, where I played the series *Comfort*, and then had a study about it. The men involved speak Ukrainian, Russian, Polish, Slovak, Slovenian, Hungarian, Swedish, and Italian."

LATIN AMERICANS AWAKENING (NEW MEXICO)

"Working our new special assignment in two Spanish-settled towns, we proceeded quickly to cover every home, placing as much literature as possible, knowing that when *papa* got information that we were in town he'd warn his 'flock' not to take the literature. This resulted in a large placement in both towns that we worked in 15 days. This stirred up *papa* to even go to the people and offer them 25c for each book. However, the majority declined. A good-will girl told me about the nuns' asking the children in school, 'How many here have those Jehovah books?' whereupon almost all the children raised their hand, 'be sure that you burn them tonight!' 'But they won't burn them, continued the girl; 'some of my girl friends say that "Purgatory and hell-fire" are so awful, which the nuns teach, that reading *Children* makes us love God instead of having such awful fear. They love to read about David, and how this earth is going to be a paradise with all kinds of animals for pets.' Upon entering one home, there must have been 30 pictures of 'saints' hanging on the walls. I received a most pleasant surprise when the lady said: 'That record was very good. I believe you're right about Purgatory's being a racket, and that the pope is aiding dictators.' She borrowed the money from a neighbor and took 4 books. Without doubt there are among the Spanish a few sheep who will eventually serve Jehovah instead of idols."



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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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OVERCOMING LANGUAGE BARRIERS FOR UNITY

When God broke up unity in a wicked work he confused the common language. (Gen. 11:1-9) Now is the time for unity in a good work by Jehovah's servants. Oneness of speech is a great aid to that end. In America are foreign-speaking brethren speaking many languages stemming from the confusion of tongues at Babel. Such language difference should not be let hamper the unity of organization and effort of His people. Foreign-language brethren should use every opportunity and means to acquire the national language of America, English. Such will greatly increase their scope and effectiveness as witnesses of Jehovah in this populous land. In each company, therefore, where foreign-language Bible studies are held, those attending should also assemble with the brethren at the English *Watchtower* study and service meeting, to use such as a steppingstone to learn English. It will also aid them to keep in closer touch with God's visible headquarters and its local company organization in carrying on the field witness work. They may have their native-language *Watchtower* study some other evening, but should watch that no person of their own tongue ambitiously seize the opportunity to separate them from close co-operation with the main visible organization to draw away followers after himself like an elective-elder boss. To that end the Society will appoint the proper foreign-language study conductor.

The same principle would hold in other countries, such as South American lands where Spanish is the principal tongue, or Brazil, where Portuguese predominates. Persons speaking other languages should attend the *Watchtower* and service meetings conducted in Spanish or Portuguese in Latin-American countries for their own benefit, so as to learn the language and be better equipped to meet the people of good-will of those nations and witness to them.

"WATCHTOWER" STUDIES

Week of July 4: "Theocratic Order Under Persecution," ¶ 1-22 inclusive, *The Watchtower* June 1, 1943.

Week of July 11: "Theocratic Order Under Persecution," ¶ 23-47 inclusive, *The Watchtower* June 1, 1943.

"THE NEW WORLD" TESTIMONY PERIOD

All persons who love righteousness want to see a new world. How will it be brought about and established for ever? Only through the Kingdom of Christ, for which kingdom his followers have prayed for 1900 years. The proof of this is set forth in the publication *The New World*, and you will be delighted in reading it. Send your 25c contribution to this Society and learn what the Bible has to say about the new world. There will also be sent to you the booklet *Fighting for Liberty on the Home Front*. All persons who desire to have a share in the proclamation of the

(*Continued on page 175*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV JUNE 1, 1943 No. 11

THEOCRATIC ORDER UNDER PERSECUTION

"They persecute me wrongfully; help thou me."—Ps. 119:86.

JEHOVAH is the God of order. Without confusion he made the shining bodies which bedeck the heavens and placed them in their positions. The stars and planets move in trackless space according to the path ordained for them by the great Creator, and thus order pervades throughout the universe visible to man. Everything, in relation to everything else, shows forth wise organization that the divine will may be fulfilled, at the times appointed by Jehovah God. Observing this fact as true of the inanimate material creation, all who desire to do the Creator's will appreciate the need and fitness of organization. They see the need of determining their proper place in His approved organization, and that they must move about their work within the organization that the final result may be to the Creator's glory and praise. To such God-fearing ones His command is: "Let all things be done unto edifying. Let all things be done decently and in order." (1 Cor. 14:26, 40) On the other hand, the totalitarian dictators and religious hierarchy who plan to set up a so-called "new order based on moral principles" are not proceeding subject to God's rule and command, and God is not the author or sponsor of their man-made "new order". It will therefore lead only to world-wide disorder and will perish.

[2] Through God's Word we are informed that he has a grand organization in the invisible heavens, of cherubim, seraphim, angels, principalities and powers, all of which are governed by Jehovah God through his Son Jesus Christ in an orderly manner. "Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3:21, 22) Under him certain heavenly creatures are put in positions more responsible than those of others, to look after their part of the organization and to see that the work assigned to them is properly handled. It is through organization and co-operation one with another and in unity of mind and purpose that much is accomplished. The rebellion of the mighty spirit creature, Lucifer, and his satanic secession from God's heavenly organization followed by his devilish attacks upon it, have failed to break up the good order and successful operation of Jehovah's living organization.

[3] Down till the present day that traitor, Satan the Devil, has brought reproach, scorn and contempt upon Jehovah's name, and the name of Jehovah God is held in disrepute by all religionists in "Christendom". To take out of the world a "people for his name" Jehovah God sent the apostle Peter with the Kingdom message to the home of an Italian centurion when God first began to visit the Gentile nations. Thus the privilege of bearing the name of Jehovah was no longer confined to the Christianized Jews, but was extended to include henceforth the Gentiles or non-Jewish peoples. (Acts 15:14) As a God of order and organization Jehovah through his Word directs that a well-ordered arrangement be established among the "people for his name", to compare in efficient organization and orderliness with his Theocratic arrangement in the heavens.

[4] In his typical Theocratic organization which was established among the Jews long before Christ, Jehovah used his prophet Moses to deliver his Theocratic law. It was Theocratic because Moses received it from the Most High God. The law was read to the Israelites, and they made a covenant with God to keep it. The same code of laws applied to all Israelites, regardless of where they dwelt. It made no difference to which of the twelve tribes any Israelite belonged, the Theocratic law applied to him and could not be changed by him through special dispensations by the priests or otherwise. God's law is not subject to change by men. "For I, Jehovah, change not." (Mal. 3:6, *Am. Rev. Ver.*) "My son, fear thou Jehovah and the king; and company not with them that are given to change." (Prov. 24:21, *Am. Rev. Ver.*) God's typical Theocratic people was divided into twelve tribes, with the tribe of Levi

1 (a) What fact do the visible heavens show forth concerning Jehovah their Creator, and what need therefore do those persons discern who desire to do His will? (b) Why will the proposed "new order" fail and perish?

2. What does God's Word inform us as to his organization in the invisible heavens? and what effect has Lucifer's rebellion had upon it?

3. How did Jehovah begin to take out of the nations a people for his name, and, as a God of order, what did he direct to be done among them?

4 How did the Theocratic law apply to members of the nation of Israel, and what organization existed among its twelve tribes?

acting as priests and Levites in the direct service of Jehovah at his tabernacle or temple. Each tribe had its elders and its own internal organization subject to the general Theocratic law. Such tribal organization was bound to see to it that the will of the great invisible Theocratic Ruler was done in all matters by his covenant people.

5 Simon Peter, who became an apostle of Jesus Christ, was born under the Theocratic law of God's covenant with Israel by Moses. Moses was a typical figure, prophetic of a still greater prophet to come, and concerning such prophet greater than Moses Peter said: "[God] shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:20-23) Under pain of destruction, therefore, all members of spiritual Israel, the 'people for Jehovah's name', are bound to keep his Theocratic law delivered by Christ, the Greater Moses.

6 At the time that Peter wrote his first letter or epistle to the Christians he was at Babylon, the ancient city on the banks of the Euphrates river in Mesopotamia. Ever since King Nebuchadnezzar overthrew Jerusalem six centuries before Christ and deported the Jews to Babylon, circumcised Jews had continued to live in that city down till Peter's day. Peter went to such Jews of the circumcision to preach the gospel to them. This was according to an orderly division of territory between the apostles James, John, Paul, and Peter (or Cephas). Says Paul: "When they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they [including Peter] unto the circumcision." (Gal. 2:7-9) Hence Paul went west and finally reached Rome. Peter worked in the Near East, including the Jewish settlements in Babylon, which was then in the kingdom of Parthia outside of the Roman Empire. Close to Peter's territory were the Roman provinces in Asia Minor, namely, Pontus, Galatia, Cappadocia, Asia, and Bithynia. Unto the Christians who were "strangers" to this world and scattered throughout those provinces Peter expressly directed his first epistle or letter, because of the persecutions then raging against Jehovah's "people for his name". (1 Pet. 1:1, 2) So Peter concluded his epistle writing: "The church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark."—1 Pet. 5:13, *Catholic Douay Version.*

7 In the fifth chapter of his first epistle Peter sets out the orderly arrangement for Jehovah God's church during persecution at the instance of Satan the Devil and his religious agents on earth. According to the principle or guiding rule stated at 1 Corinthians 10:11 and Romans 15:4, what Peter wrote was specifically meant for God's name-people, Jehovah's witnesses, now at the end of the world, when, as Jesus forewarned them, "ye shall be hated of all nations for my name's sake." (Matt. 24:3-9) Most bitter and active in stirring up such hatred of Jehovah's witnesses stands the religious Hierarchy system with its headquarters at Vatican City in Fascist Italy. That religious Hierarchy claims to be founded upon Peter as its first pope. The reader will therefore find great interest in detecting whether the Hierarchy, which claims to be infallible and not to change, lives up to the instructions and example of Peter.

TRUE ELDERS

8 The elders of the Christian congregations whom Peter specially addressed are not elective elders or appointive elders, due to a congregational election or the appointment by any pope or religious dignitary. They are not religionists, but are Christians, and are *elders* by virtue of Christian growth, being mature, well versed in Jehovah's Theocratic law, and fulfilling his commandments by the course of action they take. Such elders in the congregations are the ones who properly set the example for the associate members.

9 It is to such ones today that Peter gives exhortation, as follows: "The *elders* which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." (1 Pet. 5:1) Peter was one of the "very chiefest apostles", and hence was one of the chief elders in those apostolic times. (2 Cor. 11:5; 12:11) When Peter was restored to God's favor after having denied the Son of God three times, Christ Jesus three times reminded Peter of his obligation to be a spiritual shepherd in conjunction

5 What relationship did Simon Peter have to that Theocratic law, and what did he say regarding the Greater Moses?
6. How did it come that Peter wrote his first epistle from Babylon, and to whom did he address his epistle?
7. (a) In chapter five what general matter did Peter set out, and to whom does such instruction specifically apply? (b) What will the *Watchtower* reader be therefore interested in determining, and why?
8. Who are the elders Peter addresses, and how are they such?
9. How did Peter rank as an elder, and under what obligation did Christ Jesus put him and the rest of his apostles?

with the other apostles. Said the resurrected Jesus to Peter: "Feed my lambs. Feed my sheep." This was in harmony with Jesus' command to all the apostles several years earlier: "Go rather to the lost sheep of the house of Israel." Each apostle, as an elder, must be a spiritual shepherd and feed the Lord's sheep.—John 21:15-17; Matt. 10:1-6.

[10] Hence Peter had gone forth from one Christian congregation to another in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and elsewhere (there is no Bible record that he reached Rome), in all places admonishing the elders and the congregations, to the end that they should keep faithful and hold fast their Christian integrity toward Jehovah God. Peter had witnessed the sufferings of Christ Jesus, for he had walked with Jesus since shortly after his baptism and down to his cruel death at the hands of religionists. Peter had also witnessed and was a "partaker of the glory that shall be revealed", particularly in the holy mountain where Jesus was transfigured with glory before James, John, and Peter. This was a prophetic *vision* of the glory that should come to Christ Jesus in the Kingdom.—Matt. 17:1-9; 2 Pet. 1:16-18.

[11] Not only had Peter witnessed Jesus' sufferings, but he suffered persecution himself, because he took the proper course of preaching the Kingdom gospel. To the religious court at Jerusalem he said when arrested and put on trial: "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." (Acts 4:19, 20; 5:29) Because Peter had the witness of God's spirit and was bearing part of the sufferings that were left behind for members of Christ's church-body, the apostle was assured that he would be a partaker of the actual glory that should be revealed in Christ. (1 Pet. 1:7; 4:13, 14) Because he had taken the course of serving Jehovah God and his kingdom and was faithfully continuing therein and sharing in Christ's suffering, Peter would finally share in his death. At Christ's return and coming to the temple Peter would share in his resurrection and would have revealed to him the celestial glory of Christ Jesus and would share in it. Peter did not try to manufacture some glory in advance for himself by claiming to be Christ's vicegerent and a pope, and then ruling as king of Vatican City and signing political-religious concordats with the totalitarian dictators of Fascism, Nazism and Japanism. Peter demanded of no one to kiss his big toe, but he humbled himself under God's hand.

10. What had Peter been doing in the provinces named in his epistle, and how had he been a witness of Christ's sufferings and of his future glory?
11 By what course did Peter share in Christ's sufferings, and how has he been made a partaker of the glory that should be revealed?

"FEED THE FLOCK"

[12] "Simon Peter, a servant and an apostle of Jesus Christ," had clearly in mind the importance of keeping his Christian integrity. (2 Pet. 1:1-12) He knew that, in doing so himself, he must feed the Lord's "sheep" and look well to their eternal interests. Not only *he* must do so, but also all those who are set in places of responsibility in the Theocratic organization. From among such as are elders by reason of Christian knowledge, growth and experience the ones who are made servants in God's organization are taken. God sets them in the church-body as it pleases him. (1 Cor. 12:18) To such elders, regardless of whether holding a special position of service in a congregation or not, Peter writes an admonition which applies especially now in this time of persecution upon Jehovah's witnesses: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Pet. 5:2, 3.

[13] In Peter's time the elders addressed were all members of the "body of Christ" and hence were anointed with the spirit of God and in the covenant with Him for the kingdom of heaven. It was their hope to share both in the sufferings and in the Kingdom glory with Christ Jesus, and thereby have a part in vindicating Jehovah's much-maligned name. In A.D. 1914 the period ended of Christ's sitting waiting at Jehovah's right hand and he was installed in the throne as acting King. The facts to date disclose that in 1918 he came to the "spiritual house" or temple in his Kingdom glory. (1 Pet. 2:5; Mal. 3:1) Through the light that he sheds upon the written Word of God, and through the fulfillments of sacred prophecy, he reveals his glory to his faithful footstep followers who practice Christianity and not religion. The people whom Jehovah takes out from among the nations to be a "people for his name" are his heritage, and Satan's organization seeks to break them in pieces. (Ps. 94:5) Of this heritage there remains on earth just a remnant. These must in due time finish their earthly course in death in order to be joint heirs with Christ Jesus in glory. All of them must be *elders*.

[14] Attendance reports of the annual Memorial celebration in recent years show there are not many of such *elders*, those who will make up the glorified "body of Christ", yet on earth. (Rev. 4:4, 10) These few must look well to the Kingdom interests and take the lead in proclaiming the Kingdom, copying

12. As an elder, what important consideration did Peter have clearly in mind, and what exhortation did he therefore give to the true elders?
13 What was and is the relationship to God of those elders addressed by Peter, and what are their privileges as to the sufferings and glory of Christ Jesus?
14. What must these elders, as such, do with regard to the others following the Good Shepherd, and, today, who constitute the majority of those following him?

Jesus, who, as shepherd, always went before his sheep that they might follow him. (John 10:3, 4) Besides the "little flock" of sheep who are members of "his body", the Good Shepherd has "other sheep", consecrated persons of good-will who are to live on earth forever under the heavenly kingdom. Since the reports show that, for example, in the United States only about fifteen percent of all those attending the Memorial celebration, or Lord's supper, are anointed ones of Christ's body, therefore the greater number today following the Good Shepherd are of his "other sheep" class, who expect to abide on earth eternally and to take part in the divine mandate to "fill the earth".—John 10:11-16.

[15] Many of the "other sheep" class, who are companions of the anointed remnant, have been many years in the way since Christ's coming to the temple in 1918. They have become mature, well trained in the teaching of the Lord God. They have maintained their integrity till now, all the while suffering the persecution that the Devil brings against them. They have proved themselves to be trustworthy brethren. Because of these facts and their many years of faithful service they are properly classed as mature or ripened ones. In many places where there are few or no members of the anointed remnant they have been appointed to serve because of their maturity or eldership, and they have accepted such responsibilities as elder brethren. This is perfectly proper according to the Scriptures. The Lord's "other sheep", who serve Jehovah day and night at his temple, were foreshadowed by the Nethinim of old who were dedicated from among the Gentile nations to assist the Levites at Jehovah's temple. Such Nethinim had elders and a chief among their number, such as Iddo the chief at the place Casiphia. (Ezra 8:17, 20) The "other sheep" were also foreshadowed by Jonadab the son of Rechab and the other Rechabites. Jonadab was an elder to those Rechabites as a father is to a son, and he taught the Rechabites to avoid self-indulgence and demonism or religion. (Jer. 35:1-19) This foreshadowed that there would be elder brethren among the Jonadab class today who would be given special responsibilities.

[16] Particularly since 1938, when the Theocratic rule was restored to Jehovah's covenant people, the same organization exists among Jehovah's witnesses as existed at the time of the apostles. Certain ones are put in various official capacities to look after the interests of the Kingdom in the various companies of God's devoted people. In apostolic times there were elders, or mature brethren, anointed of God, who were appointed to various positions to care for these Kingdom interests. Today, with only a spiritual remnant still left on earth who must in due time pass on to fill up the full quota of the "body of Christ", there need to be associated with God's visible organization devoted companions who are glad to take on the various responsibilities, and these must come from among the "other sheep". Because such ones are mature and trained in Christ's teachings and in organization instructions and practice, they have gladly accepted the invitation to the various responsibilities, such as those of company servant, assistant company servant, back-call servant, territory servant, advertising servant, etc. Therefore the admonition set forth at 1 Peter 5:1-3 applies now not only to the "elders" who are the remnant of the body of Christ, but also to their earthly companions. These latter, as elders, must also fill the above service appointments and diligently attend to this stewardship committed into their consecrated hands.

[17] Due to this fact, then, all those who hold such responsible positions in a local company organization must "feed the flock". Sheep are gregarious creatures and follow the shepherd, who lovingly sees to it that they are led to fountains of waters and to green pastures and places to lie down beside still waters and in freedom from fear of rapacious creatures. (Psalm 23) The food that the Lord's "sheep" feed upon and that their feeders must serve to them is the spiritual food provided by the great Life-giver, Jehovah. He gives it through his Good Shepherd, Christ Jesus. Jehovah himself is the great "Shepherd and Bishop of your souls". He sees to it that it is the right food, in due season, and that it is served through his approved visible organization. The spiritual food served up during the past sixty years and published in many languages in hundreds of millions of pieces of literature proves that the Society of Jehovah's consecrated people, as represented by the Watch Tower Bible and Tract Society, is God's approved visible organization. While there are many so-called "Bible societies", yet the Watch Tower Society is the only one that has faithfully devoted itself, not to publishing religious traditions and errors, but to printing and distributing the true-to-fact and harmonious explanations of the Bible as God's infallible Word.

[18] At the Society's central headquarters under Christ, and by means of the "elders" or anointed ones, all of the "one flock" of God are fed with "food convenient". It is brought to them from the written Word of God and under the faithful direction of the

15. What do the facts show concerning the developing of elders among the Lord's "other sheep" and how do the Scriptures show whether it is proper to appoint such to special positions of service?

16 Who, then, must share today in the responsibilities of eldership, and to whom does the admonition of 1 Peter 5:1-3 now apply?

17 How is the food for the sheep provided by shepherds, and what proof is there that the Lord God has been using an approved visible organization to that end?

18 How are God's flock now fed through this visible organization, and what course are Christians obliged to take in order to feed his "other sheep"?

Good Shepherd, Christ Jesus, now at the temple. Such food is passed on to Jehovah's organized people world-wide through the Society's publications, particularly the *Watchtower* magazine. Thus supplied, all local servants must feed the flock among them. Doubtless the vast majority of the persons of good-will are yet like "lost sheep", like sheep scattered about because of the mix-up of the many religions and because of the predatory methods of the politicians and commercial traffickers who are the principal ones in the religious organizations. Hence it is necessary for Christians who desire to feed those who will become the Lord's "other sheep" to sally forth like a shepherd on the hunt for his lost sheep. They must brave the enemies and other dangers and seek out the true sheep from house to house, feed them, and show them the right way. —Jer. 16:16.

[19] Whether a company of the Lord's sheep be large or small, the same food is necessary and essential for all. Therefore the congregational study of *The Watchtower* and other Bible-study helps is of great importance. The elders, or local servants, in a congregation must bear that fact in mind in considering Peter's admonition: "Shepherd the beloved flock of God which is among you." (*Rotherham*) To do so is their principal work. They must see to it that the flock are properly nourished with God's Word, cared for and protected. "For the time is come that judgment must begin at the house of God." (1 Pet. 4:17) Hence there must be instruction in His Word that they may stand approved under the judgment.

[20] "Exercising the oversight, not of constraint, but willingly, according to the will of God: nor yet for filthy lucre, but of a ready mind." (1 Pet. 5:2, *Am. Rev. Ver.*) To aid servants in so doing *Organization Instructions* have been sent forth from time to time through Jehovah's visible organization, because some must take the lead intelligently. Christ Jesus, the Chief Elder, took the oversight of affairs when he was on earth with his apostles. He directed the entire matter then, and he does so now since coming to the temple for judgment. After he finished his earthly career nineteen hundred years ago and was taken up on high, he sent a comforter or helper to his apostles and other disciples on earth, namely, the holy spirit. To the apostles was given the oversight of the church in their days, and they took it gladly according to God's will and appointment. They did not shirk their responsibility and try to shift it on to someone else. In execution of such oversight they saw to it that the proper organization was built up within the Christian companies in Jerusalem and thereabouts, and throughout all lands which they entered as missionaries.

[21] There was no constraint exercised upon the apostles to take such oversight and tending of God's flock, but they accepted the responsible special service willingly. The house-to-house work in search for the lost sheep which those apostles all did is not to be forced upon anyone by constraint. It must be undertaken willingly by those desirous of serving God in the right way. Likewise, if anyone today does not want the privilege of serving in the position of company servant or other servant in a congregation he should not be constrained. Evidently he does not have proper understanding of the Lord's Word and is not in proper condition to "feed the flock of God which is among you". Hence the privilege of service should be withheld or withdrawn from such unwilling one.

[22] The identical commission or appointment is laid upon all of God's consecrated people, namely, to publish and proclaim the Kingdom which vindicates Jehovah's name and destroys the oppressive rule of Satan's wicked organization. (Isa. 61:1-3; Luke 4:16-21) Thus it follows that the position of fundamental importance in any company organization is that of being a Kingdom publisher. That being so, then a servant or an "elder" in any capacity may not rightly think himself better than his brethren, nor think too highly of himself. He soberly realizes that the Kingdom publisher who goes from house to house and who accepts from God the commission to do this as an ordained minister is the one actually doing the important Christian work in the earth, and not an elder who merely holds down an office. Correctly considered, any elder must, to be consistent, be an exemplary publisher; otherwise he should not have a position of oversight. He should look well to the organized body of Kingdom publishers and should do his part in the directive work that there may be unity and harmony among them. He does this willingly, because he is unreservedly for the publishing work and rejoices in being himself a Kingdom publisher, be he of the anointed remnant or of the Jonadab class. He does it for the sake of no filthy lucre nor for any selfish gain possible to get out of it, but for his love of God and the Kingdom. The contributions he accepts from appreciative people with whom he leaves the WATCH TOWER publications he uses solely in furtherance of the Kingdom work.

[23] No one should associate himself with God's organization for personal gain; for, if he tries to

19. Why is congregational study of Bible study helps now important, and why does the time make the feeding of the sheep by this means a principal work?
20. To aid servants in exercising proper oversight, what have been sent forth from time to time by the Society, and what example did Christ Jesus and his apostles set respecting such oversight?
21. Why should no constraint be applied to make anyone undertake any special responsible service?
22. What is the fundamental position of service for all in any congregation, and from what motives does any elder or special servant act in that fundamental position?
23. Why should no one associate himself with God's organization for personal gain?

do so, he will lose all. One must have love for God and his children, because without love for the brethren one gains nothing that endures. Christ Jesus tells us that we might gain the whole world, but if we do not have love of God and his Kingdom we shall lose all; our souls will be destroyed. (Matt. 16:26) Should God permit, for a test, that some who want a high position finally get positions of directing companies and thus gain the whole local organization and its direction, yet because they do not have love as their motive the Lord by his angel guards will in due time clear them out of all positions in his organization. Their lust for power or directive authority, or for lording it over God's heritage-people, leads them to serve for filthy lucre, which is selfish gain. Consequently one who obeys Peter's words and example could never be a pope or hierarchical prince of a religious organization. Jehovah's true servant serves unselfishly, because any appointed service is a great privilege given to Kingdom publishers manifesting greater ability and fitness than others.

[24] Doing so "of a ready mind" means being willing to respond instantly to larger opportunities of service and willing to put into the performing of Theocratic organization instructions everything that one has. One so doing is ready in season and out of season to serve his fellow publishers and to care for all Kingdom interests. He keeps on the alert, is on time, and maintains things in order.

[25] God's name-people or anointed witnesses are his heritage. The flock, which includes now the "other sheep" besides the remnant of the "little flock", is the "flock of God". Hence the warning to servants: "Neither as being lords over God's heritage." All members of the flock, including elders, are accountable to God their Maker. Why, then, should anyone holding a position of servant in a company play the lord over others of the flock or try to make other Christians subject and subservient to him? To do so means to try to usurp God's position as to his flock. Keep clearly in mind that the essential and fundamental service of the Lord's organization is to be Jehovah's witness which means being a publisher proclaiming His name and kingdom. That is honor and privilege enough over which to rejoice. So rejoicing, you will not demand extra honors and services from fellow publishers because you may represent the Lord in any additional capacity among them. Then you will not try to take to yourself that which belongs to God. If, however, you try to lord or lady it over God's heritage you are sure to forfeit all and in due time be cast out of His organization as unworthy.

24. What does it mean to take the oversight "of a ready mind"?
25. What does it mean to act "as being lords over God's heritage", and why should an elder not do so?

EXAMPLES OF ORDER

[26] The admonition is to be "ensamples to the flock". The way an elder or one in a position of responsibility can do this is to be a faithful and true witness, just as Christ Jesus was. Out of all magazines today *The Watchtower* alone has forcefully brought to public notice the basic actions of Christ Jesus when on earth, that he was Jehovah's "faithful and true witness", going from house to house, village to village, and city to city, and that therein he set the correct example for the flock. He did what was right. His faithful apostles followed in his steps. After Jesus was so painfully killed at the hands of Satan's religious organization, but was raised to life and glory, the apostles renewed their walk in his steps. They exhorted the Christians to follow them as they followed Christ Jesus. So, then, every one in a company organization having the position of a servant as an elder brother should be a mature example to the flock and be actively a Kingdom publisher.

[27] This is a safe conclusion to come to: When you see *among God's people a person seeking prominence* and authority, but not engaging in the publisher's work afield by calling from door to door with his brethren to preach the gospel as Christ Jesus did, you can be assured that such self-seeker is not in practice a servant of the Lord. Surely such one is not in condition to serve as an elder or mature brother able to set a right example for God's flock.

[28] It is very evident from Peter's epistle that good order and organization must be upheld in all lands in the face of persecution. His letter was written in that behalf. Jehovah, being a God of order, would, of course, insist on order throughout his entire organization, from himself as the great Theocrat down, and through Christ Jesus, by whom He directs his earthly as well as his heavenly organization. Jehovah God and Christ Jesus are "The Higher Powers" and direct the affairs of God's covenant people through a visible earthly organization. —Rom. 13:1-4.

[29] For God's people to proceed properly with the witness work, that others may hear the Kingdom message, there must be unity and regulated cooperation one with another. So the Watch Tower Bible and Tract Society, through its head office at Brooklyn, New York, has organized branches in all the earth, which branches look after the work in the various lands. Under these there are company organizations, and within the company organizations there are assigned servants. Such servants direct

26. How can elders or responsible servants be safe "ensamples to the flock"?
27. What is the safe conclusion to come to respecting seekers of prominence who do not engage in the fundamental service?
28. What must be upheld in all lands in the face of persecution, and why does Jehovah God insist on this?
29. To proceed properly with the witness work what must exist between the workers, and how does the Watch Tower Society put this condition and procedure into effect throughout the earth?

the activities in given territories. In places where there are no companies, that is, no groups of persons coming together to worship God unitedly in spirit and in truth, full-time Kingdom publishers are sent in and these are known as "pioneers". They are special servants of the Society to comfort all those who mourn in isolated parts. These servants have the Lord's commission to gather together his "other sheep" into groups for study and action. Therefore upon such servants the duty falls to "feed the flock of God which is among you".

[30] Wherever they may be, these special servants take the oversight, not as hirelings for filthy lucre's sake, but willingly as of a privilege from the Lord. They reap no money or pecuniary reward from their activity. Nonetheless they are "of a ready mind" and are anxious to be of service to those of good-will. They know their commission from God. They know, too, that every one who remains in God's flock must hold fast his integrity and so give God a means to answer his reproachers and to prove his enemy Satan a liar.

[31] Whether the servants of the great Theocrat be isolated or in a congregation, they will at all times set examples one to the other of faithful devotion to The Theocratic Government. The Kingdom publisher holds the key position in the Lord's organization, because it is the publisher that sings forth the praises of the Most High. All publishers who consistently show zeal and faithfulness and who besides have natural abilities may be granted relatively greater privileges of service. Then more is required of them by the Lord, because of one to whom much has been given so much the more will be required. (Luke 12:48) There is only one Chief Shepherd, and they are accountable to him. It is therefore out of order for any such to seek to be lords over God's heritage and flock.

[32] In due time God bestows the reward. "And when the chief Shepherd is manifested, you will obtain the unfading crown of glory." (1 Pet. 5:4, *Diaglott;* Jas. 1:12; 1 Pet. 1:4) This Kingdom prize applies to all members of the body of Christ who finish their witness work on earth and who are resurrected after he comes to the temple. They are then united with him in his glorious Kingdom honor. Because of faithful service and keeping their integrity for Jehovah's vindication, they then receive the glorious crown of immortality. A remnant of such body members of Christ are yet on earth. They joyfully await the privilege of passing alive through the battle of Armageddon, there to see Jehovah by Christ triumph over all his enemies. Thereafter, at their death in the Lord's due time in fulfillment of their covenant with him by sacrifice, they will be "changed, in a moment, in the twinkling of an eye", and receive the unfading crown of glory in the Kingdom.—1 Cor. 15:50-54; Rev. 2:10.

[33] Christ Jesus is the Chief Shepherd of the "little flock" of those to be joint heirs with him in the throne in the heavenly rule. He is the King of the new world of righteousness and of all those on earth who will fear God, honor the King, be subject to him and obey organization instructions. The Lord's "other sheep" now being gathered into his fold will make up the "great multitude" of Armageddon survivors, and they are at present seeking Jehovah God because they love righteousness. They come to Christ by hearing the message. They accept him as Savior and King and make a covenant or solemn agreement to serve God, which covenant they symbolize by baptism in water. This is a covenant of obedience to do God's will.

[34] Because of faithfully carrying out their covenant and preserving their integrity, these "other sheep" will be preserved through Armageddon and remain on earth forever in peace and prosperity. Down to the end of Armageddon they hold fast their integrity under the stress and persecution from the great adversary, who strives to turn all humankind away from God. After beholding the majesty, power and glory of Jehovah manifested at Armageddon, and after having survived that greatest catastrophe of all time, they will keep on demonstrating their integrity under most blessed conditions, being faithful at all times after Armageddon even as they always were before it. Life is what these "other sheep" hope to gain, because life is that which every creature of sober mind desires. Life without end under God's Righteous Government and under the overlordship of the King Christ Jesus will be their grand blessing. In heaven the members of Christ's body will share with him in the administration of earthly affairs through the visible organization that He will set up. It is, then, no mere assumption that under the heavenly kingdom there will be an orderly arrangement on earth. The Scriptures definitely point out that there will be "princes in all the earth" who will "rule in judgment".—Ps. 45:1, 16; Isa. 32:1.

HUMILITY UNDER THEOCRATIC ORDER

[35] Many who, by God's grace, will make up that "great multitude" of survivors are today young people. Peter's admonition is now doubly appropriate: "In like manner, let the younger persons be sub-

30 Why do the special servants take the oversight willingly, and not for filthy lucre's sake?
31 How does the regular Kingdom publisher hold the key position, and why are some publishers given greater privileges of service?
32 When do the body members of Christ, including the remnant, receive the "unfading crown of glory"?
33 To whom is Christ Jesus the Chief Shepherd, and what course of action do those who will make up the "great multitude" take?
34 (a) What will be the destiny of these "other sheep" who keep covenant and integrity? (b) How will the affairs of earth be administered after the battle of Armageddon?
35 Why is Peter's admonition to the "younger persons" doubly appropriate now, and how do they subject themselves to the seniors?

ject to the seniors; and all of you submit to each other, and be clothed with humility; because God is opposed to the haughty, but he bestows favor on the humble." (1 Pet. 5:5, *Diaglott*) God is no respecter of persons. Anyone with the right heart condition because of loving righteousness and the principles of truth set forth in God's Word is eligible for blessings under the Kingdom and may associate himself with the Theocratic organization which Jehovah God has set up at the present time. Young folks are so prone to get entangled with the things of this world; so the admonition is timely, that the young persons be subject to their seniors, that is, to those who are more mature in the teaching, instructions and service of the Lord. Let them seek instruction of the senior members of the organization. Such they may best receive through careful study of *The Watchtower* at the regular assemblies therefor.

[36] Now through the Lord's organization a new provision has been made, namely, the recently issued *Course in Theocratic Ministry*. It is not for the young folks only, but for older ones too, that all may train themselves to be better witnesses in the proclamation of the Kingdom. The course is now conducted by the Theocratic school arrangement in all companies of Jehovah's witnesses. All younger persons, not necessarily younger in years, but in knowledge of the truth, do well to "be subject" to the elder ones and submit themselves in the interests of good order and be clothed with humility. Due to worldly education certain ones are able to express themselves better than others. Although they can do this, they should no less be clothed with humility, not disdainful of others, but meek, kind, considerate of weaker brethren and anxious to help them.

[37] According to prophecy, and by virtue of the work Jehovah is having his witnesses do on earth today, a great educational campaign is in progress. Those taking part should want to improve both their minds in the study of God's Word and their language so as to express themselves understandably. Moreover, the time may come when they may have to educate many of the people who can neither read nor write. The need of such arises from the Hierarchy's blinding the minds of the common people to keep them in darkness and denying them even elementary education. The humble person, though he be youthful or be old, is in a safe condition to teach others. Jehovah God aids and bestows favor upon the humble to accomplish his service. To succeed, we must never be haughty or high-minded.

[38] In these days special full-time publishers, as well as other Kingdom publishers, have a wonderful opportunity to go into small towns and villages and there aid honest people and instruct them in Bible study. In many clergy-dominated lands it may be necessary in this behalf to teach lovers of righteousness how to read. In such lands it has been the policy of the religious hierarchy to educate their clergy and their aristocratic and wealthy favorites to read and write and to hold the masses in ignorance. That is priestcraft; it is not the Theocratic order carried out by the Great Shepherd. He instructs the elders to subject themselves to serve the spiritual needs of the younger ones who want to publish God's kingdom, and not to exalt themselves and restrict knowledge and the means of gaining it to themselves. In turn, the younger persons should be subject to their seniors and learn from them.

[39] "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him: for he careth for you." (1 Pet. 5:6, 7) Jehovah God is lovingly interested in all those in covenant relationship with him. He will keep his part of the covenant and will care for every individual as long as such one is obedient under his mighty hand, subject to its leading and guidance. That mighty hand will exalt all the lowly and faithful ones at the seasonable time. Those of the remnant it will elevate to the blessed position in the glorious throne with Christ Jesus. The faithful men of old, from Abel to John the Baptist, who have long slept in death, God's hand will exalt, raising them from the dead in a "better resurrection" and making them the visible "princes in all the earth". However, no matter where one is in the Lord's arrangement, such one is in an exalted position, because he has been favored with the knowledge and service of the great Theocrat and is in the way of life. The obedient "other sheep", who maintain their integrity down to the final battle of Armageddon, God will exalt in triumph over the wicked oppressors by bearing them safely through that battle and giving them the assignment to clean up the earth and bring forth righteous offspring under their invisible overlord, Christ Jesus, their "Everlasting Father".

THE ROARING LION

[40] As a result of the "war in heaven", which began in A.D. 1914, Satan and his demon organization have been cast out of heaven and down to the earth. It is therefore a time of woe to the earth and the sea. Especially fitting now are the apostle's words: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8) Being sober means being steady, and hence able to be relied upon; being reg-

36 What new provision has been made for training better witnesses, and how and why be submissive and humble one toward another?
37 What kind of campaign is now going on, and why should those taking part want to improve themselves, but still keeping humility?
38. What wonderful opportunity is now open to Kingdom publishers, and in this connection how does the Theocratic order differ from priestcraft?
39 For whom does Jehovah God care, and how will his mighty hand exalt all the humble ones in due time?
40. Why is Peter's exhortation to be sober especially fitting now, and what does being sober mean?

ular, calm and unexcited, and serious and in earnest concerning all Theocratic matters committed to one's care. The sober person will not be intoxicated and swayed by the dizzy pleasures and entangling, enticing things of this world. He always keeps his mind stayed upon the truths of Jehovah God and his kingdom.

[41] Each one seeking to keep covenant with God will be vigilant, or alert and attentive, so as to detect and avoid dangers and to pursue the safe way. He will be observing and cautious. He will be of this frame of mind knowing that the Devil, roaring out his threatenings, tries to intimidate and turn the consecrated ones away from God's service. The adversary has claimed that Jehovah cannot place on earth men who will keep their integrity under stress. This charge has been proved false again and again, and chiefly by Christ Jesus. Although proved false by others, it does not substantiate the claim that the Devil cannot get *you*. Only by being vigilant and sober, therefore, may we see danger as it approaches and avoid it. The great danger to the Christian today is to be devoured, swallowed up and taken in by the lion-like adversary, the Devil. He works in a very wily manner. Sometimes to Christians propositions are presented that, on the surface, do not seem to be taking them away from their Kingdom allegiance and their privilege of serving it. Then, before they know it, their liberty is taken away and they are working seven days a week at secular occupations, neglecting the Kingdom interests entrusted to them as Jehovah's witnesses. Thus, because one has not been vigilant and jealous for the Kingdom interests but has unsoberly let selfish desires and pleasures in this life lead him astray, such one may be devoured or swallowed up by Satan's greedy organization.

[42] Once, when at Corinth, the apostle Paul went to tentmaking for a while, lest he be financially burdensome to others. "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." (Acts 18:3, 4) While Paul spent part of his time at tentmaking, working at such with Aquila and Priscilla, he never neglected to preach and reason on the Kingdom gospel every Jewish sabbath in the synagogue, to persuade the teachable ones to follow Christ. Every consecrated Kingdom publisher today should make the same effort. Never allow your daily occupations to encroach so far upon your time as to keep you out of God's active service entirely. Some time every week should be devoted to Christian activity. It behooves us, then, to be sober and vigilant, lest the Devil, by his organization, subdue us by his propaganda roarings and devour us. No work is so important that it rightly interferes with your due worship of the Almighty God and his Theocratic Government.

[43] Those who resist such encroachments and abide steadfast in faith and faithfulness will be given divine strength and courage and be stabilized and strengthened in integrity, despite all the afflictions by the roaring lion. "Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Pet. 5:9) The guarantee is not given that, if you steadfastly resist the onrush of the Devil and his hoggish organization, you will beat off afflictions. You *will* suffer persecution. Great reproach will be heaped upon you by those who in times past professed to love you because associated with them in the world. They will now hate you for the stand you have taken. In such affliction you are not alone Your faithful brethren suffer similar things. Like them, remain faithful to God.

[44] Be assured of this one thing: that nothing will befall you more than befell our Master, Christ Jesus. The reproaches that fell upon him must descend upon all his faithful followers, both those of the anointed remnant and those of the Jonadab class. Further, the reproaches upon you in the land where you live are not unlike those nor greater than those falling upon your brethren in other parts of the earth Whether isolated, scattered or congregated, they are passing through the same afflictions and meeting the same temptations from Satan in his effort to turn them away from God's kingdom and service. Let this thought comfort and cheer you.

[45] The situation now is worse than in Peter's day, but no greater burden will God let be laid upon his servant than he can stand or than comes upon others The totalitarian arrangement causes care and worry, inducing to fear. Yet obey God, fear him, and cast all your cares upon him, for "he careth for you". He is intensely interested in you as a publisher of his name and kingdom, because you are keeping your integrity and proving his great adversary a liar. His grace is enabling your brethren in the world to stand firm and uncompromising, never succumbing to the pressure of the Devil.

[46] Think of our faithful brethren in Germany, who now, after ten years of suffering under Nazi domination, are still under the torments by the demonized enemy. They have fallen into the enemy's power,

41 Why should a covenant-keeper be vigilant today, and what great danger will overtake those not watching and sober?
42 When Paul worked at tentmaking, what did he always arrange to do regularly, and why should consecrated persons do likewise now?
43 To such as resist the "roaring lion" what needed things will be given, but what will they have to endure for such resistance?
44 Of what one thing may we be assured respecting such affliction and reproaches, and how may we be comforted and cheered?
45 What arrangement makes matters worse today, and how and why should we cast our cares upon God?
46 What glorious hope may we think of in store for our faithful brethren long tormented under Nazi domination?

but they will rise again. They will be released by God's power, in his due time, if it takes finally the battle of Armageddon to do it. Then, having maintained their integrity to God's glory, and having stood up under the afflictions that came upon them for his name's sake, they will at His hand by Christ Jesus receive everlasting life and eternal glory in the new world.

47 "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen." (1 Pet. 5:10, 11) The suffering He permits is not in vain. Through it you are made perfect in obedience, prompt and ready to obey Him. You are hardened for his service, and strengthened in your love and devotion to his side of the primary issue of universal domination. You are stabilized immovably in your purpose never to turn aside from God's service, but to remain to the end a publisher of his name and Word and of his kingdom by Christ Jesus. You are settled on this fundamental issue, that for the duration of life you are determined to abide on Christ as your Foundation and, like him, to remain faithful and true to Almighty God, let the Devil do what he may. All persecution will be defeated. The discipline you get under it will work out holiness in you. (Heb. 12:9, 10) Thereby you will have part in vindicating Jehovah's glorious name and everlasting dominion.

47 (a) How will God "perfect, stablish, strengthen and settle you" after suffering a while? (b) How does the discipline you receive under persecution defeat it?

HOW THE NEW WORLD COMES

WHEN a destructive earthquake, a disastrous storm or a mighty tidal wave sweeps a community and destroys houses and people by the thousands, and leaves other thousands homeless, much woe and distress follow; and great effort is required to relieve the suffering. What, then, of the battle of Armageddon? It will mark the complete collapse of Satan's organization visible and invisible. What an earthquake or terrific storm or tidal wave is to a community, that final trouble will be to the whole world, only much worse; and it will be the last. —Matt. 24:21, 22.

It may truly be said that the history of the world has been written in human blood; but the worst is not yet. The long and terrible siege of General Titus against Jerusalem in A.D. 70 brought to the Jews indescribable suffering, and the final assault upon the city by the Romans completely destroyed it. Its destruction was in fulfillment of divine prophecy and foreshadowed what will befall the world organization in the great battle of God Almighty.

The trouble that came upon Jerusalem was an expression of God's indignation against covenant-breakers who had repudiated him and followed after "the god of this world", Satan. The clergy of that day, posing as representatives of God and hypocritically claiming to be the interpreters of his law, were responsible for the terrible calamity that fell upon the city. Now "Christendom's" religionists have turned the people's minds away from Jehovah God. Her trouble, therefore, will be more terrible than that which smote Jerusalem in A.D. 70. Jehovah God has promised to make a complete end of the wicked systems in the last trouble that impends.

We may call to mind all the disasters that have overtaken the human race during its existence, all the wars, all the earthquakes, cyclones and other calamities; and then know that none of these equals in woe that which will strike the world during the battle of Armageddon. That this conclusion is correct is proved by the words of Jesus that upon the earth there should be tribulation such as was not since the world began; no, and never should be again. But this great time of trouble will result ultimately to the vindication of God's misrepresented name and word, and hence in great blessing to "men of good-will". God has so ordained it.

After God's righteous indignation has been completely expressed against Satan's world organization, the great stormy wind that will have torn the mountains and rent the rocks will cease to blow; the quaking that will have shaken the earth from center to perimeter will quake no more; the heaven-enkindled fires, having effectively spent their fury, will cease to burn, and silence and rest will once more come to the earth. The survivors will rejoice.

Then will come from heaven the still, small voice, and the message long ago spoken by the prophet of God will gently speak words of hope and joy to all Armageddon survivors whom he will preserve: "O worship the LORD in the beauty of holiness: fear before him, all the earth. Say among the [nations, represented by the great multitude of survivors] that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Psalm 96:9-13.

All divine prophecy has its fulfillment in due time, and can be understood only when fulfilled or in course of fulfillment. The foregoing prophecy has now begun to be fulfilled, in that those who are watching the development of Jehovah's purpose see that in A.D. 1914 Almighty God, by his King Christ Jesus, took his power to himself and began reigning for a new world. Therefore they know that shortly shall the complete fulfillment of the prophecy follow. The positive promise here made by the psalmist is: "The world also shall be established that it shall not be moved."

"The world" here means the new world of righteousness for the vindication and glory of the Most High God by Christ Jesus and for the benefit of all men of good-will redeemed by Christ's sacrifice. The new and righteous world

consists of both heaven and earth. *Heaven* means the invisible part of the world, while *earth* refers to the visible part thereof. For centuries the invisible part of "this world" has been Satan and his unholy angels, while the visible part has consisted of organized forms of government on earth, influenced and controlled by the "god of this world". Looking down to the time when Satan's world must perish, Jehovah God through his prophet said: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create." (Isa. 65:17, 18) This prophecy must have its fulfillment.

In harmony with these words of the holy prophet the apostle Peter describes prophetically the passing of the Satanic heavens and earth. He says: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. 3:12) Be it noted that these pass away in the "day of God"; that is to say, in the time of Jehovah's expressed wrath. Then Peter adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13) In view of these two divinely provided witnesses, Isaiah and Peter, we may have full assurance that the new world will be established, and that it will be so completely established that it can never be moved, but shall be a "world without end".

For many centuries Satan the enemy, as overlord, aided and abetted by his wicked angels, has constituted the heavens that have influenced and controlled the nations and peoples of earth. With the coming of Christ Jesus into power in 1914 Satan and his demon hosts have been cast out of heaven and onto the earth. (Ps. 110:6; Rev. 12:1-12) The new heaven is therefore now an established fact. Christ Jesus is in control thereof.

The next great manifestation of the Lord's power will be the destruction of the "great whore", Babylon, and of the political and commercial allies of that religious organization, as symbolized in Revelation 17 and 19 as "the beast" and "the false prophet". With these destroyed, and then Satan bound as described in Revelation 20, the whole earth (visible wicked systems) will pass away. Then there will be no more ungodly elements of humanity, symbolically described as "sea", but the establishment of the new earth will follow. With its establishment the complete new world will be established, because both heaven and earth will then be under the control of Jehovah's righteous King, the Prince of Peace.

The apostle John had a vision of the new world, and wrote: "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. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. 21:1, 2.

The new heaven is the government of Messiah, The Theocracy, born and in power. It is the holy city, the New Jerusalem. It is the government of peace, with the Prince of Peace as its head and ruler in charge: Jehovah's Theocratic Government under Messiah, which takes the place of that which has long been invisibly ruling the world. The new heavens, or invisible part of the new government, is beautiful and glorious, like a bride adorned for her husband. That is the time when a woman tries to appear at her best, and does so appear. The New Jerusalem is restricted to the 144,000 Christians who are 'espoused to one husband, Christ', and who take the name of Jehovah's organization. It is specifically the organization of Christ of which he is Head; it is "the Lamb's wife".—2 Cor. 11:2, Rev. 21:9.

Since Satan the enemy and his angels, who compose the old heaven, are invisible, does that signify that the new heaven will also be unseen? Yes; the new heaven will be invisible. The Chief One in that new heaven is Christ Jesus. As to whether or not he would ever again be seen by the peoples of earth we have his own words: "Yet a little while, and the world seeth me no more." (John 14:19) Christ Jesus is the express image of Jehovah, and no human eye can see God. (Heb. 1:3; 1 Tim. 6:16) Satan, a spirit creature, has also been invisible to man and has exercised power and control over man. Even so the Lord Jesus, the King of glory, though unseen to man, will exercise power and control over men on earth.

Since the time of Eden until the complete destruction of his organization Satan has had visible representatives on the earth. Does this suggest that the Prince of Peace, the great Messiah, will have visible representatives on earth? He will.

Since God has promised to create a new heaven and a new earth, and since Peter says that in this new heaven and earth will dwell righteousness, we may be sure that the new visible organization of the Messiah's representatives will be righteous. The visible representatives of the righteous King on earth will be in harmony with his command and obedient thereto. There will be no ambitious and stronger ones on earth then to push themselves forward and get into the visible governing organization and control it and bring about a condition of unrighteousness. All suchlike will have been wiped out by the battle of Armageddon. The promise of Jehovah is: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. 32:1) This will preclude all ambitious and stronger ones from exercising political propensities and seizing the government or any part of it.

But all men are descendants of Adam; and since all of these are imperfect, where can there be found any to rule on earth in justice and in righteousness as representatives of God's King?

Long ago Jehovah God prepared certain men, who under adverse conditions proved their loyalty and faithfulness to God; and then they died. These men received His approval. They will be resurrected from the grave. They will be brought forth as perfect men, wholly devoted to the Lord, and will be the visible representatives of the Lord's righteous kingdom on the earth. They will be officially "the new earth" under the Theocratic heavens.

It is a fixed rule of the divine arrangement that God grants everlasting life to no creature until that one is first fully tested and, under the test of integrity, proves his loyalty and faithfulness. God originally gave Adam life and then put him to the test before he would grant Adam everlasting life. Under the test Adam fell. His failure was because he gave his allegiance to the traitor Satan, the

newly risen enemy of Jehovah God. Adam was both a disloyal and an unfaithful man.

The next perfect man on earth was Jesus. Before the heavenly Father granted Jesus the great and high reward of eternal life as a divine spirit He first put Jesus to the most severe tests. All these tests Jesus met successfully, and thereby proved his loyalty and faithfulness to God.

At once the absurdity of the doctrine of inherent immortality of human souls appears. Satan is the author of such false doctrine, and his representatives, the religious clergy, have proclaimed this false doctrine among religionists for centuries past. Before the ransom sacrifice was provided by the death of the perfect man Jesus, it was impossible for any man to be granted everlasting life. This is true for the reason that all men are descendants of Adam and have inherited the result of his wrongdoing. (Rom. 5:12) It is the rule of God that "as in Adam all die, even so in Christ shall all be made alive". (1 Cor. 15:22) The death and resurrection of Jesus Christ must first take place before any man could be granted life everlasting. This, however, did not prevent imperfect men from proving their loyalty and faithfulness to God to the extent of their ability. By so doing they could have his approval.

Since, however, there is no other name under heaven whereby salvation to life in the new world can come, except through the merit of Christ Jesus, it follows that life could not be granted until the coming of Christ Jesus and the giving of the ransom by him. He "gave himself [his life] a ransom for all, to be testified in due time". (Acts 4:12; 1 Tim. 2:5, 6) It follows that no matter how faithful a man might have proved prior to the giving of the ransom, he could not be granted everlasting life until the ransom is presented as a sin-offering before the mercy seat of Jehovah God. Therefore the death and resurrection of the Lord Jesus brought life and immortality to light through the gospel. (2 Tim. 1:10) The redeemed ones must have one opportunity for life. The opportunity for immortality is for those only who seek it according to God's appointed way, to wit, by being made conformable to the sacrificial death of Jesus Christ, and these are made a part with Him of the new heavens of the new world of righteousness.

As concerning men who will live on earth in the new world, all that they can do toward being saved to everlasting life is to have faith and, under the test of their integrity toward God, to prove their loyalty and faithfulness to Him and His kingdom by Christ Jesus.

ABRAHAM, THE FRIEND OF GOD

FRIENDS of God are the only ones who shall live in Jehovah's new world. How may one enjoy that blessed relationship with his Creator? By friendship with religions that maintain friendly contacts with the political and commercial elements of this world? Will friendly terms with the postwar "new" world of man's building on religious foundations make one a friend of God? No; such course would accomplish the exact opposite, for "a friend of the world is the enemy of God". (Jas. 4:4) What course, then, should one follow? Long ago faithful men left us examples. (Jas. 5:10) Appropriate, therefore, is consideration of the life of one who "was called the Friend of God", Abraham.—Jas. 2:23; 2 Chron 20:7; Isa. 41:8.

"Terah lived seventy years, and begat Abram, Nahor, and Haran." (Gen. 11:26) Though named first, Abraham (Abram) was not the eldest son, but was born when Terah was 130 years old. A descendant of Shem, he was born in Ur of the Chaldees 352 years after the flood. This city was in the lower part of the Mesopotamian valley, and on the western bank of the Euphrates river. Its inhabitants worshiped idols and celestial bodies, particularly the moon, and hence were demon-controlled. (Deut. 4:19; 17:3) Abraham's father was an idol-worshiper, and Jewish tradition holds he was an idol-builder. The Chaldeans of Ur deified Nimrod as the promised seed of the woman of Genesis 3:15. But Abraham had faith in Jehovah; hence knowledge. (Rom. 10:17) God acquainted him with the truth on the Seed and His "woman" and His new world, and Abraham believed therein. He is called the 'father of the faithful'. (Rom. 4:11, 16) Refusing to mingle in Chaldean affairs, he remained unspotted by that religionized world. His faith, proved by works, was rewarded.

While still in Ur Jehovah told Abraham to move out, to leave his father's house, to go to a land God would show him. The promise was given to him, 'In thy seed shall all families of the earth be blessed.' (Gen. 12·1-3, Acts 7:2-4, *Diaglott*) Immediately he departed for Canaan, accompanied by his father, his nephew Lot, and his wife Sarah, who was also his half sister. (Gen. 11:31; 20:12) Having flocks and herds to care for as they traveled, the migrators did not take the short route across the desert to Canaan, which lay west of Ur, but they crossed to the eastern bank of the Euphrates and traveled northward along the river, making use of the excellent pasturage Arriving at Haran, near Euphrates' headwaters, they camped for a time. There Terah died at the age of 205 years, and Abraham, with Lot and Sarah, promptly crossed the Euphrates river and traveled south and west and entered the land of Canaan. He was 75 years old at that time, which proves Terah was 130 years old at Abraham's birth.—Gen. 11:32; 12:4; Acts 7:4, *Diag.*

Upon Abraham's entrance into the land of Canaan the Abrahamic covenant became effective. Abraham did not permanently establish a dwelling-place, but sojourned there in tents. (Heb. 11:9, *Am. Rev. Ver.*) He did not take part in the government of settled cities, but remained separate from Canaanite affairs. Abraham wanted no part of temporary man-made cities, but looked for a city that had rock foundations, whose "builder and maker is God". (Heb. 11:10) By faith he saw the day coming when Jehovah's new world under Christ the Seed would rule, and that "good news" filled his heart with joy. Jehovah "preached . . . the gospel unto Abraham". (Gal. 3:8) Jesus said, "Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56.

Abraham and his household, still accompanied by Lot, journeyed farther south, and even entered into Egypt due to a grievous famine in Canaan. Thence he ultimately

returned to the place where he had first pitched his tent in Canaan, between Bethel and Hai. By this time the substance of the travelers, their herds and flocks, had increased so that the land was not able to bear them together. Following a quarrel between the herdmen of Abraham and the herdmen of Lot Abraham proposed a separation, to avoid unseemly strife. Lot chose to dwell in the well-watered plain of Jordan, and departed. Thereafter Jehovah spoke to Abraham, telling him to gaze to the north, south, east, and west, and that all the land as far as he could see would be given to his seed for ever, and that his seed would be as the dust of the earth. This promise pointed to Jehovah's purpose to make Christ Jesus the possessor of the earth, and joint-heirs with him are his body members. This Seed, the Christ, was in Abraham's time as unnumberable as the dust of the earth, in that the number of Kingdom associates of Christ Jesus had not then been revealed.

Though peace-loving, Abraham fought when occasion demanded. (Neh. 4:14) When Lot was taken prisoner by heathen kings Abraham armed his servants, gave pursuit, and rescued his nephew. It was on his return from that battle that a meeting occurred between Abraham and Melchizedek, whom Abraham recognized as a "priest of the most high God" by paying tithes to him.—Gen. 14:8-20.

Several times Jehovah had stated to Abraham that his seed would be as the dust of the earth; yet at 85 years of age he was still childless, and Sarah was barren. To raise up seed Sarah gave her Egyptian handmaid Hagar to Abraham to wife, who conceived and bore Ishmael when Abraham was 86. (Gen. 16:16) But this one was not to be the seed. When Abraham was 99 God spoke to him, instituted the covenant of circumcision, and amplified the oft-stated promise that Abraham's seed would be numberless, by changing his name from "Abram" to "Abraham", which latter means "father of a multitude". (Gen. 17:1-14) And it was at that time that Jehovah foretold the seed would come through the heretofore barren Sarah, now about ninety years old. "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. . . . She shall be a mother of nations; . . . Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Gen. 17:15, 16, 19) All this was a part of a great prophetic picture directed by Jehovah. The marital relationship between Abraham and Sarah depicted the relationship between Jehovah and His "woman", the universal organization Zion or Jerusalem, which gives birth to His children in due time—Isa. 54:1-5, 13, Gal. 4:23, 26-28.

True to his promise, Jehovah visited faithful Sarah in her old age and she bore a son, called Isaac. (Gen. 21:1-6; Heb. 11:11, 12) At five years of age, Isaac was mocked by Ishmael. As a result Ishmael and his mother, Hagar, were sent away. The mocking of Isaac was the beginning of the 400-year period of affliction of Abraham's seed that God had previously made known to Abraham, and which period of time ended with the exodus of the Israelites, his seed, from Egypt with great substance. (Gen. 15:13, 14; Ex. 12:35, 36, 38) Isaac was reared by his aged parents in the "nurture and admonition of the Lord".—Gen. 18:19.

When Isaac had grown to young manhood Jehovah tested Abraham, and made a great prophetic picture. The proceedings are recorded at Genesis 22. In brief, Abraham was instructed to take his only son by the beloved Sarah and offer him up as a burnt offering. Doubtless Abraham was puzzled. Sarah was to be a mother of nations, Isaac was to have seed after him. Yet here he was ordered to sacrifice his beloved son. Though not understanding, Abraham hesitated not, but promptly rose up and journeyed into the land of Moriah with Isaac, as instructed. Isaac submitted to being bound and laid on the altar. Abraham's arm rose with knife in hand to strike the deathblow. Isaac was "as good as dead". Then, at the crucial moment, the angel of the Lord stayed Abraham's hand, and it was as though his son was returned from the dead. A ram, caught near by, substituted for Isaac on the altar.

Thus did Jehovah foreshadow the sacrifice of His only begotten Son, Christ Jesus, miraculously brought forth as a human, as was Isaac, and His receiving him again from the dead by the resurrection. (John 3:16; Heb. 11:17-19) It is through this Seed of the Greater Abraham and His "woman" that God will 'bless all obedient of the families of the earth'. (Acts 3:25, 26; Heb. 5:9) At Armageddon that Seed "shall possess the gate of his enemies", and thereafter, endless blessings for earth's inhabitants.—Gen. 22:17

Sarah died at the age of 127, and was buried in the cave of Machpelah, purchased by Abraham from Ephron. Three years later, Abraham sent his eldest and most trusted servant to the land of his nativity to seek a wife for Isaac, which servant was under oath to take no wife for Isaac from among the daughters of Canaan. Rebekah, the granddaughter of Abraham's brother Nahor, was brought back from Mesopotamia and became Isaac's wife. Abraham's direction of this selection of a wife for Isaac well pictures Jehovah's 'drawing' and placing in the "body of Christ" those who comprise the "bride" of His Anointed King.

After Sarah's death Abraham had six sons by Keturah, and this necessarily by a miracle in view of his advanced age. These six sons pictured the remnant of the 144,000 members of Christ's body, Isaac picturing the Head Christ Jesus. Isaac was Abraham's sole heir; the six sons received gifts. So the Greater Abraham made His only begotten Son Christ Jesus "heir of all things", his body members being sons by adoption.—Heb. 1:2; Rom. 8:15.

Abraham died at the goodly old age of 175 years, and was buried in the same cave of Machpelah, where he had buried Sarah 38 years before.

With Abraham, Jehovah God began pictures pointing to His capital organization, headed by the Seed Christ Jesus, through which would come vindication and undisputed universal domination. Vindication of Jehovah's name was the purpose of the Abrahamic covenant.

(*Continued from page 162*)

Kingdom will, during the month of June, call on as many people as they can, announcing this new world. The Society has designated the month of June "The New World" Testimony Period; hence throughout all the countries of the world proclamation will be made concerning this new world. If you desire to share in this work of making known the good news, get in touch with one of the local companies of Jehovah's witnesses or write direct to the Watchtower Society, 117 Adams St., Brooklyn, N. Y.

FIELD EXPERIENCES

EDINBURGH (SCOT.) CATHOLICS DRINK IN TRUTH

"My wife called on a person whose husband is serving in the army and who has a great admiration for Jehovah's witnesses . . . Both the lady and the husband are Catholics, but took the book *Children* and the leaflet *Jehovah's witnesses—Their Position,* and arranged for a model Bible study. My wife became ill, so it was necessary for me to go in her place. Immediately I arrived she wanted to ask a question. One of her friends had been in and she had told him all about Jehovah's witnesses, much to his disgust. His last statement was: 'Well, your priest would be very mad at your buying that book and encouraging that crowd.' Her question to me was: 'Would the priest be cross?' I told her he would be very cross indeed, thus opening the way for a discussion. She admitted she did not believe in 'Purgatory' and could not understand how it was that the priests said the pope was our friend, when he was an enemy alien, living in an enemy country, and even blessed soldiers going to fight against us. A witness was given her, and when I told her of the study with the 'Exposed' lecture recordings, she was thrilled. I put to her the blunt question: 'If you find that the Word of God goes against the word of the pope, which will you accept?' Her reply was instant: 'Oh, the Word of God, of course.' She was bringing her child up to be an ardent Catholic. Although only three, the child saves all its pennies to buy candles to burn for its daddy. We had a talk about this, and she was quite concerned to think she might be bringing her child up in the way of the Devil. On my next two calls she was out. I began to wonder if she had decided to remain in the 'church', but yesterday morning I found her and just gasping for the booklet *Uncovered,* which I had promised to leave with her. She had been called out to her dying mother the last few days; and this just shows how necessary it is to give these people the benefit of the doubt and call again. She eagerly arranged for us to call again next Sunday, so that we can have a real study on the 'Exposed' series. I am very hopeful that she will soon make her stand for the truth and join in its proclamation. We have found that many Catholics are drinking in the truth now."

NEW PUBLISHER "FIGHTING FOR LIBERTY"

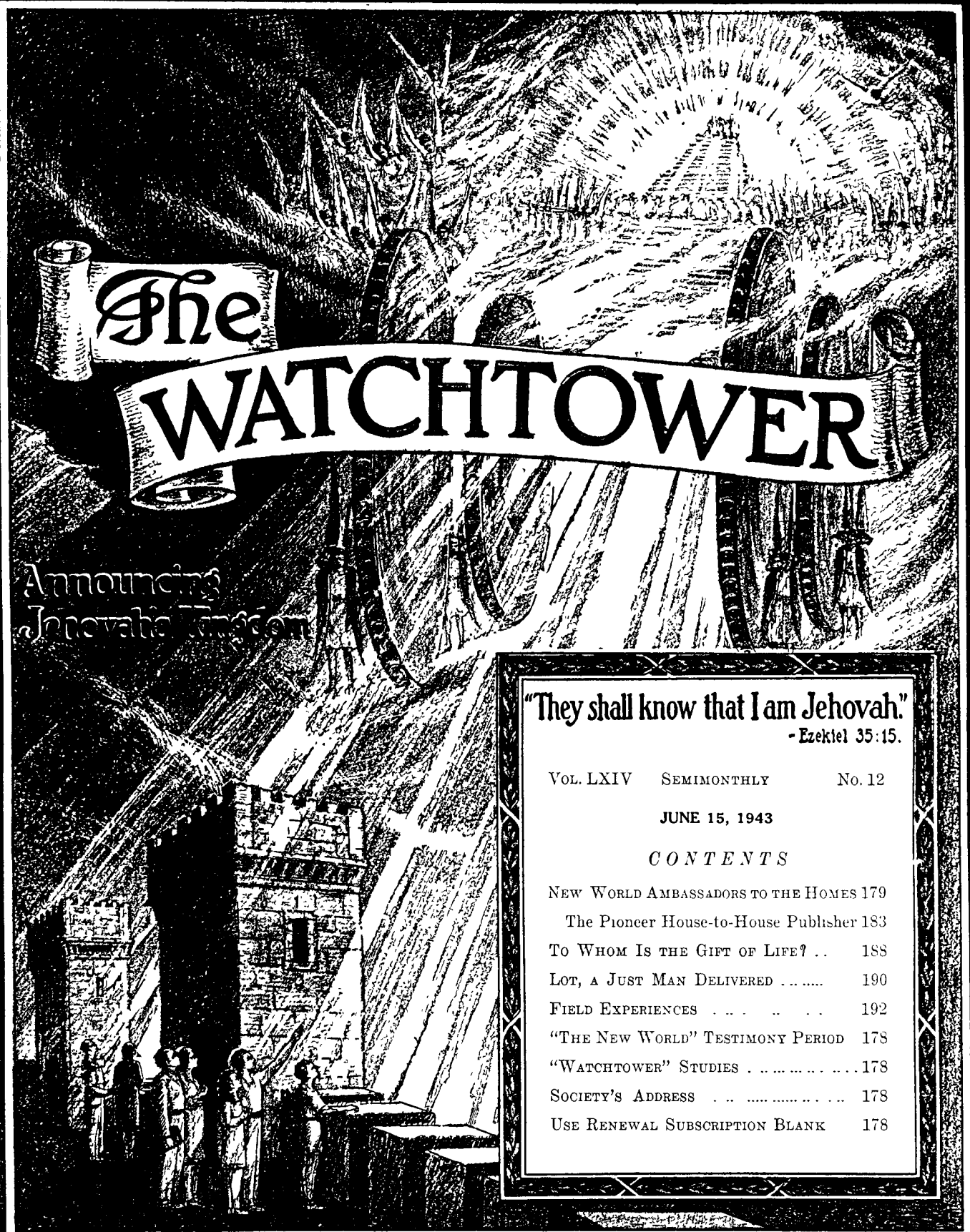
"She had obtained most of the literature from various publishers over a period of years and had heard a few short records. I immediately started a *Children* book study. After several studies she remarked: 'Well, when one studies, it certainly puts one on the spot, if one is not out in the service, doesn't it?' I then made arrangements to take her out in the service, but a serious fall on the ice confined her to her home for over a month. Continually stressing service, I mentioned to her to be on the lookout for the new booklet *Fighting for Liberty on the Home Front.* Then she attended two *Watchtower* studies and was thrilled. The Society mailed out a copy of the new booklet to all *Watchtower* subscribers, and hers came. She read it and immediately ordered fifty. Her husband is not interested, but she gave him the booklet to read, remarking that he had better wake up. When her fifty copies came, she started at once putting them out to every house on her street. Having myself worked the territory several times around her home, I was fully acquainted with many with whom she left booklets, many of whom had repeatedly turned me down. When her neighbors were not home, she left the booklet just the same and was going back to tell them who left it. At one place where they were always abrupt with me, she handed the lady the booklet, saying: 'You may not be interested yourself, but perhaps your husband and boarder would like to read it. I hope you all do!' One of her neighbors contributed a penny. She also informed them of the Bible study held in her home, inviting them."

"AFTER STREET WORK FOR OVER TWO YEARS

near our home without seeing many results, here is what happened. A knock at our door. It was a young man, sixteen years old, asking me for the *Consolation* magazine. When invited in, he said: 'I have been trying to find out where some of Jehovah's witnesses lived ever since getting a copy of your magazine down on Blue Hill Avenue. One day I saw a man going down the street and recognized him as one of those who were down on the Avenue in the magazine work, and I trailed him to find out where he lived. I found out, and the first chance I had to inquire I did so, and that is why I am here.' He asked about what Jehovah's witnesses believed. When told about the establishment of God's kingdom, he asked in the most anxious and tense manner: 'Do you think it is too late for me to take my stand?' . . . He then told us his parents were Roman Catholic, and his mother was Irish, making her more Catholic than others. He had been convinced that the Roman Catholic organization was wrong after he had happened to read 1 Timothy 4:3-5 and at the same time reading in the newspaper about the persecution of Jehovah's witnesses and how they never compromised with their persecutors, which proved to him that they must be right; otherwise, they would sooner or later give in. The result was that a model Bible study was arranged for him in our home. In order to find the books of the Bible quickly he has memorized them all and also many scriptures. Last Saturday he subscribed for the *Watchtower* magazine, and went out in the witness work."—Massachusetts.

"SINCE BEING IMPRISONED [INDIANA]

I have by God's favor had the privilege of making over 3,000 loans of Kingdom literature, and many here are learning of Jehovah and his goodness. How true and clear the Scriptures appear in our minds when the physical facts foretold centuries ago in the Bible come to pass, 'Publicans and harlots go into the kingdom of God before religious leaders.' (Matthew 21:31) Men in prison receive the message with greater respect and more kindness than that manifested by all the religious preachers that I called on in the five years that the Lord permitted me to go from house to house with the good news of the Kingdom. As the scripture, 'The things that the Lord understands are without number,' comes to my mind, I remember that on the very day (January 29) that I received the new Watchtower edition Bible. *The New World* and the *Yearbook* for 1943 from the Society after they had been refused here on two previous occasions, that was the Bible text for that day. Perhaps some of the Lord's people who are free and can have these precious provisions in abundance can't really understand their true value to a servant of the Lord that can have only one of each."



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

VOL. LXIV SEMIMONTHLY No. 12

JUNE 15, 1943

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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, N.Y., U.S.A.

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"THE NEW WORLD" TESTIMONY PERIOD

All persons who love righteousness want to see a new world. How will it be brought about and established for ever? Only through the Kingdom of Christ, for which kingdom his followers have prayed for 1900 years. The proof of this is set forth in the publication *The New World,* and you will be delighted in reading it. Send your 25c contribution to this Society and learn what the Bible has to say about the new world. There will also be sent to you the booklet *Fighting for Liberty on the Home Front.* All persons who desire to have a share in the proclamation of the Kingdom will, during the month of June, call on as many people as they can, announcing this new world. The Society has designated the month of June "The New World" Testimony Period; hence throughout all the countries of the world proclamation is being made concerning this new world. If you desire to share in this work of making known the good news, get in touch with one of the local companies of Jehovah's witnesses or write direct to the Watchtower Society, 117 Adams St., Brooklyn, N. Y.

"WATCHTOWER" STUDIES

Week of July 18: "New World Ambassadors to the Homes," ¶ 1-20 inclusive, *The Watchtower* June 15, 1943.

Week of July 25: "New World Ambassadors to the Homes," ¶ 21-45 inclusive, *The Watchtower* June 15, 1943.

SOCIETY'S ADDRESS

Hereafter all communications mailed to the Society should be addressed as follows:

WATCHTOWER BIBLE AND TRACT SOCIETY
117 Adams St.
Brooklyn 1
N. Y.

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV JUNE 15, 1943 No. 12

NEW WORLD AMBASSADORS TO THE HOMES

"And he said, Go, and tell this people, . . . Until the cities be wasted without inhabitant, and the houses without man."—Isa. 6:9, 11.

JEHOVAH is the Sender of good news to the homes of the people. The good news, or gospel, tells of the new world of righteousness, and Jehovah God is the Sender of the ambassadors entrusted with the message of that blessed world. His ambassadors are not sent directly or primarily to the diplomatic or political courts of this old world. They are dispatched directly to the people in their homes. This is because none of the nations will survive as such into the new world, and hence each individual must make his own decision, accepting or rejecting the good news and then taking the consequences. Thereby the individual is afforded the opportunity to escape destruction with the nations in the universal conflict that will shortly break forth over the domination of the universe.

[2] When Jehovah God made announcement concerning the man destined to be the forerunner of the new world's King, he sent his faithful messenger to Zacharias, who was honored to become the father of John the Baptist. "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings." The tidings were almost too good for Zacharias to believe as true. "And it came to pass, that, as soon as the days of his ministration were accomplished [at the temple in Jerusalem], he departed to his own house." In due time great joy filled his house at the birth of the announcer of the Governor of the new world, and all the neighbors of good-will also rejoiced, just as Gabriel had said: "And thou shalt have joy and gladness; and many shall rejoice at his birth."—Luke 1:11-58.

[3] Six months later Jehovah God dispatched another angel, who appeared, not to the officers in the court of King Herod, but to lowly shepherds, men from the homes of the common people, who were watching over their flocks during the night. "And the angel said to them: Fear not; for, 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. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will."—Luke 2:10-14, *Douay Version.*

[4] Without delay the herders went to witness the fact of the human birth of the Son of Jehovah God. Then they reported abroad to persons of good-will Jehovah's dealings toward men, and thus they became witnesses of Jehovah. The fact that they were not priests or clergymen, but were rustic shepherds, did not render worthless their testimony nor did it relieve them of their obligation to bear witness. Highly favored were they to become Jehovah's witnesses testifying to the birth of the Ruler-elect of the new world of endless peace and tranquillity. Unlike those shepherds, the religious clergymen of all denominations fail to see and act upon the still higher honor and privilege to testify to a fact of far greater moment and immediate importance, the birth of Jehovah's Theocratic Government under his Christ in A.D. 1914. That Government now rules from heaven in the midst of its enemies, demon and human, and shall gain glorious victory over them in the impending fight at Armageddon over the issue of universal domination.—Rev. 12:1-12.

[5] While "Christendom's" clergy mix in with the political problems and controversies of this wicked world and do fail in the Christian obligation of serving as ambassadors of God's established Government of the new world, who on earth is it that joyfully avail themselves of such privilege at Jehovah's express invitation? Men and women and children of lowly station and occupation like the honest, God-fearing shepherds of Bethlehem, persons devoted

1 (a) Of what news is Jehovah the sender, and by whom? (b) To whom are such directly sent, and why?

2 What was the news that Jehovah sent to the priest Zacharias at the temple, and what did the fulfillment thereof bring to his home and neighborhood?

3 Six months after John's birth what news did Jehovah send, and how and to whom?

4. As what were such shepherds then obligated to act, and how have the religious clergy of today failed as to a still higher honor than that of those shepherds?

5 Who, then, avail themselves of the privilege as ambassadors, and with what Scripture rule is this fact in harmony?

wholly to Jehovah God and gladly willing to suffer all manner of reproach and persecution in order to serve as His ambassadors. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."(1 Cor. 1:26-29; Jer. 9:23, 24) To God be all the glory!

6 "Christendom" has many professional religious clergymen graduated from theological seminaries. These she recognizes, but not the office and ministry of the "foolish", "weak," "base," and "despised" ones whom Jehovah God calls to act as his witnesses and ambassadors to all nationalities. Jehovah's greatest ambassador or sent one is his only begotten Son, the One who was once born as a homeless man-child in the manger at Bethlehem and who later became a carpenter in the despised city of Nazareth. He was born of the tribe of Judah, concerning which God's law by Moses said nothing as respects priesthood. (Heb. 7:13, 14) Concerning Jesus' education or schooling absolutely nothing is recorded, only that, according to Deuteronomy 6:4-7 and other statutes, his foster-father and mother were under legal obligation to teach Jesus diligently concerning Jehovah's commandments. Little cause for surprise, then, that, when Jesus grew up and began teaching publicly, his critics said in amazement: "How knoweth this man letters, having never learned?" (John 7:15) As the professional clergy of this twentieth century do not recognize his faithful followers as ministers of the gospel, neither did the Jewish clergy recognize Jesus as Jehovah's witness and ambassador. They vehemently assailed his commission from God.

7 Seven centuries before Christ the prophet Isaiah had served for many years as Jehovah's witness to the nation of Israel. His name means "Salvation of Jehovah". He typed or prefigured Christ Jesus himself. (Isa. 8:16, 18; Heb. 2:13) As such type of Jesus, Isaiah said prophetically: "The spirit of my Lord Jehovah is upon me, because Jehovah hath anointed me to tell good tidings to the oppressed, hath sent me to bind up the broken-hearted, to proclaim to captives LIBERTY, to them who are bound the opening of the prison; to proclaim the year of acceptance of Jehovah, and the day of avenging of our God: to comfort all who are mourning." (Isa. 61:1, 2, *Roth.*) These prophetic words set out the terms of Jesus' commission from his Principal and Head, Jehovah God. It was this commission that Christ Jesus was sent to earth to fulfill as Jehovah's Senior Ambassador. Jesus did not receive his commission from the Jewish clergy or their theological school at Jerusalem, but from God. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "For I have not spoken of myself; but the Father, which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 7:16, 17; 12:49, 50.

8 There were no pompous graduation ceremonies or glamorous commencement exercises when Jesus was anointed with power from on high and thus commissioned for his ministry on earth. Only one other man was witness to the commissioning or anointing of Jesus. That was John the Baptist, at the banks of the Jordan river. The sign of Jesus' anointing was the visible manifestation of the spirit of his Principal, Jehovah God, descending upon him immediately after John lifted him from beneath the baptismal waters. "And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy [spirit]. And I saw, and bare record that this is the Son of God." (John 1:31-34, 41) At such anointing he became Jesus Christ, or Jesus the anointed:—Acts 10:37, 38.

9 Christ Jesus displayed no framed graduate's diploma from the religious schools of his day. He called public attention to being anointed or commissioned from Jehovah God. This was by virtue of wholly consecrating himself to God, such consecration being symbolized by water baptism. His anointing with God's spirit definitely carried with it the authority and commission to preach the good news, as prophetically stated by Isaiah. Jesus plainly so stated in the synagogue at Nazareth after he had read the very words of his commission from Isaiah 61:1, 2. "And he began to say unto them, This day is this scripture fulfilled in your ears." Then, to serve notice in advance that the religionists would not accept or approve his ordination or commission as a minister of the gospel, Jesus said: "No prophet is accepted in his own country." "A prophet is not without

6. Whom does "Christendom" recognize, and whom does she not recognize as ministers of the gospel, and how does this agree with the religious attitude adopted toward Jesus' training and commission?

7 What prophet and his prophecy foreshadowed Christ Jesus and his commission, and from whom did Jesus receive his commission?

8. What were the events attending the anointing or commissioning of Jesus? and who was a witness thereto?

9 What did Jesus' anointing carry with it, and what effect did the disclosure that he was commissioned of God have upon the religionists of his home town?

honour, save in his own country, and in his own house." (Luke 4:16-24; Matt. 13:57) When he gave historical examples to prove that such had been the experience of Jehovah's witnesses before him, the religionists of Nazareth raged at Jesus. They "rose up, and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong". Jesus managed to escape the lynching attempt of this religious mob, because his time for martyrdom 'was not then come'. (Luke 4:25-30) Later, to John the Baptist, who was then in prison, Jesus pointed out the evidence that Isaiah 61:1, 2 concerning Christ was being fulfilled in him, saying: "The poor have the gospel preached to them."—Matt. 11:5.

[10] Down to the bitter end, the professional clergy of Jewry, who had their own religious ordination, refused to admit Jesus' divine ordination or anointing. They disputed his authority to preach the kingdom of God. When, finally, he stood on trial before the Sanhedrin in Jerusalem, "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." (Matt. 26:63, 64) For this confession of the truth Jesus was accused of blasphemy deserving of death. When the Sanhedrin delivered him over to the political governor of Jerusalem for summary trial, Jesus continued to carry out his commission to preach regarding the new world, saying: "My kingdom is not of this world: . . . now is my kingdom not from hence. . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:36, 37) Not alone did Jesus confess his commission to preach, but he carried it out with perfect integrity toward God in spite of the vicious and violent objections of religionists. He read his commission in black and white in God's Word. He took it seriously. It was his faithful performance of the terms of his commission that led to his death at the hands of professional religionists.

[11] Though Jesus was God's Chief Minister and High Priest after the order of Melchizedek, the clergymen branded him as a faker and impostor. Today comparatively few really follow Jesus' steps, consecrating themselves entirely to God and receiving commission from him to preach the gospel as did their Leader Christ Jesus. Such ones may not and do not expect any better treatment at the hands of either the clergymen of "Christendom" or the principal ones of their religious flocks who occupy political offices, judgeships, or schoolboards, etc. At the time of sending out his twelve apostles to preach the Kingdom gospel Jesus said: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: . . . 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. 10:1, 7, 24-27) Those prophetic words of Jesus are fulfilled upon his faithful disciples now, Jehovah's witnesses. In harmony with his words, they are everywhere evil spoken against by the professional clergy and their ordination to preach is scoffed at and their Christian ministry is ignored. Hence it is not from the side of the religious element that the prophecy of Isaiah 61:6 is fulfilled toward the consecrated, spirit-begotten witnesses of Jehovah, namely: "Ye shall be named the Priests of the LORD: men shall call you the Ministers of our God."

[12] Like Jesus, Jehovah's present-day witnesses point to Isaiah 61:1-3 and 43:10-12 as their commission from God to preach the good news of the righteous New World. But religious animosity and prejudice cause politicians, police officers, legislators, judges, sundry boards and commissions to classify Jehovah's witnesses as "book agents", "peddlers," "commercial vendors," "peace upsetters," "trespassers on private property," "sleep disturbers," and "proselytizers". Then such official personages attempt everywhere to please the religious clergy by interfering with the gospel-preaching of the Christian servants of Jehovah God and to deny them freedom of speech, freedom of press, freedom from fear, and freedom of worship of God according to a conscience instructed in His Word. At the same time the professional mouthpieces of this war-racked world broadcast loud and imposing prophecies respecting the "better world" they propose to create with their own hands. Such anti-Jehovah religionists are the "false prophets" which were foretold to arise at the "end of the world", whereas any candid examination of the commission to preach, stated at Isaiah 61:1-3, shows that Jehovah's house-to-house witnesses are the true preachers and ambassadors of the only new world of freedom under God's kingdom by Christ.

[13] You remember, the "Four Freedoms" were announced by a religionist, on January 6, 1941, to a

10. What position did the Jewish clergy take toward Jesus' ordination, down to the very end, and how far did Jesus continue to exercise his commission to preach?

11. How many really follow Jesus' footsteps today, and why do not and may not they expect the prophecy of Isaiah 61:6 to be fulfilled toward them at the hands of the religious element?

12. (a) To what do Jehovah's witnesses point as their commission, but how are they classified by officials who please the clergy? (b) Whom do the facts and the commission to preach show to be the false prophets?

13. Of the "Four Freedoms", which is given the most emphasis, and where will postwar peace establish it only in principle but not achieve it in practice?

national legislative body including many religionists of conflicting creeds. Such freedoms were and are held forth as promise of what is coming in the "new world order" established by human hands. The one given most emphasis of all is the "freedom of religion". During March of this year a Commission to Study the Bases of a Just and Durable Peace was set up by the Federal Council of Protestant religious organizations in America. It proposed "six pillars of peace", the sixth and last of which declares: "The peace must establish IN PRINCIPLE, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty." (New York *Times*, March 19, 1943) This means to say that, in the postwar world arrangement, in Spain and other lands where only the Roman Catholic religion is now permitted to operate freely the right of individuals to religious and intellectual liberty will be established only in principle. It will not be made an actual fact or achieved in practice, because the Roman Catholic Hierarchy and their religious-political pawns in the various nations object to that one of the "Four Freedoms".

[14] In the postwar world organization much lip-service will be paid to high-sounding principles by the propaganda agencies, but there will not be universal application of those principles. The manner in which Jehovah's witnesses worship the Most High God will be an inescapable issue in the postwar setup, even as it is among all the nations at present. Particularly the Roman Catholic Hierarchy, and their obedient agents in the nation's judiciary and political offices, insist on what they call "the good old American right and freedom to be let alone", that is, let alone religiously, because the evangelistic work of Jehovah's witnesses spoils the pastures of the religious clergy and proclaims "liberty to the captives, and the opening of the prison to them that are bound". (Isa. 61:1) Jehovah's witnesses do not confine themselves and their witnessing to assembly halls, but go out among the creed-bound, clergy-ridden captives and call from house to house to tell them of the evangel of God's kingdom. Religious judges and others claim this is an intrusion on the ecclesiastical provinces of the clergy and is an invasion of the religious rights of the clergy's victims; and that hence it is proper for local city and municipal governments to lay a license tax upon the distribution of Bible literature by Jehovah's witnesses in order to compel them to let the clergy-pastures alone.

[15] To the direct contrary of such un-American, undemocratic, and un-Christian religious claim, the house-to-house visiting upon the people regardless of creed is a refusal by Jehovah's witnesses to recognize the hate-provoking barriers of religious sectarianism and sectionalism, which divisive barriers are anti-Christian because "Christ is not divided". Moreover, it is also a practical recognition by Jehovah's witnesses of each individual's "freedom of worship" and of his full right to "freedom from fear" in exercising the liberty to hear and choose what he wants as respects God and Christ's kingdom. Their door-to-door visitation and placing literature with the people and accepting grateful contributions from receivers does not transform them from evangelists into book agents. Their distribution of Bible literature is preaching the Kingdom gospel by the printed page in addition to preaching by mouth, and by no manner of reasoning can it be subjected to license tax. With this truth the majority opinion of the Supreme Court of the United States agrees. In its remarkable 5-to-4 decision of May 3, 1943, the nation's highest court vacated its adverse judgment of June 8, 1942, and reversed the adverse decisions of the state courts and ruled that the Bible literature of Jehovah's witnesses distributed at the homes of the people may not constitutionally be license-taxed. (*Jones* vs. *Opelika, Ala.*) When delivering another majority opinion of the Supreme Court of the same date on a related case Mr. Justice Douglas referred to the First Amendment of the U.S. Constitution and said:

"Petitioners spread their interpretations of the Bible and their religious beliefs largely through the hand distribution of literature by full or part time workers. They claim to follow the example of Paul, teaching 'publickly, and from house to house.' Acts 20:20. . . . The hand distribution of religious tracts is an age-old form of missionary evangelism—as old as the history of printing presses. . . . It is more than preaching; it is more than distribution of religious literature. It is a combination of both. Its purpose is as evangelical as the revival meeting. This form of religious activity occupies the same high estate under the First Amendment as do worship in the churches and preaching from the pulpits. It has the same claim to protection as the more orthodox and conventional exercises of religion. It has also the same claim as the others to the guarantees of freedom of speech and freedom of the press. . . . Plainly a community may not suppress, or the state tax, the dissemination of views because they are unpopular, annoying or distasteful. If that device were ever sanctioned, there would have been forged a ready instrument for the suppression of the faith which any minority cherishes but which does not happen to be in favor. That would be a complete

14. Why will the manner of worship of Jehovah's witnesses be a postwar issue, and on the basis of what arguments or claims?

15 (a) By their house-to-house visitation work, what do Jehovah's witnesses refuse to recognize and what freedoms do they recognize? (b) How does offering literature on contribution affect their true ministerial status, and how did the U S Supreme Court majority show agreement therewith on May 3, 1943?

repudiation of the philosophy of the Bill of Rights." —*Murdock, Jr.* vs. *Commonwealth of Pa., City of Jeannette.*

THE PIONEER HOUSE-TO-HOUSE PUBLISHER

[16] There are many kindly persons who observe the outdoor activities of Jehovah's witnesses and take their literature and read it, but who say: "I believe in Jehovah God and in the kingdom of his Son, but I will not humiliate myself or expose myself to danger by going out like them from door to door or standing on street corners and sidewalk pavements giving out this message. I do not see that it is God's will that I should do that kind of preaching of his kingdom. To be a Christian and worship God I do not have to do that form of work which subjects a person to reproach, persecution and buffetings. I will piously attend Bible study meeting, and also study for myself at home, and then let my moral way of living and being sweet and inoffensive tell of God's power in me."

[17] Such view, like that of "Christendom" in general, is due to failing to see and appreciate the example of service which Jesus set in demonstration of practical Christianity. The house-to-house work of Jehovah's witnesses is not new, but is more than nineteen hundred years old. It appears "strange", undignified, and un-Christlike to religionists solely because of their blindness. The fact is, it was introduced by Jesus Christ himself, who pioneered therein. It is part of the Theocratic rule and procedure he himself brought in under the command of his Father, the great Theocrat. John the Baptist, the forerunner of Jesus, did not engage in house-to-house witnessing. He failed to do so, not because he was not a Jehovah's witness (for he was such), but because he must be for a sign of the fulfillment of divine prophecy, particularly the prophecy of Isaiah 40:3, which foretold: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."

[18] Hence John avoided the cities and confined himself to the wilderness, uninhabited places along the Jordan river, where there was much water for baptism. (Matt. 3:1-5) He confessed that Isaiah's prophecy was then being fulfilled for the first time in him; and Jesus also declared that the people went out into the wilderness to see John and that John was like the prophet Elijah. (John 1:19-23; Matt. 11:7-14; 17:11-13) John's course, in fact, foreshadowed the "Elijah work", from 1878 to 1918, of Jehovah's witnesses, during which forty years there was no house-to-house witnessing by word of mouth except for a few hundred pioneers devoting all their time to door-to-door testimony. First after the Lord came to the temple in 1918 and after the Elijah work was forcibly stopped that year and then the "Elisha work", its successor, was opened in 1919, the general house-to-house witnessing began in the real sense.

[19] Very few Bible readers seem to have noticed the house-to-house and back-call work that Jesus our Exemplar did. In the 114 to 116 pages of the four Gospel accounts of Jesus' ministry the words "house" and "home" appear more than 130 times, and in the majority of those times it is in connection with the preaching of Jesus. On one occasion the apostle Peter came to him and said: "Lo, we have left all, and have followed thee." To that Jesus replied: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:28-30) Jesus hereby brought to light the fact that Almighty God has assigned the homes and houses of the people for visitation by those who leave their own home and home folks for Christ's sake and the gospel's, that is, in order to imitate Christ's example and to preach the gospel. God does not literally hand over houses to a hundredfold extent to any Christian who stays at home trying to mind his own business, and not God's business. In order to "receive an hundredfold now in this time, houses", and so forth, the Christian must go out from his own house for the gospel's sake and imitate Christ Jesus and call upon the houses of these prospective brethren, sisters, mothers, children, and relatives of the household of faith, and not fear the persecutions at the hands of religionists on account of such door-to-door calls.

[20] Note now how Jesus, who did not have a cent or denarius in his pocket (or purse) and who had not where to lay his head, not even a "foxhole", received in hundredfold measure houses and spiritual brethren as a recompense for dropping his carpenter work and leaving home and his mother Mary at Nazareth, for the gospel's sake, to preach it. When Jesus spoke the foregoing words to Peter he was near the end of this three and a half years of preaching and was on his way up to Jerusalem to be killed. Hence he had over three years of personal experience and observation from which to say what he said to Peter. He knew whereof he spoke.

16 What attitude do many kindly-disposed, literature-reading persons take toward their personal participation in activities such as those of Jehovah's witnesses?

17 Why is the house-to-house work not new or un-Christlike, and why did not John the Baptist engage in such witnessing?

18 To what, therefore, did John confine himself, and what did his course foreshadow in modern times?

19 (a) What fact is generally overlooked by Bible readers respecting Jesus' ministry? (b) What did Jesus say to Peter concerning those who leave house for his sake and the gospel's, and how does Jehovah God fulfill this promise to those who qualify for it?

20. How had Jesus himself qualified for such promise, and how could he speak from direct knowledge?

[21] After his baptism and his forty-day temptation in the wilderness Jesus returned to John's neighborhood at the Jordan, on a sort of back-call. He knew John was preparing the way before him and hence instructing many of Jesus' future disciples. So Jesus went to get in touch with such prospective disciples. "John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) 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," or about 4 p.m. These two were strangers in that section, as well as was Jesus, so Jesus took them to his own lodging room, and they held a question-and-answer meeting; just three of them gathered together in the Lord God's name. The power and effect of that simple meeting was such that Andrew recognized Jesus as the Messiah, the Christ. He at once hunted up his brother Simon Peter and reported having discovered the Messiah, and then brought Peter to Jesus. It must have been to Jesus' lodging room that Andrew conducted Peter, for a private home meeting with Jesus.—John 1:35-42.

[22] The next house visit was the other way around, this time by Jesus at Peter's home. It was the sabbath, and as a Jew "made under the law" Jesus attended the synagogue and witnessed there to God's power and kingdom. It is written: "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." (Matt. 9:35; Luke 4:44) Jesus attended the synagogue on the days that the people assembled in such meeting-place, because an audience was there then and also an invitation was extended for one with a message to address them.—Acts 13:15.

[23] For example, at his home-town synagogue Jesus was invited to preach. He then "stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears".—Luke 4:15-21.

[24] Jesus did not go to meeting with a Bible tucked under his arm. There is no record that in all his travels and ministry he and his disciples carried the rolls of the various books of the Hebrew Bible. Copies thereof were not general public property, but were regularly kept in the sacred ark or closet of the synagogue. Hence Jesus and his disciples were not so favorably and conveniently equipped for preaching as his followers are today. Back there they had to depend entirely upon what knowledge of the Scriptures they had stored in their heads according to their opportunities to hear the Scriptures read or to read them directly for themselves. Nor was the Bible divided into verses as it is today, nor did they have a Bible concordance or index whereby they could locate any text or verse in the Bible in less than a minute. This fact must be kept in mind in order to appreciate the circumstances under which Jesus and his disciples did their witness work those days.

[25] Jesus built no synagogues, nor took up any collection to build one, nor did he rent any in which to establish himself as a resident permanent preacher or rabbi therein. That was not God's way for his Son to fulfill the preaching commission that Jesus read out of Isaiah's prophecy. Were there not the thousands of homes of the people to visit and to preach in? Whereas Jesus was without a personal copy of the Bible while preaching, yet, the record says, "his word was with power"; "for he taught them as one that had authority, and not as the scribes." This was because Jesus quoted the Scriptures, and not the traditions of men, as authority for what he said. His words had God's power in them.—Mark 1:22; Luke 4:32.

[26] When at Jerusalem Jesus preached also in the temple, for it was no religious denominational house, but was supported by all the Jewish nation. Even Jesus contributed as a Jew to its support. As reported at Matthew 17:24-27, when Jesus was asked about the tribute money of one didrachma or half-shekel for the upkeep of the temple, he paid the tribute, sending Peter to catch a fish in the mouth of which Peter found a piece of money sufficient for both Jesus and Peter. (Ex. 30:13, 14; Neh. 10:32) As a taxpayer Jesus acted on his right to preach at the temple. In a typical sense that temple was his Father's house, and as the beloved and chief Son

21 Under what circumstances, and with whom, did Jesus begin his ministry in private houses?
22 Why and for what purpose did Jesus attend synagogue?
23. How was the above illustrated at his visit to his home-town synagogue?
24. Under what circumstances as regards equipment for preaching did Jesus and his disciples do their witness work, as in contrast with our conveniences therefor today?
25. Why was Jesus not obliged to build a synagogue in which to preach? and why was his word powerful and authoritative?
26. (a) Why did Jesus rightly preach in the temple at Jerusalem? (b) Why do Jehovah's witnesses today have no such right at temples of religion?

of God Jesus had the foremost right to use its public courts for Kingdom witnessing. At the time of the feast, when Jews like himself must attend and when Jews from all parts of the land and from outside nations were celebrating at the temple, Jesus took advantage of this to preach to the crowds, many of whom had already heard him preach in their villages and local synagogues. Today, in the United States, there is no required public taxation for religious purposes and support. Hence Jehovah's witnesses have no right to invade temples of religion uninvited and to use such properties as a public forum. But now to return to the matter of private houses:

[27] At Capernaum, "when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John." Peter's mother-in-law was found to be sick, and Jesus healed her. He remained at Peter's house and conducted a Bible study, and the healed woman ministered to them all. At even, when the sun had set and the sabbath had passed and people felt free to carry loads, they brought their sick to the door of Peter's home, and Jesus gave further testimony there at that door by healing many that were variously afflicted.—Mark 1:29-34; Matt. 8:14; Luke 4:38.

[28] Later in the same city, it being called "his own city" because he made it his local headquarters, he went into another private home to preach, on a week-day. When it was learned that he was in the house and neighborhood, people gathered and the house was thrown open for a neighborhood meeting. The house was so crowded that they had to open up a hole in the roof tiling to let down in front of Jesus a paralyzed man that needed healing. At the faith demonstrated by such special efforts Jesus cured him. Such crowded home meetings are not unusual in the experiences of Jehovah's witnesses in modern times.—Matt. 9:1-7; Mark 2:1-12; Luke 9:1-8.

[29] Some time after, Jesus passed by Matthew Levi taking up custom for the Roman government in his capacity as a publican or tax-collector. Jesus bade Matthew follow him as a disciple. Matthew then invited Jesus to his house to a Bible study, and also made him a great feast, to which Matthew invited his acquaintances, publicans like himself and others. Jesus used the occasion, not just to wine and dine, but to fulfill his commission to preach.—Matt. 9:9, 10.

[30] Many instances are recorded of where Jesus was at private homes and feasted, so much so that religionists used it as grounds for condemning him. John the Baptist did no house-to-house work and hence did not enjoy such feasts at which to preach. In answering his own critics Jesus said: "John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children." (Matt. 11:18, 19) The fruitage of Jesus' course of action among the people proved the wisdom of his course. He had no home of his own; he had no kitchen, cook or other servants. Moreover, he declared: "The workman is worthy of his hire." So he accepted such feasts as a partial recompense for the priceless Kingdom message that he gave to his entertainers. Thereby the contributors had a part in the support of his gospel work. Jesus' acceptance of an invitation to the despised publican's house showed he was not "choosy" of his territory as affected by the reputation of it according to religious circles. If a home opened its doors to the message Jesus was willing to enter.—Matt. 9:10-13; Mark 2:14-17; Luke 5:27-39.

[31] So on and on you may go through Jesus' service record. Repeatedly the report is that "he went into an house", and crowds assembled and he gave them Kingdom testimony. At one house two blind men visited him for healing. (Mark 3:19, 20; Matt. 9:28) At various houses he instructed his disciples privately with fuller information concerning things he had just preached openly to the people. Thus in after-meetings in the homes he gave further information to those seeking more knowledge and understanding. However, he did not stay at such houses and keep to himself and his private circle of apostles. The record stipulates that "he departed thence", for more field activity.—Matt. 13:36-53; Mark 7:17; 9:28, 29; 10:10.

[32] One night at a house he was quietly visited under cover of darkness by Nicodemus, a Pharisee and ruler of the Jews, with whom Jesus had a long Bible discussion. (John 3:1-21) In a house up north he was openly called on by a Syrophoenician woman, whose daughter, though a Gentile, Jesus healed. At another time he accepted an invitation to a meal at the home of Simon the Pharisee, where a sinner woman came in and wept at his feet, wiping them with her hair, though it is a woman's glory. At another home he set a little child in their midst, and used it as an illustration in a speech to his disciples. (Matt. 15:21-28; Mark 7:24; Luke 7:34-50; Matt. 18:1-10; Mark 9:33-37) At another Pharisee's home to which he was guest at meal he was criticized for not washing his hands in religious fashion before eating. Then he took the occasion to set his critics right, exposing

27. What ministry did Jesus perform at the house of Simon Peter?
28. At Capernaum, how did a neighborhood meeting develop at a home, and what did the crowded conditions make necessary?
29. How was Matthew Levi called, and how did Jesus use his home?
30. (a) Under what religious criticism did Jesus' house-to-house visitation bring him? (b) Why was Jesus' course in the homes one of wisdom and propriety, and what about the choice of his territory for witnessing?
31. What does Jesus' service record show as to his locations for witnessing, and aftermeetings, and confining himself to any one particular home?
32. (a) Where was the scene laid for him in connection with Nicodemus, the Syrophoenician woman, and the little child? (b) At the feast with the Pharisee, how did Jesus show what was his main purpose in accepting a meal?

their religious hypocrisy. He felt under no obligation to practice religion, just because he was a guest. He was there primarily as Jehovah's witness rather than as a guest at meal, so he tried to help the household rather than just indulge himself with things of their hospitality.—Luke 11:37-54.

33 When Jesus came to the town of Bethany, near Jerusalem, a "certain woman, named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word". The household was divided. Mary realized Jesus' true purpose in gracing their home with a visit, and she listened to his teaching on God's Word. Martha thought about spreading a good meal and other material matters of housework. She interrupted Jesus' teaching to ask him to let her sister Mary help her in getting the meal ready for him. Martha did not realize that Jesus' meat was to do his Father's will, and that for him to thus instruct Mary was more sustaining to him than the food Martha was preparing. Hence Jesus said: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—Luke 10:38-42.

34 When Jehovah's witnesses conduct a Bible study in a home where the household is divided in interest, they let the uninterested ones go about their house duties or otherwise and fix their attention on the interested one or ones. Due particularly to Mary's interest, Jesus made back-calls on that household and finally both Martha and her brother Lazarus became interested. Just before his death Jesus made a back-call at their home, or at least at their neighbor's, Simon the leper. Lazarus, Martha and Mary were present, and Mary anointed Jesus' head and feet with costly ointment and used her hair to wipe his feet.—John 11:1-5; 12:1-9; Matt. 26:6-13.

35 On his last trip up to Jerusalem Jesus saw above the heads of the crowd a little man perched high up on a roadside tree. Jesus stopped and called to him: "Zacchaeus, make haste, and come down, for today I must abide at thy house." To the uninformed this might sound like the height of boldness and indecency on Jesus' part, equal to inviting himself into a stranger's home and to the meal which Zacchaeus provided for Jesus. Such was not the case, though. Jesus, in his regular house-to-house work, approached any door and announced his presence, without previous invitation. He then introduced himself or rather his mission and offered to come in and give Bible instruction. (Luke 10:1-5) So Jesus was doing no more than telling Zacchaeus that he proposed to make a call at his house and offering to give him and his household a Kingdom witness, if he desired. If Zacchaeus did not want to let Jesus in to give his message, it was within his right to refuse to admit Jesus.

36 Many religious people of that neighborhood would have said to Jesus: "Don't go to that house. Zacchaeus lives there. He is a publican, a tax-gatherer for the Gentile Roman government. He is not interested. He is worldly and concerned only in squeezing the people for money by excessive tax rates." But Jesus passed up no house where interest in the Kingdom might be hid under a rather forbidding front. The extra effort to climb a tree to see Jesus pass by, even out of curiosity, denoted friendly interest. At least it was too much of a good situation to pass by and not improve upon and try out for an opening for God's message. So Jesus announced his intended visit, and put it up to Zacchaeus to accept the offer.

37 Zacchaeus surprised the religionists. He clambered down and gladly took Jesus into his house, and also entertained him with a meal. Jesus' spending time in private homes, and his acceptance of invitations to the dining table, was not a case of staying too long at a house and wasting his time and that of his twelve apostolic companions. He had no Bible with him, neither did he have with him any printed literature explaining the Bible to introduce to Zacchaeus or others and to leave such with them to read and study after he quickly passed on to the next house. Hence it was necessary for Jesus to spend time at the home and deliver first his extensive testimony respecting the Kingdom and then answer questions upon the Bible and over the questioner's course of action to follow. As a laborer at the work of the gospel, he was not out of order in accepting a meal if it was convenient to his own time and if the gratitude of his hearers moved them to offer such. Furthermore, Jesus improved the mealtime to preach the glad tidings and thereby serve spiritual food to the diners. The wisdom and correctness of Jesus' action toward Zacchaeus is established in that this publican repented of his professional practice and offered to make amends, and Jesus said: "This day is salvation come to this house." Then he gave to Zacchaeus and the others present the parable of the pounds or Kingdom interests.—Luke 19:1-10.

38 In agreement with his own example, Jesus instructed his disciples to get into personal touch

33. How did he show and state his main purpose in visiting a home in connection with Mary and Martha?

34 What therefore should Jehovah's witnesses do in a house of divided interest, and why did Jesus make back-calls at the home of those two women?

35. How did Jesus meet up with Zacchaeus, and why was his action toward Zacchaeus not indecent but in keeping with his regular procedure?

36. What may have been the religious attitude toward Zacchaeus' house, but why did Jesus not pass it up?

37. How did Zacchaeus respond, and why was Jesus not wasting time in spending time there and at other homes and taking the meal offered?

38 To give the most direct witness, what did Jesus instruct his disciples to do, and how best could they inquire in a city for worthy ones?

with the people at their homes, in all the cities, towns and villages of the territory. To the twelve apostles he said: "Into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." "And whatsoever house ye enter into, there abide, and thence depart." (Matt. 10:1-14; Luke 9:4) How could they inquire in a city who in it was worthy? The most direct and certain way would be to go from house to house presenting the Kingdom gospel, thereby identifying themselves, and thus let the people show worthiness by joyfully accepting the good news.

[39] When sending out seventy additional Kingdom publishers he said: "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house." (Luke 10:1-8) This instruction does not mean that Jehovah's witnesses must not go from house to house with the New World message. It means they should not change from one place of physical entertainment to another in any city or town where they are working and persons of good-will receive and entertain them freely. They owe some spiritual ministration of the Kingdom message for such bodily refreshment and care. As Rotherham's emphatic translation renders Jesus' words: "And in the self-same house abide ye, eating and drinking such things as they have; for worthy is the labourer of his hire: be not removing from house to house." That is, having located there while witnessing to others in town, be content and do not remove to other places and deprive your entertainers of spiritual help.

[40] That such is the meaning is proved by the apostle Paul's words. He said: "Be ye imitators of me, even as I also am of Christ." (1 Cor. 11:1, *A.R.V.*; 2 Thess. 3:9) He interprets the meaning of Jesus' words for us when he testifies of his own method of preaching the gospel, saying: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and FROM HOUSE TO HOUSE, testifying both to the Jews, and also to the Greeks." (Acts 20:20, 21) He went both to Jewish homes and to Gentile or Greek homes. His work "from house to house" could not have been in violation of Jesus' words, for he imitated Jesus faithfully. The public activities of the apostles and other disciples both on and after the day of Pentecost also prove that the use of the house-to-house way of preaching the gospel is proper and according to Jesus' instructions and is under the guidance of the holy spirit of God then poured out.—Acts 2:46; 5:42.

[41] The house-to-house and back-call method of enlightening the common people in the New World message is thus proved to be the Christ-like method and the God-ordained way for those who desire to serve and worship God in spirit and in truth today. To worship him in truth the worshiper must serve God by proclaiming his truth. (John 4:23, 24) The doors of private homes are designated in the Scriptures as proper places to speak about God's kingdom and vengeance. At Ezekiel 33:30 Jehovah says to his witness, Ezekiel: "Son of man, the children of thy people still are talking of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD."—Marginal reading.

[42] Jesus recognized and made plain the right of his faithful imitators to approach the doors of the people without any prior license from worldly authorities and without any previous invitation from the householders and to knock at the door to call those inside to hear the Kingdom news. Jesus said: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) Jesus there showed it is up to the man to decide whether he wants to hear the message and take Jehovah's witness inside the house or not. If he does, the man will sup at the Lord's table by means of the message Jehovah's witness brings. No anti-doorbell-ringing ordinance, such as the U.S. Supreme Court's 5-to-4 decision of May 3, 1943, declared unconstitutional, can take away or make void this God-given right of Jehovah's witnesses. (*Martin* vs. *City of Struthers, Ohio*) 'Christ left us an example, that ye should follow his steps.' (1 Pet. 2:21) "Stand at the door and knock."

[43] On February 1, 1943, a New World college was opened in New York state, namely, the Watchtower Bible College of Gilead. At the end of this month (June) it will graduate its first student body. Such men and women were already at the time of admission to the college ordained and active ministers of

39 What special instructions did Jesus give the seventy additional Kingdom publishers, and did he forbid their going from house to house?

40 How did the apostle Paul, and also the other apostles and disciples on and after the day of Pentecost, show the proper construction to be placed on Jesus' words?

41 How does one worship God in truth, and what do the Scriptures designate as proper places to speak of God's message?

42. At Revelation 3:20 what right of his followers did Jesus make plain, and how did the U. S. Supreme Court confirm this in its majority decision of May 3, 1943?

43 Why will the Watchtower Bible College of Gilead not be graduating persons as ordained ministers, and what essential Christian work has been held prominently before them during their college course?

the gospel because of their full consecration to God and according to his law and commission applying to them; hence their diploma will not be one of ordination as ministers, but will testify to having taken a prescribed course of training. At the college they have been receiving intensive training to make them still more able ministers to bear the fruits of God's kingdom from door to door, especially in foreign lands. Throughout their whole course of study the essential and basic work of a Christian as being from house to house and in the homes of the mourning people has been made prominent. As college graduates they will be sent forth, as Jesus sent forth his apostles and evangelists, with a broadened appreciation and increased efficiency respecting their divine commission and clearly knowing the work ahead of them until the battle of Armageddon.

[44] As long as there are homes of the people, Jehovah's ambassadors for Christ must go to the houses, announcing the Kingdom, declaring the impending day of God's vengeance, and pointing out God's provided way of escape to safety and life. Of old, when the prophet Isaiah came forward to the call to action with a "Here am I; send me!" the Lord gave him the commission as a witness of Jehovah. Then the prophet asked, "Lord, how long?" and the Lord answered: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD [Jehovah] have removed men far away." (Isa. 6:8-12) To Isaiah's modern counterpart, Jehovah's witnesses, that means, Until God Almighty brings the final end upon "Christendom" and all Satan's organization.

[45] The conclusion is inescapable, therefore, that the bearers of the good news of God's new world of righteousness must continue to go to the homes of the people, whether governments of this demon-controlled old world approve it or not. (Matt. 24:14; Joel 2:9) Until Jehovah's "strange act" desolates the houses of all persons not of good-will toward Him and his Theocratic rule by Christ Jesus, his ambassadors must continue going throughout the land 'marking in the foreheads' those who 'sigh and cry' at the religious abominations and who long for the manifestation of God's power and the complete bringing in of the "new heavens and a new earth wherein dwelleth righteousness". (Ezek. 9:4-6) Proverbs 14:25 declares: "A true witness delivereth souls." No greater service to the people of all nations and to the glory of God could there be than to bear witness to Jehovah's way of deliverance. Great was the honor and privilege of the heavenly angel nineteen centuries back to announce to the shepherds the birth of the promised King of the new world. Far higher and grander is the privilege now granted to both Jehovah's witnesses and their companions of good-will. That privilege is to proclaim the birth of the long-promised Kingdom and to speak of the glories of the new world which that Government will usher in over the whole earth for all those who now take their stand immovably for the Most High God and his Prince of Peace.

44 The existence of occupied homes entails what obligation upon Jehovah's witnesses? and for how long, according to God's words to Isaiah?

45 (a) What conclusion is inescapable as to the direction to go in their work, and for what purpose? (b) Why is there now no greater service of benefit to the people and to God's glory than theirs today?

TO WHOM IS THE GIFT OF LIFE?

CONCERNING the cost at which the right to life was bought for humankind an apostle writes: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18, 19) The human lifeblood of the man Christ Jesus provides the ransom price for humankind.

By right of purchase Jesus is the owner of mankind, clothed with full power and authority to minister salvation from death and the right to life to human creatures who comply with what God's law requires. His Father, Jehovah God, is the great Savior, because "salvation belongeth unto Jehovah", and he has made Christ Jesus the "author of eternal salvation". (Ps. 3:8, *A. R. V.*) Jesus suffered for three and a half years the contradiction of sinners and was continuously persecuted by the religious sinners, but under those adverse conditions he kept his integrity toward God. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) That means he is God's Executive Officer, who ministers to humankind the salvation to life according to the will of God.

Is the right to eternal life to be bestowed on all men, whether men desire to have salvation or not? No; it is not for those who do not desire it. Note again that the scripture says that Jesus is made the "author of eternal salvation unto all them that obey him". Salvation is granted to man according to the specific terms and conditions which God has set forth in his Word, and one specific condition is: "Whosoever believeth in him [Christ Jesus] should not perish, but have everlasting life." God sent Jesus into the world "that the world through him might be saved". (John 3:16, 17) There are certain conditions attached to such divine provision for life which must be met. God's provisions for man's salvation could not mean compulsory salvation, but that salvation must be for those who believe, inasmuch as to those who believe the promise is that they shall not perish. To perish means to go completely out of existence.

It is the love of God that provides for man's salvation, that is, salvation to those who desire to be saved. Since salvation is the gift of God through Christ Jesus, it follows that no sinful man could gain salvation to life for mankind. (Rom. 6:23) Life is a free gift from God, and those shall freely receive it who comply with the terms attached to the gift.

Salvation is not provided for everyone. The intelligent creature who willfully and deliberately is the adversary of Jehovah God would certainly not receive salvation to life as a free gift from God. The unfaithful Lucifer, Satan the Devil, is a willful and deliberate enemy of God, and his end is destruction, as stated at Isaiah 14:19 and Ezekiel 28:19. Adam, when created, was a perfect man; for all the creation of God is perfect. (Deut. 32:4) Adam, being perfect, was intelligent, and he was fully advised of God's law and God's penalty for violating his law.

Satan the adversary of God deceived Adam's wife Eve and led her into sin, but "Adam was not deceived". Lured on by his wife, he voluntarily joined the Devil in rebellion against God. Hence he was an intelligent, willful and deliberate sinner. (1 Tim. 2:14) Adam had the privilege of obtaining life everlasting on earth upon condition of his obedience to God. Adam, being duly informed that willful wrongdoing would mean death and the end of life, purposely walked into death. There is therefore no reason to conclude that he could ever thereafter find redemption and salvation to life. God sentenced Adam to death, and God does not change.—Mal. 3:6.

To Adam Jehovah God pronounced these words: "Return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. 2:7; 3:19) That judgment is final and is not subject to be reversed. It must stand forever. God sentenced Adam to death while in Eden, but He deferred the complete execution of that judgment for a time, and that for His own wise purpose. In God's due time Adam died. (Gen. 5:5) There is no promise found in the Scriptures that a redemption and resurrection and salvation of Adam will take place at any time. He had a fair trial for life and completely failed. If God should provide the second trial or second chance for Adam, that would be a denial of the justice of his own judgment entered against Adam. That is an impossibility with God; "he cannot deny himself." —2 Tim. 2:13.

With Adam's offspring, born outside of Eden, the situation is entirely different. Before Adam sinned he and his wife Eve had not exercised the power and function to bring forth children. It is clear that God, in harmony with the great issue at stake, deferred the complete execution of the judgment of death against man in order that Adam and Eve might bring forth children; which they did. (Gen. 4:1, 2, 25; 5:3-8) At the time of the judgment entered against Adam his children were not on trial for life, they not having been born.

Adam's children had done nothing before or at the time of birth to make them sinners, as indeed they could not do anything to that end. Their conception and birth was without their knowledge or consent. They became sinners by inheritance. That is true with reference to every child that has been born on the earth, except Jesus alone. Upon this point of inherited sin the scripture is clear, positive and indisputable.—Rom. 5:12, 14.

Adam was no type of Christ Jesus, the great Savior of man from death; but in perfect Adam in Eden we see a figure of the human perfection that Christ Jesus must have in order to redeem humankind. Adam's children being imperfect by inheritance and being therefore under condemnation, they must in the course of time suffer death and return to the dust; because God could not approve of imperfect ones and permit such to live forever (Hab 1:13) God could consistently have mercy upon all who were not willful and deliberate sinners or opposers of God, but not upon a despiteful lawbreaker. This fixed rule Jehovah God emphasized in the declaration of his law to the Israelites through Moses, namely: "He that despised Moses' law died without mercy under two or three witnesses." (Heb. 10:28; Deut. 17:2-7) All of humankind, having been born as sinners and under condemnation, must perish unless some provision is made for them to live. God, the Giver of life, is, of course, under no obligation to provide salvation. On the other hand, "God is love," and in the exercise of his unselfish devotion or love of righteousness he could show mercy to mankind, and he has consistently done so by providing salvation through Christ. *Mercy* is loving-kindness extended by Jehovah to those under condemnation (and justly so) and subject to destruction. God has shown mercy to mankind, then, in a most remarkable way, by providing redemption and salvation by his own Son.—John 3:16, 17.

In order to be just must God extend mercy to every creature? No. Those who are willing and deliberate opposers of God would not accept his mercy if extended to them, and certainly God would not extend mercy to such opposers; and he does not. Furthermore, mercy is not the result of exercising justice, but of loving-kindness, when such may be exercised consistently with justice.

"It is written, Jacob have I loved, but Esau have I hated." (Rom. 9:13) Jacob was faithful and obedient to God. His twin brother Esau spurned God's goodness and forfeited the divine blessing. (Heb. 12:16, 17) God foreknew that Jacob would remain faithful. Hence he used Jacob to picture that class of persons who receive the mercy of God and continue faithful and obedient to God. God also foreknew that Esau, because of his selfishness, would prove to be the enemy of God. Esau so did, and therefore with Esau God made a prophetic picture of a class of persons who refuse to continue in faith and obedience to God. Was there unrighteousness on God's part in so doing? Certainly not. "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."—Rom. 9:14-16.

Jehovah God's rule of action, or law, is unchangeable. (Mal. 3:6) His mercy is extended to all who comply with his fixed rules, but not so to the wicked and unfaithful. "The LORD preserveth all them that love him: but all the wicked will he destroy."—Ps. 145:20.

The man who begins to fear God is gaining some wisdom. The fear of Jehovah God means to hate evil and to love

that which is right. (Prov. 8:13) The fear of the Lord is the beginning of wisdom and knowledge. (Ps. 111:10; Prov. 1:7) Therefore the man who fears God begins to have some knowledge, within the meaning of the Scriptures, and to go in the right way, which is the way of wisdom. "Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy." (Ps. 33:18) What rule of God, then, must be followed by the creature who would receive God's mercy? Faith in God and in Christ Jesus, and obedience to the Lord's commandments. Such is the way that leads to life, because that is the right way and because God's commandments are right and righteous. "Thy righteousness is an everlasting righteousness, and thy law is the truth." (Ps. 119:142) Therefore, at Hebrews 11:6, it is written: "Without faith it is impossible to please him." The mercy of Jehovah God to the creature who is a sinner by nature is granted only to those who believe on God and Christ Jesus. As it is written, at John 3:35, 36: "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."

The purchase price of the human race is the precious blood of Christ Jesus, poured out unto death for as many as believe on him and obey the commandments of the Lord. To that divine rule there is no exception. Those who receive the benefit of that rule and who continue in faith and obedience receive salvation to life everlasting.

LOT, A JUST MAN DELIVERED

DELIVERANCE from all abominations! How fervently is this desired by lovers of righteousness! On every hand circumstantial evidence piles high testifying that these are the last days. Perilous times, brought about by demons and selfish men, are here. Men described as self-lovers, money-lovers, haughty, blasphemers, implacable, treacherous, self-conceited, pleasure-lovers rather than God-lovers, were foretold as being in the majority in the last days. They have plenty of religion or outward form of godliness, but they deny God's power to rule and his witnesses their right to worship unhindered. In clamoring for "more religion", and getting it, "evil men . . . make progress for the worse." As never before they are "ferocious haters" of "good men", Christians obedient to Jehovah God. (See 2 Timothy 3:1-5, 13, *Emphatic Diaglott.*) Lovers of righteousness are greatly vexed and troubled by all the abominations done by these wicked ones, and seek a way of deliverance. Can they find it? If so, where? and what must they do to gain it? A divinely directed prophetic drama centuries ago, and recorded in God's Word, gives answer in these last days.—1 Cor. 10:11.

A Bible character named Lot, a nephew of Abraham, was a principal actor in the drama. When Abraham left Ur of the Chaldees in obedience to Jehovah's command to go to the land of Canaan, Lot accompanied him. Eventually their substance, tents, herds, flocks, etc., increased to such an extent that the land was not able to bear them together. Hence a separation was proposed by Abraham and in which Lot was given his choice of land. "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom. . . . Then Lot chose him all the plain of Jordan; . . . and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." (Gen. 13:10-12) Thus Lot came to be an inhabitant of Sodom.

While a resident there Lot was delivered on two different occasions. The first was when four kings defeated five others, one of whom was the king of Sodom. The victors looted the city of vanquished Sodom and took Lot captive. A refugee told Abraham of Lot's plight, whereupon Abraham effected the deliverance of righteous Lot by armed intervention in his behalf. (Gen. 14:1-16) In this first rescue of Lot Abraham pictured Jehovah God, while Lot was prophetic of people of good-will toward God, the "other sheep" class, who will form the "great multitude" (Rev. 7:9-17) Their delivery from the oppressive and demonized hordes of "this present evil world" will come solely through the Greater Abraham, Jehovah of hosts, who will gain the victory at Armageddon.

The second delivery of Lot is of greater scope and completeness in its prophetic significance. To fully appreciate it some consideration must be given to the setting of its dramatic events, climaxed by God's act of fiery destruction visited upon Sodom. Why was this desolating cataclysm rained upon this city wherein righteous Lot dwelt? The Scriptures answer: "The men of Sodom were wicked and sinners before the LORD exceedingly." "Their sin is very grievous." (Gen. 13:13; 18:20) To emphasize the almost unanimous evil-doing of Sodom's populace the Bible records a conversation between Jehovah God and Abraham, wherein Abraham, thinking of just Lot, queried: "Wilt thou also destroy the righteous with the wicked?" Starting with the statement that it would be spared if fifty righteous were found therein, in the course of the dialogue the number was diminished to ten. (Gen 18·23-33) But Sodom was destroyed; there were not even ten righteous in the city

Jehovah sent two angels, appearing as men, to Sodom to destroy it, because its cry against the Lord was great (Gen. 19:13) The events immediately preceding Jehovah's destructive act, as well as the act itself, constitute a prophetic drama answering the questions previously raised That those momentous happenings in Sodom nearly 4,000 years ago are prophetic of these last days note Jesus' words, at Luke 17:29, 30: "The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

The two angels, the Lord's representatives, arrived in Sodom in the evening. Lot spied them, rose up to meet them, and insisted that they accept of his hospitality (Heb. 13:2) Following the feast Lot prepared for them, and before they lay down for their night's rest, men of the city, young and old alike, surrounded the house They demanded Lot surrender his guests to them that they might defile them by committing the repulsive sin of sodomy. Lot went outside, closed the door after him, and

importuned the men not to do so wickedly. To protect the guests under the protection of his roof he even went so far as to offer his two virgin daughters to the mobsters. To no avail! The sexual perverts turned on Lot, to ill-use him At this crucial point, the angels acted. Snatching Lot back inside the house, they smote the evil men with blindness The Sodomites had shown their destruction justified and sealed it by their conduct that evening.

Vital instructions were issued to Lot; they must be obeyed, and that with haste. The city was to be destroyed; Lot was to sound the warning. Any who were righteous he was to "bring them out of this place". "And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law." (Gen. 19:12-14) Further instruction to Lot was that he himself must flee, with his wife and two daughters. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." (Gen. 19:17) On his flight Lot's life depended. It was a matter of utmost urgency, to be executed with great haste. The angels realized this and hastened Lot, laying hold on the hands of Lot and his wife and his two daughters and bringing them forth from the city. To Lot's request that he be permitted to flee to the city of Zoar the angels assented, and hurried him on his way, saying they could not "do any thing till thou be come thither". (Gen. 19:22) Having evacuated the righteous man Lot from the doomed city, thus effecting his deliverance, Jehovah "rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities".

Of what is all this prophetic? Sodom foreshadowed the world, particularly a religionized world similar to the one that crucified Christ Jesus. At this time it is called "Christendom". It is the "great city" or world organization dominated by religion and which persecutes Jehovah's witnesses, in centuries past even crucifying His Chief Witness, Christ Jesus. (Rev. 11:3-8) Young and old are guilty of its sins, as it was in the case of the mob that stormed Lot's house. Seemingly, the wicked prosper. Is that cause for fretting by Godly men? No; for Jesus said of these perilous last days: "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; . . . even thus shall it be in the day when the Son of man is revealed." (Luke 17:28-30; Pss. 37:1-11; 92:7) This old world will be going along with "business as usual", mocking at the warning delivered by Jehovah's witnesses as the Sodomites mocked Lot; yes, it will even be building and putting the "finishing touches" on its postwar government creation when the Son of Man, Christ Jesus, will be revealed in the Armageddon catastrophe that will "finish off" for ever that "new order" and its conceited builders.—2 Pet. 3:7, 10; 2 Thess. 1:7-9.

The two angels, as God's representatives warning Lot and leading him from the doomed city and pointing out to him the way to safety, pictured the anointed remnant of Christ's "body" yet on the earth and who instruct the people of good-will, extend to them a helping hand (as did Jehu to Jonadab) in their escape from religious snares, and point out to them the way into The Theocracy, the only haven during the Armageddon storm. Once having left the dying old world and looking forward to an entrance into Jehovah's new world, they must not look back. "No one, laying the hand on a plough and looking unto the things behind is fit for the kingdom of God" (Luke 9:62, *Roth.*) Lot's wife looked back; she became a pillar of salt. You fleeing ones, "remember Lot's wife." (Luke 17:31, 32) As the angels urged upon Lot to make haste, so Jehovah's anointed remnant stress to the "other sheep", FLEE NOW Just as the angels must see that Lot and his family were removed from the city before God's destructive act began against Sodom, likewise today the "other sheep" of the Lord shall be gathered before Armageddon breaks.

Note that Lot, too, was a witness of Jehovah. Apparently he had been outspoken against Sodom's evil-doing before the visit of the angels; for at that time the men of Sodom accused him, saying, "this one by himself hath come in to sojourn, and must always be acting the judge." (Gen 19:9, *Roth.*) Then, after God revealed to him by His representatives Sodom's fate, he warned others in that wicked city. (Gen. 19:14) So today, the Lot class hear, and warn others of the coming of the Armageddon evil upon "Christendom", the 'city called by God's name' (Jer 25:29) When they thus associate themselves with the remnant and fight for righteousness, men of this religious world turn against them and would ill-use them just as they do the anointed witnesses.

After the removal of the Lot class from Satan's world, fiery destruction descends upon it from heaven. "The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." (Luke 17:29) Diligence in Jehovah's service will deliver the "other sheep" and the remnant from the snare of Sodom, idleness. (Ezek. 16:49) Lot's name means "covering", "veil," or "concealed". Those following a course like his were once under the covering that is cast over all nations and peoples, but have been brought out from thereunder and into Jehovah's favor and mercy. (Isa. 25:7) Lot was delivered because he was just, was "vexed with the filthy conversation of the wicked" and 'sighed and cried because of the abominations done in the city'. The Lord is now marking a class typified by Lot for deliverance from all abominations, particularly the postwar "abomination of desolation" Jesus warned of, and marking them for preservation during Armageddon. —2 Pet. 2:7, 8; Ezek. 9:4-6; Matt. 24:15-18.

Following Lot's participation in this great prophetic drama, the record shows, he departed from the city of Zoar and dwelt in a cave in the mountains with his two daughters. There his daughters, in order to preserve seed and not for the satisfying of improper sensual lusts, caused him to drink wine, and then they lay with him. The two sons thus brought into existence became the fathers of the nations of Moab and Ammon. (Gen. 19:30-38) No further account of Lot or the manner or time of his death is given.

Clearly, then, through the recording of Lot's experience in Sodom, Jehovah has made plain the source of deliverance and the requirements to be met. All those now on earth who are just, and who love righteousness, will conform to their Creator's arrangements and enjoy deliverance during the universal cataclysm just ahead.

FIELD EXPERIENCES

AMERICAN-MINDED SAILORS

SAN FRANCISCO, CALIF "Two young men in sailor uniforms came up and inquired as to what we believed, etc., and then accepted the latest *Watchtower* and *Consolation* magazines, for which they gladly contributed A middle-aged soldier (an ex-Legionnaire) began to sneer at me as I witnessed to the two sailors, and roughly ordered them not to accept the literature These boys immediately sprang to my defense and asked the soldier if he believed in the Bible He replied: 'To h—— with the Bible.' Resenting this and giving him a severe tongue-lashing, the sailors asked him if this wasn't what they were fighting for. They informed him they had spent 90 days out of the last 112 in battle out in the South Pacific, and then asked what the letter 'T' was doing on his arm. They told him this was a technical rating given him since war broke out and that he was stationed here in this country and had never seen action of any kind, while they had been living in constant danger from the time war started, he was probably peeling potatoes and not doing another thing to help the war effort. Instead of a fight between the army and navy right there, the soldier contributed for the latest magazines and also took the booklet *Peace—Can It Last?* and said he wished to look into it to see for himself the reason why the sailors were interested in the literature. When he was gone, the sailors told me that a soldier who has seen action of any kind will not be wearing 'T' on his sleeve, but chevrons instead, and those who don't wear the chevrons are the ones who do the loudest boasting. After many more questions concerning the Scriptures, the boys left, taking with them the book *Children*, and saying that after the battle they had just been through they certainly did believe in the Bible and they desired all the help they could get in understanding it. They said they would not hesitate a minute to fight anyone who said anything against the Bible, because they were now fighting a war to preserve freedom of worship."

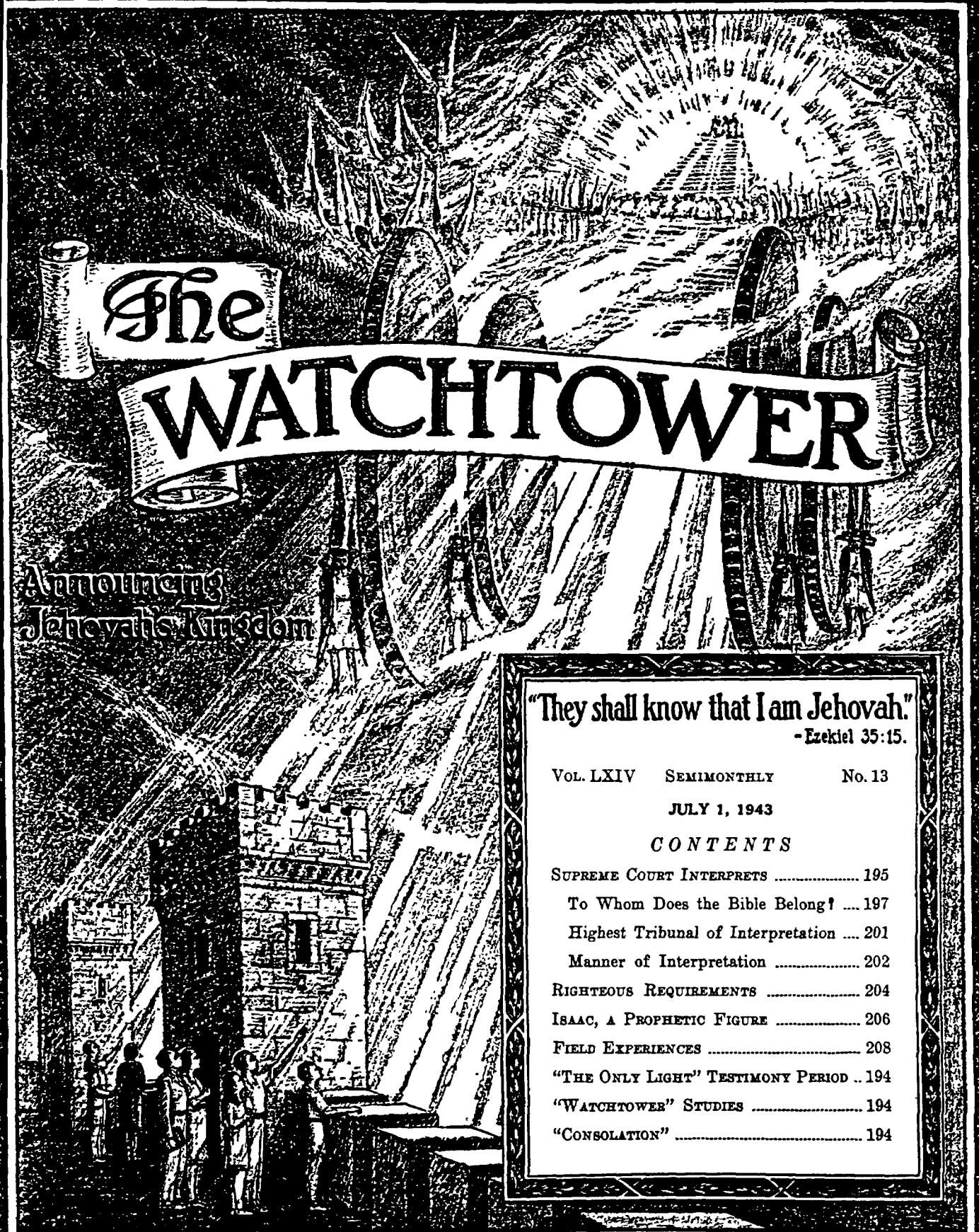
NEW HAMPSHIRE. "A man stepped from a restaurant onto the crowded sidewalk Seeing Richard, he stepped to the curb and attempted to draw him into a conversation on war Richard answered that he was in a war in which the weapons are not carnal but spiritual and that his sword was the truth of God's Word, and then explained *The Watchtower*. The man became abusive, and then, that everyone near could hear, yelled at him: 'Where's your uniform?' Just then two sailors who had been observing the incident stepped over. One said to the hooligan: 'By the way, where's your uniform?' 'Yes,' said the other sailor, 'why haven't you got a uniform? Besides, what business is it of yours if this man isn't in the army?' The other continued: 'Maybe he didn't want to go in the army, maybe he couldn't pass the physical exam; maybe he has a thousand reasons for not wearing a uniform' This was too much for Richard's assailant and he began to abuse the sailors. 'Shut your dirty mouth; it's too big; who asked you to get in this?' Sailor: 'You are the one with the big mouth; you started it, but we can finish it.' At this point a bright-looking boy of about 13 years stepped in and addressed the goat-like man: 'Mister, you're minding this other man's business. What is it to you if he isn't in the army? Maybe he has reasons for not going to war. Maybe he doesn't want to go Perhaps he is like these two sailors: they didn't want to go either, but they were made to go' At this the man vanished into the crowd . . . Even among the hoodlums, whenever they start to stone us, there comes dissension and they end up arguing among themselves; this is how the division works in Portsmouth. In Kittery there is terrible opposition, but this is offset by the fact that the chief of police is reading *The New World* and likes it Whenever there is trouble we can get the car number, find out who owns it and where he lives, and the chief pays a 'casual visit' on such with a mild warning to 'lay off'" The result is, they just snarl and froth at the mouth when passing"

IN ALMSHOUSES, SAFFRON WALDEN, ESSEX, ENG.

"My sister was running a model Bible study with an old couple in an almshouse here One evening the matron appeared on the scene A regular storm ensued When she was given to understand that my sister had not forced her way in and these folks were anxious to have her, she yelled even louder, insulted the old people as well as my sister, and ordered all Jehovah's witnesses off the premises for all time. On such occasions it is best to switch over onto the offensive. The Lord then backs us up in getting on top of the position. That week I was on my vacation, but promised to go with my sister to the almshouse as soon as I got back. There is no rule to prevent almshouse folk from having decent visitors or from having a little Bible study with friends, if they wish, so I planned to let the matron know she was trespassing if she interfered My sister, however, could not wait till I got back, but fixed up two more model studies in the almshouses One lady in this second block of almshouses seemed extra interested; so I sent her a postcard, inviting her to tea and to join us afterwards at the *Watchtower* study. I explained that we were literally two or three met together in my little upper room. She turned up and at the end of the study asked about taking *The Watchtower* regularly She took out a half-year subscription. Another newly interested lady followed suit, contributing for a year's subscription Another, also present, whose half-year subscription had nearly expired, renewed. The following Saturday this lady came with us to C—— to participate in pavement witnessing. She expressed herself thereafter as too thrilled to speak much about it. That was nine days ago She has since made three further field service efforts. As my sister continued in the almshouses the other day, she came again in contact with the matron. The matron made no attempt to stop her, but just continued furiously her sweeping."

PRACTICAL GOOD DONE IN WARTIME

"While witnessing I found a lady in much sorrow because her two sons were both called to war. I placed *Comfort All That Mourn* with her. Later I called back and started a book study with her. Today she is a publisher for The Theocracy and takes part in all phases of the work She told me that the Sunday morning when I first called at her home she had her dinner prepared to eat, but due to sadness she could not eat. When I knocked at her door and told her about the blessings of the Lord she was able later to enjoy her meal."



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"THE ONLY LIGHT" TESTIMONY PERIOD

Through the darkness now covering the earth the divine command comes to all those enlightened with the truth to "arise and shine" and reflect the rays of "The Only Light" upon the ignorant and blinded. The month of August has been designated as "The Only Light" Testimony Period. Jehovah's witnesses and all persons of good-will will then specially exert themselves in compliance with the heavenly command. During this midsummer month the 'arising and shining' will be done mainly by renewed efforts with the book *The New World* and the booklet *Fighting for Liberty on the Home Front*, on a contribution of 25c. Many can arrange their vacations to spend all their time or more of it than usual in this grand work of enlightenment. Will you join in letting your light shine? Your participation will be welcomed, and we shall be glad to furnish references to any wanting to associate with the nearest company of Jehovah's witnesses in action. When the month's testimony is over, send in your report of work accomplished and the results.

"WATCHTOWER" STUDIES

Week of August 1: "Supreme Court Interprets," ¶ 1-13 inclusive, *The Watchtower* July 1, 1943.
Week of August 8: "Supreme Court Interprets," ¶ 14-26 inclusive, *The Watchtower* July 1, 1943.
Week of August 15: "Supreme Court Interprets," ¶ 27-39 inclusive, *The Watchtower* July 1, 1943.

"CONSOLATION"

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV JULY 1, 1943 No. 13

SUPREME COURT INTERPRETS

"Thou hast magnified thy word above all thy name. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth."—Ps. 138:2, 4.

JEHOVAH is the Supreme Judge or Justice. "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us." (Isa. 33:22, *Am. Rev. Ver.*) Not by virtue of any constitution drawn up by creatures to organize a national or world government is Jehovah the Most High Judge, nor is He limited or held in check by what is written down in any state-making document on earth. He is the First and Most High Judge in his own right, by his own power and wisdom, and according to his own ever-existent being and his creatorhood. He is the source of the supreme law, which law is perfect and hence righteous. "The law of Jehovah is perfect, restoring the soul." (Ps. 19:7, *A.R.V.*) He is the Creator of the written Constitution which governs his visible organization on earth. "From his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words."—Deut. 33:2, 3.

[2] Jehovah needs no associate judge or justices with whom to consult or to qualify or overrule his own rulings, judgments and decisions. "Who hath directed the spirit of the LORD [Jehovah], or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (Isa. 40:13, 14) The answer to this challenging question is, No one. He is therefore the Supreme Court in Himself.

[3] In human or worldly processes of law the nation's supreme court is the tribunal of last appeal in most cases; it is the court of last resort. Decisions of such court may appear to have infallibility and to be beyond recall, yet such human supreme court is not infallible. It makes mistakes, and at times reverses itself. Heaven's Supreme Court is infallible; its decisions are unchangeable. Rightly, it is the court of first appeal. To go aright and to be guided in the way of divine approval and of life in peace and prosperity all creatures should appeal first to Its decisions and abide by them. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. 12:13, 14.

[4] Jehovah God created and took into association with himself another judge, but not of equal power and authority with himself. That Associate Judge is a just and perfect one, God's beloved and only begotten Son. Such action was only after God's supreme law had been put in issue throughout the universe. The appointment of such Associate Judge was only after the Son of God had proved himself inflexibly loyal and obedient to the law and judgments of the universal Supreme Judge. The Great Judge sent his Son to earth as a man nineteen centuries ago. He sent him to this earth where the supreme law is ignored, held in contempt and continually violated by imperfect, sinful humankind. With few exceptions, the whole race lies under the power of the wicked first violator of divine law, namely, Satan the Devil. In the midst of this world of lawbreakers the One whom Jehovah would appoint to be his Associate Justice and to execute his judgments toward law violators must be tested as to perfect keeping of God's commandments. He must put God's law first and must obey it rather than laws and practices which are popular among sinful men. To prove his unbreakable devotion to God's righteous standard and judgments the Son must never turn aside from doing his Father's will, even under the hate, reproach, and violent oppositions of those who despise God's law and word.

[5] By thus keeping integrity under test the Son would prove himself trustworthy and reliable, both to God and to all other creatures. To him God would confidently entrust the heavenly judgeship with Him-

1. By virtue of what is Jehovah the Supreme Judge, and, as such, of what is he the source and creator?
2. Why does Jehovah need no associate in judgeship, and what is he in himself?
3. Why should Heaven's Supreme Court be man's court of first appeal?
4. Whom did Jehovah take into association with himself as judge, and after meeting what requirements and qualifications?
5. By keeping integrity under test, what did the Son of God prove respecting himself as to judgeship, and how did God reward him?

self, with its obligation to execute to the letter the divine judgments and sentences toward men and angels. All lovers and doers of righteousness on earth who are denied justice by this evil world could and can look to Jehovah's tried and tested Judge for a fair trial and a righteous decision. Jehovah's Judge Designate, Christ Jesus, did prove himself faultlessly faithful and submissive to the law and rulings of the Supreme Court, the Most High Judge and Lawgiver. Therefore Almighty God has seated him in the judgeship. "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. . . . And hath given him authority to execute judgment also, because he is the Son of man." (John 5:22, 23, 27) "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31.

6 Jehovah is Supreme Judge, and Jesus is Superior Judge. Together they make up or compose "The Higher Powers", to whom all living souls must be subject in righteousness. (Rom. 13:1) The Superior Judge said: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) In his days in the flesh the religious Pharisees followed the traditions of men and thereby transgressed and made void God's commandments, and Jesus said to them: "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."—John 8:15-18.

7 This Associate Judge of proved integrity spoke often of the righteous new world, during which he will judge redeemed humankind. He said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12:46-50.

6 In their association thus, what respective positions do Jehovah and Jesus occupy, and how did Jesus' testimony show this?

7 What did this Associate Judge have to say respecting the new world and judgment?

8 The word of Christ Jesus the Judge is therefore the word of God. It expresses the commandment of God for those who seek life abundant. His commandment is unto life everlasting, and obedience to his commandments results in the gift of endless life to the obedient one. It is in the time of judgment that God's word and commandment are specially made known, clear and understandable, because it is according to such word and commandment that the creatures on trial are judged. This denotes a wide publication of God's word and law in the "last day", the day of judgment. So it is written, at Isaiah 2:2-4: "It shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people."

9 The "last days" began in A.D. 1914. That year the Gentile Times, or 2,520 years of uninterrupted Gentile rule over earth, ended, and "war in heaven" to oust Satan and his demons began. Also World War I on earth began, it being one of the visible proofs or signs which Christ Jesus foretold as due to mark the beginning of "the time of the end" for all Gentile nations of the world. That great Prophet then foretold that after the close of World War I "this gospel of the kingdom" would be preached in all the inhabited earth for a witness to all nations. Such Kingdom-gospel preaching would serve as a means of judging those nations. After the delivery of such witness to the nations concerning God's kingdom the final end would come upon the nations in a time of indescribable tribulation, the like of which has never yet occurred. This proves that the judgment would go against the nations.—Matt. 24:14-22; 25:31, 32.

10 As to who gives and who publishes the judgment word at the end of the world Psalm 68:11, 12 says: "The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace." Those kings lead armies in opposition to God's established kingdom. They reject the word, hence are judged adversely by it. From and after the end of World War I in 1918 there has been such a world-wide publishing of the word which God has given. It has struck terror to the kings or rulers

8 (a) What does Christ's word therefore express, and in what does obedience to it result? (b) When must that word be made known, why so, and what does that fact denote therefore?

9 When did the "last days" begin, and what did Christ Jesus foretell as due to mark those days, particularly as to God's word?

10 Who gives and who publishes that judgment-word at the end of the world? and what experience are the rulers of the nations having with that word?

of the earth, and they have constantly tried to suppress that word, with some seeming success. They are finding that the word of Jehovah, the Supreme Judge, is indestructible. It is "the word of God, which liveth and abideth for ever". (1 Pet. 1:23, 25) The invisible and visible parts of the Devil's organization will perish rather than that God's written Word should fail and be destroyed. "Heaven and earth shall pass away, but my words shall not pass away," said Jesus.—Matt. 24:35.

TO WHOM DOES THE BIBLE BELONG?

[11] Today the written Word of God is complete. It has been complete since the death of the last or oldest of Christ's apostles, namely, John, at the end of the first century A.D. The sixty-six inspired books of God's Word, The Holy Bible, were brought together as one Book during the second century. This was done under the supervision of the Bible's great Author and by men who were wholly devoted to him through a full consecration of themselves to Him. It is altogether out of line with the truth, not to say presumptuous and blasphemous, for any religious organization to claim to have made the Bible and to have exclusive right to it. On a Sunday this past February a religious priest of Toledo, Ohio, is reported by a local newspaper to have said the following in the sermon to his congregation:

"The Bible belongs exclusively to the Roman Catholic Church. The Catholic Church made the Bible; she has preserved it; and she interprets it. Others may read the Holy Scriptures—and they are urged to do so—but beyond this they have no right whatsoever in regard to it. Almighty God has placed this precious heritage exclusively in the hands of his Catholic Church. . . . The Catholic Church was able to do this only because of the aid of the Holy Ghost, of the Holy Ghost actively fulfilling the promise of infallibility that our Lord had made to his church. No other institution possessed this gift; no other could have done the task. If the Catholic Church had not thus compiled the Bible, we today would not have the Bible. Therefore, it is perfectly true to say that the Catholic Church made the Bible. The Catholic Church not only made the Bible; she also preserved it." —Toledo *Blade*, March 1, 1943.

[12] The above religious boast is on a level with certain Jewish religionists who likewise claim to be the "creators" of the Bible. All such boasts and claims are egotistical and a reproach to God's name. Jehovah is the Creator, Compiler and Giver of the Bible. No man or group of men can truthfully and rightfully claim such relationship to that holy Book. If religious men or organizations were the creators, makers and compilers of the Bible, it would not be an inspired and infallible book; it would be full of religious errors and traditions of men and demonism. Under the devilish efforts made during the centuries till now to destroy the Bible it would have perished long ago. "For if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:38, 39) Would-be destroyers of the Bible have failed to bring it to nought, because God is its preserver and creator. He is its inspirer. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17) "For no prophecy ever came by the will of man: but men spake from God, being moved by the holy spirit." (2 Pet. 1:21, *A.R.V.*) (See also Luke 1:68-70; 2 Samuel 23:1, 2.)

[13] Being inspired, the writers of the various books of the Bible did not know the full meaning or prophetic value of what they wrote, nor the complete interpretation of the prophecies they were inspired by the great Bible-Maker to write and utter. Hence the apostle Peter said: "The prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the holy [spirit] sent down from heaven; which things the angels desire to look into."—1 Pet. 1:10-12.

[14] "Christendom's" greatest religious organization, which claims to be exclusively the church of Christ, teaches that "the church of Christ is independent of the Bible, that it existed before the Bible, and would continue to exist unchanged without the Bible". This poses the question, Which is more important, the Word of God written in the Bible, or an organization of creatures on earth? and can the true church set aside and ignore the Bible and proceed under divine inspiration and guidance without the written Word of God? The answer, and the facts supporting such answer, cannot be drawn from the traditions of the organization having its headquarters at Vatican City in Fascist Italy. The answer must be drawn

11. (a) Since when has the Bible been complete, and how and when was it brought together? (b) Who claims to own and to have made the Bible, and why?
12. Who is the creator, compiler and giver of the Bible? and what would be the case with the Bible if religious men or organizations were such?
13 Why would the writers of the Bible books not know the full meaning or prophetic value of what they wrote? and what did Peter say regarding the prophets as to this matter?
14. (a) What does "Christendom's" greatest religious organization say concerning the Christian church in relation to the Bible? and what question does this raise? (b) From what source must the answer to such question be drawn, and why is no addition of the traditions of men needed?

from an inspired source, namely, the Holy Bible. Certain members of the true church were inspired to write twenty-seven books of that sacred Word, and Jesus, the Head of the true church, said in prayer to Jehovah God: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." (John 17:14, 17) In that prayer (verse 12) Jesus quoted from the book of Psalms, which book also declares: "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times." (Pss. 119:160; 12:6) God's written Word needs no addition of oral traditions, because such oral traditions of men prove to be lies that make the written Word of God of none effect. "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:5, 6) God's Word gives the answer of truth.

[15] Before the church of Christ came into existence, the Bible existed, that is, the Hebrew part thereof. With the prophet Moses the line of writing prophets began, so far as the Bible's own account shows. Moses was one of Jehovah's witnesses, for the Lord God sent Moses to specifically testify in His name and to declare Jehovah's purpose. (Ex. 3:15-18, *A.R.V.;* 6:3) Moses was inspired to write the first five books of the Bible. Concerning him the Record says: "And Moses wrote all the words of the LORD." —Ex. 24:4.

[16] Prior to Moses, the record of God's dealings with men was handed down by tradition from generation to generation, so far as we can ascertain. Hence such tradition was admitted and accepted by men and women consecrated to God PRIOR to the beginning of the WRITING of the Bible. (Gen. 18:17-19) According to what Moses' written record shows, and also according to the apostle Paul's record in the book of Hebrews, chapters eleven and twelve, Abel was the first witness of Jehovah. He was such before the Bible began to be written. Nevertheless, the word of God existed prior to even the birth of Abel. Abel received the word, believed it, and acted upon it, devoting himself to Jehovah and worshiping him and bearing witness to his purpose. That word of God had been given orally in the garden of Eden, when Jehovah God foretold the doom of that Old Serpent the Devil and the triumph of Christ Jesus, the Seed of God. God said to the serpent: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:14, 15) Such statement of God's purpose, and all his later promises to men of faith, were handed down by tradition until Amram, the father of Moses. When Moses wrote, he embodied all such tradition in the record. The spirit of inspiration of God caused Moses to discard all traditions of men which were at variance with God's declared purpose, and to set down in writing the truthful record. Such would be to the glory of God and for the instruction and safe guidance of Jehovah God's covenant people.

[17] Under the power of Jehovah's spirit Moses both declared and wrote this promise to God's visible organization of his covenant people: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15-19) Christ Jesus was and is that Prophet, and, like Moses, he is a witness for Jehovah, being, in fact, Jehovah's Chief Witness. (Isa. 55:4) Jesus said to the religious Jews who persecuted him: "Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me. For if you did believe Moses, you would perhaps believe me also; for he wrote of me. But if you do not believe his writings, how will you believe my words?"—John 5:16, 39, 46, 47, *Douay Version.*

[18] Jesus did not condemn or reprove those Jews for searching the Scriptures, but for refusing to believe the Scriptures and to see their fulfillment in Him. At the synagogue in Nazareth Jesus read out of the prophecy of Isaiah and notified the congregation that the prophecy was fulfilled in Him. (Luke 4:16-21) It is true there is no record to show that Jesus and his disciples carried the books or volumes of the Bible around with them on their preaching tours. That fact, however, does not mean that they laid aside God's written Word as unnecessary and considered themselves as more important than the Bible. They did not require the people to accept their preaching without consideration of the proof from the Bible. To the direct contrary! After Jesus was baptized and was driven by God's spirit into the wilderness to be tempted of the Devil, Jesus met all the onslaughts of the Devil by quoting from the Bible and by following the lead of that written Word of God. He did not quote any oral tradition of men, but resisted each temptation of the adversary, saying, "It is written," and then putting the right interpretation upon God's Word. The Devil, realizing the

15. In this respect, when did the Bible already have existence, and how did its existence begin?
16. (a) Before Moses, how was the record of God's dealings transmitted, and which was ahead, Jehovah's first witness or His word? (b) When did God's prophetic word begin to be given, and how were all traditions of men kept out of the written Record when made?
17. What divine promise of a coming prophet did Moses write, and concerning whom did Moses thus write?
18. (a) Did Jesus condemn or reprove those Jews for searching the Scriptures, and is it an argument against the written Bible that he and his disciples did not carry it about? (b) How did Jesus meet the tempter's attacks and keep integrity?

binding power of the Scriptures upon God's covenant people, of whom Jesus was a member, also quoted some scriptures, but he put the wrong, misleading interpretation upon such quoted texts. (Matt. 4:1-11) By abiding unshakably upon the written Bible Jesus overcame the tempter and maintained his integrity toward Jehovah God. He proved himself worthy to be the Vindicator, not only of Jehovah's name, but also of Jehovah's written Word, inasmuch as His name is inseparably attached to that Word.

[19] Continually thereafter, throughout all his preaching, Jesus referred to God's written Word and quoted from it. This is what caused Jesus' word to be "with power", producing astonishment: "for he taught them as one having authority, and not as the scribes." (Luke 4:32; Matt. 7:29) On the day of his resurrection from the dead, when walking with two of his disciples, he said: "Ought not Christ to have suffered these things, and to enter into his glory?" "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Later, that same day, he appeared to his faithful apostles, 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." (Luke 24:26, 27, 44, 45) Never did he admit of any traditions of men, but he placed God's written Word above religious traditions. He termed such traditions *leaven* and instructed his disciples to beware of such.—Matt. 15:1-9; 16:6-12.

[20] In considering the above facts, bear in mind that Jesus was the beginning of Jehovah's church; for Jesus Christ is the Head of it and also its Rock-Foundation. He pointed out to all his apostles that he is the Rock and Stone foretold in the inspired prophecies, and then he said to them: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) In harmony with those prophecies the apostle Peter agreed that Christ Jesus is such Rock and Stone. (Acts 4:12; 1 Pet. 2:3-9) Additionally, the apostle Paul testified concerning Jesus: "He is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have pre-eminence." (Col. 1:17, 18) In the clear light of the above facts, can it be Scripturally maintained that "the church of Christ is independent of the Bible, that it existed before the Bible"? Absolutely no! Centuries before Christ the Hebrew canon or catalog of inspired books was completed and brought together. Jesus had many disputes with the scribes or Bible copyists, but the fact that those scribes had made some copies of the Hebrew canon of the Scriptures does not argue that they made the Bible or were its creators, or that they preserved the Bible. Those very scribes opposed Jesus and were the Devil's instruments to make null and void the commandments of God by the traditions of men, which traditions also those scribes copied and wrote. By such they hid from the people the true meaning of the inspired Scriptures. (Mark 7:1-13) The same thing is true of the copyist monks in religious systems down to the fifteenth century A. D.

[21] Of course, the present-day Bible of sixty-six inspired books was not complete in Jesus' day. The twenty-seven books thereof written originally in Greek by Jesus' disciples were added later. Until such books were written and added, those hearing the apostles preach could receive only the oral tradition from them concerning Jesus as the Christ of God. Concerning such apostolic tradition Paul writes to the congregation at Thessalonica, Greece, saying: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—2 Thess. 2:15; 3:6, 14.

[22] The traditions the apostle conveyed to the church were not traditions of men. The apostle had discarded all such when he became a Christian and quit persecuting the church of God. He so states, at Galatians 1:11-16. The traditions he imparted were "not after man" and not from "flesh and blood". The apostle Paul wrote more information to the church than any other apostle, but he did not consider the church to be "independent of the Bible". In all his apostolic letters he continually quoted from the Hebrew canon of the Bible. He pointed to the fulfillment and application thereof upon Christ Jesus and the "body of Christ", the church. Paul's fellow disciples, who also wrote under inspiration to the church, likewise made copious quotations from the Hebrew Scriptures. In preaching "publicly, and from house to house", Paul faithfully relied upon and quoted from those written Scriptures: "for he mightily convinced the Jews, and that publickly, shewing by the

19. How did Jesus thereafter further show the importance of the written Word of God in contrast with traditions of men?
20 (a) In view of Jesus' relation to the church, what about the claim that the church is independent of the Bible and existed before it? (b) What does the fact that scribes and monks made copies of the Bible argue as to its creation and preservation?
21. Why and how was the Bible completed? and till then how must hearers of the testimony concerning Jesus get the information?
22. (a) What were the traditions the apostle conveyed to the church, and how did he show whether it was independent of the Bible? (b) How did the early believers show whether they considered the church independent of the Bible?

scriptures that Jesus was Christ." (Acts 18:28) When Paul delivered to listeners of good-will the oral traditions concerning Christ he did not do so independently of the Bible. He did not preach contrary to it or to what he himself had previously written under inspiration of God. (Gal. 1:6-9) Neither did the true believers accept his oral tradition without proof from God's recorded Word. For example, the religionists at Thessalonica, who swallowed without Scripture proof the traditions of their religious fathers, rejected the message Paul spoke, whereas the persons of good-will at Berea accepted Paul's message. Why? Because they did not consider themselves "independent of the Bible". "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."—Acts 17:11; see Romans 1:1, 2.

[23] The indispensable part performed by God's Word toward the very life and existence of the Christian church is declared by Jesus and his apostles. Said Jesus: "Except a man be born of water [the water of God's word] and of the spirit, he cannot enter into the kingdom of God." (John 3:5) Says Paul: "So then faith cometh by hearing, and hearing by the word of God." "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." (Rom. 10:17; Eph. 5:25, 26) Says James: "Of his own will begat he [God] us with the word of truth, that we should be a kind of firstfruits of his creatures. But be ye doers of the word, and not hearers only, deceiving your own selves."—Jas. 1:18, 22.

[24] Jehovah God provided the Bible as spiritual food for the church, because they need it continually. He did not say in any part of his Word that the church could or "would continue to exist unchanged without the Bible". True, the Roman Catholic organization has, by God's permission, existed till now "without the Bible", but not so as to the true church, which is built upon the Rock, Christ Jesus. It sticks to the Bible and refuses to be changed by the traditions of religious men. To those composing the true church of God the apostle Paul writes: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 1:7; 15:4) To the young man Timothy he wrote: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 2:15, 16; 3:14, 15) The apostle Peter showed he was in agreement with what Paul wrote, because Peter wrote approvingly of the letters of Paul. Like that apostle, Peter also quoted freely from the holy scriptures written aforetime, and he sought diligently to divide rightly God's word of truth.—2 Pet. 3:15, 16.

[25] Completely contrary to discouraging Bible study, the faithful apostles strongly urged for the faithful and continual study of the holy Word of God. That Word now includes the inspired books and letters written by the apostles and their associates. It is the Devil and his demons that would take away from the people the recorded Word of Jehovah God. Religion is the Devil's most subtle way of taking away that Word and substituting for it the human traditions of demon worship. The far-sighted Jehovah God lovingly and wisely provided his written Word as an unchanging guiding light that his faithful servants and witnesses might not be misled by the traditions of false guides under demon control, but might be unerringly led in the way that conducts one to divine approval and life eternal. Says Peter: "We have not followed cunningly devised fables, . . . We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Pet. 1:16-19) Thus Peter does not agree with the religious organization which teaches that 'the church is independent of the Bible, existed before the Bible, and will keep on existing unchanged without it', and which religious organization therefore commands its parishioners to believe and obey what it says rather than what God's written Word says.

[26] Such religious organization is governed by men who have changed from the Bible and who want to hold or sidetrack the people from the Bible so as to keep them ignorant of the change made. Such men are the modern counterparts of the religious scribes, Pharisees and lawyers to whom Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."—Matt. 23:13; Luke 11:52.

23. In what words did Jesus and his apostles declare the necessary part played by God's Word toward the life of his church?

24. Why did God provide the Bible, and what do the apostles Paul and Peter write as regards the church's 'existing unchanged without the Bible'?

25. Why was the Bible provided as regards study, guidance and enlightenment? and who would take it away, and how?

26. Why does that religious organization want to keep the people from the Bible? and of whom are such religionists the modern counterparts?

HIGHEST TRIBUNAL OF INTERPRETATION

[27] Since the invention of printing from movable type in the fifteenth century, and since the rise of Bible publishing and distributing societies from and after the beginning of the nineteenth century, the Bible has been circulated in more than a thousand popular languages all over the earth by the hundreds of millions of copies. Particularly from and after A.D. 1918 Jehovah's witnesses, by the use of the Watchtower Bible and Tract Society as their publishing agency, have spread the printed explanations of the Bible throughout the earth in over eighty different languages by the hundreds of millions of copies of books, booklets, magazines and tracts, and by use of scores of radio transmitters and also phonographically recorded Bible lectures. The religious hierarchy of the Vatican, being unable to prevent the proclamation of God's Word, further belittles Bible study by the common people by ascribing to itself infallibility and by claiming that it is the only organization authorized and qualified to interpret the Bible. In support of such religious assumption the late Cardinal Gibbons, in his widely circulated book *The Faith of Our Fathers,* writes, in Chapter XI, entitled "Infallibility of the Popes", the following:

"In a word, the Sovereign Pontiff is to the Church, though in a more eminent degree, what the Supreme Court is to the United States. We have an instrument called the Constitution of the United States, which is the charter of our civil rights and liberties. If a controversy arise regarding a constitutional clause, the question is referred in the last resort, to the Supreme Court at Washington. The Chief Justice, with his associate judges, examines into the case and then pronounces judgment upon it; and this decision is final, irrevocable and practically infallible. If there were no such court to settle constitutional questions, the Constitution itself would soon become a dead letter. Every litigant would conscientiously decide the dispute in his own favor and anarchy, separation and civil war would soon follow. But by means of this Supreme Court disputes are ended, and the political union of the States is perpetuated. . . . The revealed Word of God is the constitution of the Church. This is the Magna Charta of our Christian liberties. The Pope is the official guardian of our religious constitution, as the Chief Justice is the guardian of our civil constitution."—Pages 124, 125, Eighty-third Edition.

[28] The above comparison of the religious hierarchy with the Supreme Court of the American democracy does not hold true. Also the Hierarchy's reference to itself as the "divinely-established supreme tribunal" in the matter of interpretation of the Bible is unscriptural. On this issue be these points observed: (1) The Supreme Court is a creature of the Constitution of the United States, by the Article III, Section I, thereof. In contrast with that, the religious hierarchy of Vatican City is not a creature of God's revealed Word, the Bible; for the Bible condemns religion and is the foe of any hierarchy of religious leaders. (1 Pet. 5:1-4) The Bible existed before Christ's church, and existed still longer before the religious hierarchy, whereas the Hierarchy claims it existed before the Bible. (2) The Supreme Court does not take larger powers than the Constitution allows it. The Hierarchy, however, assumes to itself powers in heaven, earth and hell, including a so-called "Purgatory", which powers are unscriptural, being based on the wresting of some scriptures and upon the unfounded traditions of religious fathers of the Hierarchy. (3) The Supreme Court magnifies the Constitution, contends for its preservation, clarifies its meaning, and encourages a study of it by all the citizenry of the nation. The Hierarchy, though, weakens the authority and unique position of the Bible. It declares that the Bible is not sufficient and contains only the partial truth, and that it must be filled out by ecclesiastical traditions, and that hence Scripture and tradition jointly constitute the rule of faith; also that the decisions of the pope from his seat of authority in matters of faith and morals are of equal authority with the Bible and are infallible.

[29] No religious or other organization has tried harder than the Hierarchy to keep the Bible from the people and to prevent or discourage Bible study. Countless burnings both of Bibles and of students of the Bible are listed in the criminal record of the Hierarchy. As late as A.D. 1940 the Nazi-Fascist-religious dictator of Spain did, with the Hierarchy's approval, cause 110,000 copies of the Bible, which were sent to Spain for distribution, to be destroyed and ground to pulp. (N.Y. *Times,* October 6, 1940)

[30] Finally, (4) the Supreme Court is obligated to abide by the Constitution and to rule against any and all violations of it; and it cannot abrogate, annul, abolish or repeal that document. On the other hand, the Hierarchy does not abide by the Bible, but makes it null and void by adopting traditions of man and also the rites, ceremonies and paraphernalia of demonism. It opposes and seeks to destroy all those who faithfully obey and publish the truths and commandments of the Bible. Certainly, then, no such religious system could reasonably be infallible like

27. (a) From and after the invention of printing from type, what work has been accomplished with God's message in print? (b) In view of the foregoing, how does the Hierarchy try to belittle private Bible study, and what comparison with itself does the Hierarchy make in this behalf?
28 What are three important points on which the Hierarchy's comparison does not hold true?

29. What record, even till as late as 1940, shows up the effort of the Hierarchy to keep out the Bible and its study?
30 On what fourth point does comparison of the Hierarchy with the Supreme Court not hold true?

the Bible, nor could it be the divinely guided interpreter of that inspired Word.

31 The claim of any individual or religious organization to be the interpreter of God's sacred Word is false and misleading. No creature or organization on earth can truly presume to sit as the supreme tribunal of interpretation of the Holy Bible. Jehovah God, the Supreme Judge, has set up no such supreme court of interpretation upon our planet. His Associate Judge, Christ Jesus, has appointed no so-called "vicar" or "vicegerent" to act for him as interpreter to His church. In ancient time the faithful Hebrew Joseph said: "Do not interpretations belong to God?" When called before Pharaoh of Egypt to give an interpretation he said: "It is not in me: God shall give Pharaoh an answer of peace." (Gen. 40:8; 41:16) Centuries thereafter the apostle Peter related how God caused the fulfillment of prophecy to take place respecting Christ Jesus and how thereby God gave the interpretation of the prophecy. Then the apostle Peter added: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]."—2 Pet. 1:19-21. (See also Acts 15:5-18.)

32 Jehovah God is therefore the only Supreme Court of interpretation of His inspired Word. Regarding God's exclusive place Christ Jesus his Son said in the prophecy concerning the end of the world and the time of the final war of Armageddon: "Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, but the Father." (Mark 13:31, 32) The heavenly Father chose to call into his service his beloved Son as his divinely inspired Interpreter of the whole Word of God. He foretold his Son acting in such capacity. In the prophetic drama of Job God used Job to portray how the faithful remnant today of the Christian church would suffer great affliction, reproach and persecution at the hands of the Devil and his religious dupes on earth. In the drama God then raised up the young man Elihu. God inspired Elihu to utter a prophecy concerning the end of the world, the time when Jehovah's witnesses would be hated of all nations and would be in great affliction and in need of enlightenment on the Bible. "Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." (Job 33:22-24) That messenger and interpreter and ransom is Christ Jesus, Jehovah's Judge at the temple.

MANNER OF INTERPRETATION

33 The Scriptures prophesied that Jehovah's Messenger, Interpreter and Judge would come to the spiritual temple of God. Many facts in fulfillment of prophecy prove that he came thither in A.D. 1918, spring. (See Malachi 3:1-4; Revelation 11:18, 19.) Malachi's prophecy shows that Christ Jesus would sit as a refiner of silver, that is, of the Word of God. Not that the written Word of God is impure, but that those seeking to understand God's Word had unwittingly commingled so many impurities of religion with their beliefs. Therefore those fully consecrated to God and dedicated to his service needed purification from all soils and taints of religion. Such defiling had attached to them from the great religious confusion that set in shortly after the death of the apostles and their faithful associates. (Acts 20:28-31; 2 Thess. 2:2-12) At Christ's coming to the temple in 1918 he gathered before him for judgment all professing Christians, because "judgment must begin at the house of God". (1 Pet. 4:17) He foretold that he would judge them by his word, which is the Word of God. This Christ Jesus does by acting as Interpreter of God's Word and making clear the meaning and message of the Bible, to magnify Jehovah's name and purpose and His Theocratic Government or Kingdom.—Isa. 42:19-21.

34 The time of Christ's coming into his kingdom and then coming to the temple is a time for the grand fulfillment of the prophecies telling of the establishment of The Theocracy and the end of Satan's world organization. It is accordingly the time of revealing and publishing the truth, and hence the time of interpreting the prophecies. (Dan. 12:1-4) In ancient days Jehovah God used some visible channel for making known his truth and interpretations to his consecrated people. Jehovah God does not change his rule of action, and he uses a like channel at this end of the world. What is that channel or visible agency? Christ Jesus described it when giving his prophecy on the visible evidences that would mark the end of Satan's uninterrupted rule and the setting up of the Theocratic Government. Our inspired Master and Interpreter said: "Who then is a faithful and wise servant, whom his lord hath made ruler

31 What Scriptural facts show that the claim of any individual or religious organization to be the Bible interpreter is false?

32 (a) What did Jesus say as to Jehovah's exclusive place respecting interpretation? (b) Whom did Jehovah take into the interpreter service, and how did God foretell such in the prophetic drama of Job?

33. When did Jehovah's Messenger and Interpreter come to the temple, and how has he sat and acted as a refiner of silver?

34. (a) The time of Christ's coming to the temple is the time for what treatment of the truth, and what does God use for that purpose? (b) Under what prophetic expression did Jesus describe that visible agency?

over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matt. 24:45-47; see also Luke 12:42-44) Whom do the facts of our day prove to be that "faithful and wise servant"?

35 Aside from Christ Jesus, divine prophecy foretells no individual man. In times past prophetic figures such as Elijah, Elisha, and others, were used to foreshadow a company or society of faithful, devoted servants of God, who should be Jehovah's witnesses at the end of the world, where we are at present. Likewise, the expression "faithful and wise servant" does not picture any man or individual on earth now, but means the faithful remnant of Jehovah's witnesses who are begotten of His spirit and gathered into a unity unto Him and His service. They are part of his Theocratic organization and are subject to Theocratic rule, which means, the divine will as to organization and work. They act as a unit or society, together doing Jehovah's "strange work" as he reveals it to them. (Isa. 54:13; Ps. 25:14) Such "society" is not a legal society or corporation, chartered according to the laws of some state or nation, but is a society or association formed by the Creator, Jehovah God, and composed of his spiritual remnant approved by Christ Jesus at the temple judgment. Such society, however, may use as their earthly instrumentality or servant a legal corporation, such as the Watch Tower Bible and Tract Society; and they do so, since A.D. 1884. Christ Jesus is the Chief Servant of Jehovah God, and he is the invisible or heavenly Head of the "faithful and wise servant" class.—Isa. 42:1; Matt. 12:15-21.

36 To such remnant of faithful servants of Jehovah God Christ Jesus has entrusted all "his goods", or earthly interests of the Kingdom. This does not signify that the faithful remnant or society of Jehovah's anointed witnesses are an earthly tribunal of interpretation, delegated to interpret the Scriptures and its prophecies. No; Christ Jesus the King has not entrusted that office to them. THE SUPREME COURT STILL INTERPRETS, thank God; and Christ Jesus, the Court's official mouthpiece of interpretation, reserves to himself that office as Head of Jehovah's "faithful and wise servant" class. He merely uses the "servant" class to publish the interpretation after the Supreme Court by Christ Jesus reveals it. How does the Lord God make known the interpretation? By causing the facts to come to pass visibly which are in fulfillment of the prophecy or dark saying or misunderstood scripture. Thereafter "in due season" he calls such fulfillment or clarification of prophecy and scripture to the attention of his "faithful and wise servant" class. Thereby he makes them responsible to make known the meaning of such scriptures to all members of the household of faith and to all persons of goodwill. This constitutes giving them the "meat in due season".

37 In bygone days those now composing the "faithful and wise servant" class or remnant of Jehovah's witnesses have believed many things which were not strictly correct according to the Scriptures. They continued to hold on to such beliefs even for some time after A.D. 1918, when Christ Jesus arrived at the temple. Today they see and understand differently, with Scripture backing. Does this mean that God is the Author of confusion or that they are not of His Theocratic organization? No; Jehovah God is not the author of confusion, but is the remover of confusion from his devoted people who both pray and seek to know his truth. Although the understanding of his "servant" class has cleared up and has been corrected, yet the text of God's infallible Word has not changed and its information has been there all the time from days of old.

38 After Jehovah's royal Associate Judge came to the temple for judgment and the purification of his people, Jehovah God used his Messenger and Interpreter to cleanse away, little by little and point by point, any misunderstanding, which misunderstanding was due to their having been in contact with religion in the past or due to not having the fulfilled facts at hand because it was not yet God's due time. Thus Jehovah by Christ Jesus continues to this day to lead them in the path of truth, and they follow the revealed decisions of the Supreme Court of Interpretation and walk on in the light. Such increase of light is in fulfillment of God's promise: "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) The light continues to grow brighter, and the perfect day is at hand, as we walk on where our Guide and Interpreter leads us.—Ps. 25:9.

39 Thus the great Supreme Interpreter magnifies now his infallible Word. Shortly, at the battle of Armageddon, Jehovah by his Associate Judge and Executioner will vindicate that Word. He will also magnify his holy name and destroy all opposing kings of this world. For that reason his faithful remnant, who are in line to be "kings and priests" with Christ Jesus, bow toward Jehovah God, who is representatively in his holy temple by Christ Jesus. Their beloved earthly companions bow with them,

35 (a) Whom does that "faithful and wise servant" picture? (b) Is a legal corporation meant, or what part does a legal corporation play therein?
36 (a) The Lord's entrusting "all his goods" to the "servant" class has what connection with interpretation of the Scriptures? (b) How does the Lord God make known the interpretation, and what responsibility thereafter falls upon the "servant" class?
37. Why does difference of understanding today from that held previously not prove God the author of confusion or prove that the remnant of Jehovah's witnesses are not of His organization?
38 How, then, do we explain Scripturally the change of understanding since the Lord's coming to the temple?
39. What is the Supreme Interpreter thereby doing respecting his Word? and for that cause what do the remnant and their faithful companions do respecting Jehovah God?

and all together they say: "I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name."—Ps. 138:2.

RIGHTEOUS REQUIREMENTS

THE kingdom of God is the highest government any creature can serve. All kingdom service to be acceptable must find its motive in love for the Lord. The intelligent creature desiring to be pleasing to God must always have this fact foremost in his mind. The call to action going forth to the Lord's people throughout the earth at this time is a righteous call, and action is a righteous requirement. This call to action the Lord's people have received particularly since October, 1938. In 1938 the Lord through *The Watchtower* presented indisputable Scriptural proof establishing the fact that Jehovah is the great Theocrat, that Christ Jesus is his anointed King, and that in 1918 the King came to his temple class composed of the consecrated, spirit-begotten and anointed members of his body. These he has judged, cleansed and commissioned to act as his "faithful and wise servant". —Matt. 24.45-47.

This servant he has placed over his earthly household and has given him charge over all his goods with specific instructions to bring forth "meat in due season" for the household of faith. The servant was also anointed "to preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn".—Isa. 61:1-3.

The Scriptures and the facts clearly establish that the commission given to the "faithful and wise servant" is grounded in the Word of the Lord. There is only one organization on earth today fulfilling the righteous requirements outlined in this commission from the Lord. The Society, represented by the Watchtower Bible and Tract Society, is the only one

Preaching good tidings unto the meek,
Binding up the brokenhearted,
Proclaiming liberty to the captives,
Proclaiming the opening of the prison to those that are bound,
Proclaiming the acceptable year of the Lord,
Proclaiming the day of vengeance of our God, and
Comforting all that mourn.

The "Society" is composed of the Lord's consecrated, spirit-begotten and anointed servants, and is the "faithful and wise servant" class, who, under the leadership of Jehovah's commissioned King Christ Jesus, are fulfilling this commission. We should not expect more than one organization doing this work, and the fact that there is no other proves clearly who is the "faithful and wise servant" whom the Lord places over his household. The Lord did not commission a number of servants to act for him, nor did he scatter his work and goods over a great many organizations. No! There could be only one "servant"; and as Jephthah demonstrated that he was the Lord's choice by doing the Lord's work in the spirit and power of the Lord, so the Society today clearly demonstrates to all who have the mind of the Lord and are interested in the vindication of Jehovah's name that it is the Lord's choice and is his "faithful and wise servant" doing the work of the Lord in the power and spirit of Jehovah.

This Society was authorized by the Lord to bring forth things new and old for the household of faith and do the work for which the Lord had organized it. Therefore it is fully qualified and duly authorized to issue a "call to action" to all who claim to be on the Lord's side to busy themselves in doing the work of the Lord

This "call to action" sent out by the Lord through the Society is based on the fulfilled prophecies of his Word clearly revealed to those who have the mind of the Lord, by such *Watchtower* articles as the prophecy of Daniel 11:27-45, "Micah," "Song-Call to Action," "Defeat of Persecution," "The Only Light," "Fighter for the New World," etc. These thrilling prophecies were called to our attention during the past year and clearly reveal the Lord's requirements for those who are under the leadership of his King. These are, therefore, right and righteous requirements to every consecrated servant of the Lord.

How does the Lord issue the call to his people? Does it come in the form of a harsh ultimatum: You do thus and so, or else—? No! Such ultimatums are not necessary The Lord never adopts that attitude toward his servants, and no one else has a right to. Much trouble in company organizations would be avoided if all of the Lord's people could appreciate this point. Those who really love the Lord do not require any such treatment. Of them it is written, "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Ps. 73:24) Those who do not love the Lord and are opposed to his kingdom, the Lord does not want in his service. Of such the Lord says, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?"—Ps. 50.16

This call is therefore for those who love the Lord and rejoice in his righteous requirements and who wish to live in and accept the responsibilities of the New World. Such show their faith and faithfulness by their response to the call to action. When this class sees the issue and hears the call, that is all that is necessary. Jesus says of them, 'For they know the good shepherd's voice, and a stranger will they not follow.' (John 10:4, 5) The Lord always issues his call to action in an organized, systematic manner. This is emphasized throughout the Bible, from the opening chapters of Genesis to the concluding chapters of Revelation. Let us consider one or two by way of illustration.

In Genesis 1:26 Jehovah issued a "call to action" to his Son, the Logos, and such other agencies *as were required* for the creation of man, in these words: "And God said, Let US make man in our image, after our likeness." This is all there was to it. Jehovah expressed his will. That expressed will became "organization instructions" to the Logos. It was at that time that "the morning stars sang together, and all the sons of God shouted

for joy". (Job 38:7) Another splendid illustration of Jehovah's expressing his will, which expressed will became "organization instructions" to Jesus and all other servants of the Lord participating in the great drama, is the 110th Psalm, particularly the first three verses: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

Every organization requires specific instructions for all those who serve in it. In the past the Lord issued his "organization instructions" to his servants through his central agency or channel. Each one joyfully accepted his part therein and faithfully carried it out.

Now, the apostle says, Jehovah speaks to us through his Son. (Heb. 1:1, 2) The Son has returned as King; he has come to his temple. He has appointed his "faithful and wise servant", who is his visible mouthpiece, and says to those who are privileged to represent him upon the earth, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matthew 24:14); and, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts" (Zech. 8:21), and, "Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jer. 16:16.

These expressions of God's will by his King and through his established agency constitute his law or rule of action for the "faithful and wise servant" and for their good-will companions today who will dwell upon the earth for ever in the New World. The Lord breaks down our organization instructions further and makes them more practicable by further instructing us through his "faithful and wise servant". He says, 'Let us assign the field, the world, to special pioneers, regular pioneers and companies of Jehovah's witnesses in an orderly way, sufficient for everyone to thoroughly witness therein, and let us place upon each one the responsibility of caring for the New World interests in these respective assignments.' He says the requirements for special pioneers shall be 175 hours and 50 back-calls per month, which should develop into a reasonable number of studies; and for regular pioneers 150 hours and as many back-calls and studies as can be properly developed during that time. And for company publishers he says, 'Let us make a quota of 60 hours and 12 back-calls and at least one study a week for each publisher.' These directions come to us from the Lord through his established agency directing what is required of us; and, for those who really love the Lord and are guided by his counsel, that is a reasonable service requirement. This expression of the Lord's will should be the end of all controversy. It is for your good that these requirements are made; for thereby you are enabled to prove your integrity and magnify the Lord's name.

These directions from the Lord come to us as individuals and as collective units called "companies". Almost everyone who is consecrated to the Lord recognizes that a company requires organization in order to function properly, but not all of these same brethren appreciate the fact that they as individuals require just as complete an organization to carry out their individual responsibilities as the company does. To illustrate: All realize that every company should have a definite assignment of territory in which to witness, but not all appreciate that each individual in that company should have his or her own personal assignment of territory in which to witness. It is just as foolish for a publisher to conclude that he can serve the Lord properly without a personal assignment as it would be for a company to decide that it could function acceptably to the Lord without a territory assignment. A company is required to have an assignment and to systematically work in it from house to house, make back-calls, conduct book studies, and generally aid the people of good-will. They are to carry on all the forms of magazine work in that assignment. They logically hold their own city and such adjacent territory as they can properly handle. It would be the height of foolishness for them to leave their own city and go to a city twenty miles away held by someone else and try to systematically witness in it. Every intelligent person will admit that that would be not only foolishness but rank unfaithfulness to the Lord. The same principle applies to the publisher who refuses to accept the responsibility for a personal assignment of territory and have that assignment as close as possible to his home. The farther away from his home that assignment is, the less time he will have to devote to it and the more difficult it will be to give proper attention to the interest in the territory. Consequently, it is a measure of unfaithfulness to the Lord to thus waste time and energy that belongs to him

The time has come when each one must bear his own burden fully before the Lord. With the provisions that the Lord has now made in supplying us with new books, question booklets which contain complete instructions for properly carrying on a study, etc., there is absolutely no excuse for anyone, man or woman, to claim to be unable to accept an individual territory assignment and assume full responsibility for it. Those who really love the Lord and are fighters for the New World will not try to excuse themselves on that or any other ground, but will hear the Word of the Lord when he says, Let *us* do thus and so, and always keep in mind the *us* includes the Lord, who will be with you in every undertaking. —Matthew 18:20.

The Lord through his "faithful and wise servant" now states to us, *"Let us cover our territory four times in six months."* That becomes our organization instructions and has the same binding force on us that his statement to the Logos had when he said, "Let us make man in our image." It is our duty to accept this additional instruction and obey it. But someone will say, "The conditions are different. In the case of the Logos, he could accomplish what Jehovah commanded him to do; but when it comes to covering our territory four times in six months, that is out of all reason. We have never covered it more than once or, at the most, twice in six months. It just can't be done." We have all heard that argument before. And if it were true it would look bad indeed, and would imply that the Lord was asking us to do something that is

impossible for us to accomplish. The children of Israel walked around Jericho *seven* times the *last* day.

The territory now being covered one to two times in six months could very easily be covered four to six times in the same period if everyone took his Kingdom responsibilities seriously. This is *not* theory, but actual facts based on figures gleaned from a number of companies during the past six months. Psalm 116:12-18 seems worthy of consideration here: "What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people. Precious in the sight of the LORD is the death of his saints. O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people."

To do this may mean taking time and effort that is now being devoted to "old world" interests and transferring them to New World interests, which are of God and shall abide for ever. The words of the apostle Peter are to the point in this respect: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter 3:11) Before real progress will be made in increasing our activity we must each one recognize these calls to action as coming from the Lord and applying to us personally, and respond to them wholeheartedly.

The New World Government is 29 years old. Consequently it should be kept before the minds of the people at all times by calling at their homes and telling them about it, by making back-calls and conducting studies with them, by working business territory and calling on them in their offices. They should be witnessed to on the streets with our magazines, publishers presenting the message of the New World. No matter where they go, the people should have always before them the evidence that the New World Government has begun to function.

Just as the pile of stones in the midst of Jordan made it necessary for the on-rushing flood to continually roll over them and between them as it rushed on, so today, no matter where the people turn, in their homes, in their businesses, on the streets or in the stores, they are confronted by the evidence of the New World Government in operation represented by its servants "holding forth the word of life". The people of good-will among men will see, hear, and turn aside and take their stand for The Theocracy; and the servants of the Lord will be blameless in this day of the Lord because they have, by God's grace, done their part in meeting the righteous requirements of The Theocracy.

ISAAC, A PROPHETIC FIGURE

JEHOVAH GOD made the prophetic statement to Satan in Eden, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Faithful men of old looked forward to the coming of that Seed who would crush the Serpent and destroy his organization, and thus deliver obedient men from its oppressive rule and vindicate Jehovah's name. Some of these faithful witnesses of old were used by the Almighty God to prefigure that promised Seed, Christ Jesus. One of such was Isaac, Abraham's seed. (Gal. 3:16) This being true, and the present-day physical facts testifying that these are the last days and the time when the bruising of Satan and his hordes will occur and when deliverance and vindication will come through the promised Seed, consideration of the life of Isaac is not mere ancient history, but is of prophetic significance and very timely.

Isaac was the only son of Abraham by his beloved wife Sarah. He was a child of promise and was foretold to Abraham when that patriarch was 99 years old. (Gen. 17:1, 19) When Sarah was 90 years of age and Abraham was 100 Isaac was born. It was a miracle performed by Jehovah, for Abraham's body was as good as dead so far as children were concerned and likewise Sarah was beyond the age of childbearing. Abraham's faith in God's promise was unwavering. "Being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." —Rom. 4:19.

The birth of Isaac was a source of great joy to the aged couple, and particularly to Sarah, who had been without child heretofore. It was a reproach to a woman to be barren. Jehovah God had now removed that reproach, and Sarah rejoiced. "Sarah said, God hath made me to laugh, so that all that hear will laugh with me." The name "Isaac" means "laughter". Sarah's faith in God's promise had been rewarded.—Heb. 11:11.

The first event recorded in the life of Isaac is that he, at the age of five years, was mocked by Ishmael, a son of Abraham by Hagar the Egyptian, and hence Isaac's half brother. Sarah was a witness of the derisive taunts of Ishmael and demanded of Abraham that this bondwoman and her son be cast out, that her son should not be heir with Isaac. The Lord directed Abraham to hearken to the wishes of Sarah in the matter, and, accordingly, Hagar and Ishmael were sent away. The mocking of Isaac was an important event in that it marked the beginning of the fulfillment of a prophecy uttered by Jehovah to Abraham. "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." (Gen. 15:13, 14) That period of affliction upon the seed of Abraham ended with the exodus of the nation of Israel from Egypt.

Perhaps the most important event, so far as prophetic significance is concerned, was that Isaac was taken by Abraham to the land of Moriah to be a burnt offering, as Jehovah had commanded. Mt. Moriah, meaning "Jah provides", was the place where Solomon later began the building of the temple. At the time Isaac was taken there he was a strong young man, while his father was aged. The

youth might have successfully resisted his being sacrificed had he been disposed to do so, but the account does not disclose even so much as a verbal remonstrance on Isaac's part. Hence he must have willingly submitted in obedience to the instructions the Lord had given to Abraham. (Genesis 22) At the very instant that the sacrificial knife was to take the life of the victim the angel of the Lord called to Abraham, halting the human sacrifice, and caused a ram to be substituted therefor. It was as though Isaac had returned from the dead.

When Isaac was 37 years old his mother Sarah died. Three years later his marriage to Rebecca took place, and he was thereby comforted after the death of his mother. (Gen. 25:20; 24:67) The manner in which Isaac's wife was selected is important, and in great contrast with the procedure followed in these days. Isaac's father Abraham sent his most trusted servant unto the city of Nahor, in Mesopotamia, to choose his son's wife. This servant was bound by solemn oath to take no wife for Isaac from the daughters of the Canaanites, among whom Abraham dwelt. Who would direct the choice? Abraham said to his eldest servant, "He [Jehovah] shall send his angel before thee." The circumstances surrounding the selection of Rebecca, the granddaughter of Abraham's brother Nahor, as recorded in the 24th chapter of Genesis, give indisputable proof that her choosing was directed by Jehovah God. Fully realizing this, both Rebecca and her family immediately consented to the proposed marriage and she left Mesopotamia and returned to Canaan with the servant to become Isaac's wife.

For twenty years after her marriage Rebecca was barren, but then the Lord heard the entreaty of Isaac, and his wife conceived and bore twins, Esau and Jacob. (Gen 25:21-26) When Isaac had grown old and his sight was dim and death seemed imminent, he bestowed his blessing upon Jacob, thinking him to be his elder son Esau. This was maneuvered by Rebecca and Jacob through a procedure which was directed by the Lord in fulfillment of a prophecy and for the making of a picture.—Gen. 25:23.

From the divine record it is apparent that throughout his life Isaac was a peaceful man, and very meek. He was ill-treated by the Philistines, who were envious of the prosperity he enjoyed as a result of the Lord's blessing. On more than one occasion he was forced by them to move, digging new wells and relocating himself in various sections of the land. He was the sole heir of Abraham. (Gen 25:5) He also had repeated to him by Jehovah the promise made to his father, "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (Gen. 26:4) Isaac dwelt in tents; he had no fixed dwelling-place at that time, but was looking for a better habitation, Jehovah's promised new world. (Heb. 11:9, 10) Isaac died in Hebron when 180 years old, and was buried in the cave of Machpelah with his parents and wife Rebecca.—Gen. 35:27-29; 49:30, 31.

In this account of the life of Isaac, what facts stand out which show him to be prophetic of Christ Jesus, the promised Seed referred to in Eden? First, the manner of his birth. He was a child of promise, brought forth by a miracle of the Lord. (Gal. 4:28) His birth was the occasion for much joy. Christ Jesus' human existence was promised centuries before it took place and, he being brought forth by a virgin, was miraculous. As to the joy of that occasion, note the words of an angel of the Lord to the shepherds: "Behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord." On that joyous event God's angels of his invisible organization rejoiced and sang praises to the Most High, as did Sarah at the birth of Isaac. (Luke 2:4-14; Gen. 21:6) Jehovah, pictured by Abraham, was surely gladdened by the birth of Jesus, as it was a forward step in the out-working of His purpose to vindicate His name. All the obedient ones of the earth will be blessed and rejoice in the provision of this promised Seed, Christ Jesus, their Redeemer-King.

Isaac was mocked by Ishmael. Ishmael pictured the nation of Israel, which nation rejected Christ Jesus as earth's rightful heir and mocked and taunted Him, ultimately instigating his death on the tree. (Mark 8:31; John 1:11) Even to this day unfaithful "Christendom", like the nation of Israel, mocks and persecutes the remnant of the Seed, or Christ "body". (Gal. 3:29; 4:29; Rev. 12:17) All those who mock the poor in spirit, who make up The Theocracy, reproach God, and will be cast out of the Greater Abraham's household and will suffer destruction. "Whoso mocketh the poor reproacheth his Maker."

When Abraham took Isaac to be sacrificed Jehovah was showing pictorially how He would in due time send his only begotten Son to the earth as a sin-offering, and that He would thereafter receive him back from the dead. (Heb 11:17-19) Three days after his sacrificial death Christ Jesus was resurrected from the grave, and forty days thence ascended into heaven to his Father and Life-giver Like Isaac, Jesus did not resist his Father's purpose to sacrifice His Son, but meekly submitted, saying, "Thy will be done." (Matt. 26:42; Isa. 53:7) For his faithfulness, Christ Jesus became "heir of all things".—Heb. 1:2.

The "church", the 144,000 members of Christ's "body", is the bride of Christ, or "the Lamb's wife". (Eph. 1:22, 23, Col. 1:18; Rev. 14:1-4; 21:2, 9, 10) Those called to be a part of this "bride" class are selected and placed in that "body" by the Father of the Greater Isaac, Jehovah God (John 6:44; 1 Cor. 12:18) Thus it is seen how Abraham's choice of Isaac's wife in the type is fulfilled in the antitype

Isaac, to be sure, did not realize the part he was playing in the dramas Jehovah God was directing, but he had faith in God and submissively followed His leading The result is to Jehovah's glory and Isaac's eternal welfare. Jehovah acknowledges that He is the God of Isaac, and that Isaac shall live again, forever, in His new world without end. "I am the God of . . . Isaac, . . God is not the God of the dead, but of the living" (Matt 22:31, 32) Many persons now living will see Isaac in Jehovah's new world and will sit with him there in security and everlasting life. (Matt. 8:11) It strongly appears that many others, the religious clergy class of mockers and their blind followers, will see Isaac raised from the dead to be a prince of the New World, but will find themselves thrust out and destroyed at Armageddon. (Luke 13:28) Will you sit with Isaac under Kingdom rule, or will you be thrust out? The course you follow now will determine your position then.

FIELD EXPERIENCES

OVERCOMING OBSTACLES (SUPERIOR, ARIZ.)

"Superior is a very crowded mining camp. Practically all of our work is on foot over rough and rocky slopes and gullies. More than three-fourths of the people are Mexican, a surprising number of whom speak little or no English. Many superstitious customs and attitudes make it difficult at times to realize we are in the U. S. Two obstacles faced us: We could speak no Spanish; we could not get the interest of the men to attend studies, because of the rotation of the shifts at the mine. The Spanish phonograph recordings and testimony card made the door-to-door work easy; also the use of the Spanish magazines made the street and route work possible. However, to conduct studies, need of a working knowledge of Spanish was indicated. We exchanged magazine subscriptions for Spanish-language instruction books, arose a little earlier mornings to study them, and made diligent comparison of the Bible and Society's literature in both Spanish and English, and always, if a question arose which we could not answer in Spanish, we would find the answer in the English literature and Scriptures and then locate it in Spanish and let them read that. To get the men to attend the studies we rotated the time for each study group; that is, for two weeks a study group would meet at 9 a.m., another the next two weeks at 3 p.m., and the third the next two weeks at 8 p.m., and then rotate again.

"At present there are 16 book-study groups, some in Spanish, some mixed, and some in English. Also, we have a number of model Bible studies, and arrangements are now in progress for a *Watchtower* study. Several are ready to engage in the witness work this month. We believe that a company will be functioning here before the summer is over. The majority of these sheep were previously 'good Catholics', who had never even seen a Bible. These had to be patiently instructed in how to find the Scripture texts. This knowledge, so new to them, they do not treat lightly. Much pressure has been put upon these by the priests and pastors here, who not only have denounced us and the work from the pulpits, but have deliberately called at the homes during studies and back-calls, unsuccessfully attempting to foment controversies. While some have been frightened into withdrawing, others inquire more fully. One eager lad of fourteen said, after being subjected to many sneers and much ridicule for attending a study group: 'I see if I please myself, I cannot always please Jehovah. I want to please him and obey him.' One woman began to study because she felt it *must* be important indeed, for us to keep coming to her door and to go to so much trouble (from her viewpoint) to cause her to listen, even asking her to read about it on the streets."—Three special pioneers.

ECHOES FROM ENGLAND

"Shortly after the banning of the New World Assembly in Manchester, while coming away from a back-call in the slums of Manchester, another Kingdom publisher and myself saw these words written on a factory wall: 'If they have persecuted me they will also persecute you. God bless Jehovah's witnesses. Be thou faithful unto death, and I will give thee the crown of life!'"—G. C., pioneer.

"One Sunday morning I placed a *Children* book with Mrs. K. and arranged a back-call the following Monday evening. At the time appointed we called, but there was no answer; so we knocked next door, where her sister, Mrs. G., lives. No one was there. Disappointed, we tried another call, but without success. Once again we returned to Mrs. G.'s, and this time found her at home. She and her husband (home on leave) listened to a recorded lecture. She related to us how, with the help of the book *Salvation*, both she and her husband LEARNED TO READ. After this call we tried Mrs. K., next door, and found her in. She and her three children joined in a *Children* book study. The second week Mrs. G. was at Mrs. K.'s when we called. All together, there were five in attendance, and many questions were asked. The third week there were two more children present, making a total attendance of seven. We gave each of these children, of ages ranging from five to thirteen, a question to prepare for the following week, and they eagerly looked forward to the study. Now Mrs. G. sends the literature regularly to her husband in the Forces."

IN OUTLYING PARTS (KENTUCKY)

"In Elliot county, as anyone knows who has been here, houses are located in some odd places. I was following a trail on top of a cliff, when far off and far below was a tiny cabin. I tried to get there, but there was seemingly no way down. So I finally found a large tree growing right up beside the cliff. I went over and slid down to the bottom, and so I got this house. Results were favorable. They were overjoyed that anyone would come all the way to their isolated home to bring them a message of hope. I left a booklet, as they just could not take a book. I was treated very nice, and they begged that I might come again soon. On another experience I left the booklet *Fifth Column* with a Mason. Calling back later I found him very friendly. It being twilight, he insisted I spend the night with him. This I did. He told me how he had been preaching just what Rutherford said for 25 years; that the Roman Catholic Hierarchy were the cause of the trouble, etc. On another experience, I had called on a house many times but had not got anything except jeers. I called once more, thinking I might arouse a little interest, or at least present *The New World*. This I did, offering a sample of *Consolation* magazine. The lady took it eagerly, promising to subscribe on my next call, as her husband was gone and she never had the money now. Another house I had passed by many times, said to be inhabited by a crazy person. It was neighborhood talk that Mrs. G. was crazy. One day I decided to call at this place. The first thing I saw was a Bible and several of our own books, *Creation*, *Riches*, etc. This lady then told me she had many years ago seen the hypocrisy in the churches, so she had her name taken off the church book. It was sometime later that a Jehovah's witness came through and she availed herself of many of the books. Her husband was very angry, he hated all of Jehovah's witnesses. So bad did conditions become that she moved out of her own home to live in what was once a henhouse. Her husband then circulated the rumor she was crazy. Since the outside world lost all sight of her, it was believed. Needless to say, this lady now has all the literature and gets *The Watchtower* and *Consolation* from me regularly. Through back-calls she has heard most of the lectures. Yes, she still lives alone."

The WATCHTOWER

Announcing Jehovah's Kingdom

VOL. LXIV SEMIMONTHLY No. 14

JULY 15, 1943

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"THE ONLY LIGHT" TESTIMONY PERIOD

Through the darkness now covering the earth the divine command comes to all those enlightened with the truth to "arise and shine" and reflect the rays of "The Only Light" upon the ignorant and blinded. The month of August has been designated as "The Only Light" Testimony Period. Jehovah's witnesses and all persons of good-will will then specially exert themselves in compliance with the heavenly command. During this midsummer month the 'arising and shining' will be done mainly by renewed efforts with the book *The New World* and the booklet *Fighting for Liberty on the Home Front*, on a contribution of 25c. Many can arrange their vacations to spend all their time or more of it than usual in this grand work of enlightenment. Will you join in letting your light shine? Your participation will be welcomed, and we shall be glad to furnish references to any wanting to associate with the nearest company of Jehovah's witnesses in action. When the month's testimony is over, send in your report of work accomplished and the results.

"WATCHTOWER" STUDIES

Week of August 22: "Kingdom Sign of the Servants," ¶ 1-20 inclusive, *The Watchtower* July 15, 1943.

Week of August 29: "Kingdom Sign of the Servants," ¶ 21-41 inclusive, *The Watchtower* July 15, 1943.

"THE WATCHTOWER"

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV JULY 15, 1943 No. 14

KINGDOM SIGN OF THE SERVANTS

"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. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"—Matt. 24:14, 45.

JEHOVAH is the Everlasting King, who holds universal domination. "The LORD is the true God, he is the living God, and king of eternity: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." (Jer. 10:10, marginal reading) Jehovah God is the Author of the kingdom that shall rid all creation of every rebel against his universal domination.

[2] Thousands of years ago the universal King fixed unchangeably the time for the establishment of the Kingdom in the hands of his Son, Christ Jesus. The Royal Record definitely shows that such time was to be at the end of the uninterrupted rule of this world by Satan the Devil. At that same time the uninterrupted "seven times" of the Gentile domination of this globe would expire. Such end was reached in the autumn of A.D. 1914. There the Lord God Almighty took to himself his great power and began reigning, and the kingdom of the promised new world became the active, operating kingdom of our Lord Jehovah and of his Christ. (Rev. 11:15-18, *Am. Rev. Ver.*) You ask: 'What are the proofs of this? To what signs can you point?'

[3] Signs are necessary to discern this wondrous fact. We cannot see with our naked eyes Jehovah God himself reigning on his exalted throne of the universe. When, long ago, the prophet Isaiah had simply a vision of the Lord God seated upon his throne in the temple, the prophet was deathly afraid that his destruction was impending. He cried out: "Wo to me, for I have been silent, for a man—unclean of lips am I, and in midst of a people unclean of lips I am dwelling, because the King, Jehovah of Hosts, have my eyes seen." (Isa. 6:1-5, Young's translation) The great King of Eternity has ever been "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting". (1 Tim. 6:16) His Son, to whom Jehovah gives the kingdom of the new world, is the One "by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels".—Heb. 1:2-4.

[4] It is equally impossible, and ever will be impossible, for human creatures on this earth to see with the naked human eye Jehovah's resurrected Son, Christ Jesus, on his Kingdom throne. It is possible, however, to perceive or discern that fact by the eye of faith, faith in God's Word as backed up by the signs of our day. But those lacking love of God's kingdom and blinded by selfishness and admiration of human vanities refuse to exercise faith and see, just as selfish men failed to see or discern that Christ Jesus is King when he was among them on earth as a man. "Therefore they could not believe, because that Esaias [Isaiah] said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his [Jehovah's] glory, and spake of him." (John 12:39-41) Consequently, amid the battle clouds of Armageddon it will become necessary for Christ to make every eye see or discern the fact that he has come into his kingdom. When all 'those who pierced him' and all kindreds of the earth are forced to see that fact they will see they are fighting against Jehovah's reigning King and that the war clouds of divine wrath are thundering destruction for them. Then they will all wail, in bitterness, but not in repentance. —Rev. 1:7.

SIGNS

[5] Since Jehovah's anointed King and his Theocratic kingdom are invisible to man's physical eyes, God in his grace and helpfulness provides abundant and overwhelming signs in proof that Satan's uninterrupted rule or world has ended and the Government

1 What is Jehovah's relationship to all the living universe?
2 As fixed by Jehovah God, at what time was the establishment of the Kingdom to take place, and at that time what took place?
3 Why are signs necessary to discern that wondrous fact?
4. What is it that keeps men from discerning that fact? and when and how will they be forced to see that fact?
5 What is the course of those who heed and those who do not heed the signs? and what particular sign speaks most loudly today?

of the new world has been established. Those who see the signs and who wisely heed their portent will zealously serve the King and the Kingdom. Those who selfishly blind themselves to the signs and defy their meaning will show indifference to the Kingdom interests and will drunkenly indulge themselves in the things of this world and hypocritically oppose the Kingdom and its servants. In fact, among the signs speaking most loudly of the end of the world and of the invisible presence of Christ in the Kingdom is the visible sign of two opposing servants, a "faithful and wise servant" and "that evil servant". The existence of these servants and their activities must plainly appear when Satan's world rule ends and Jehovah's Kingdom begins. Those servants are visible today, in conjunction with the many other foretold signs. This is strong, indisputable evidence that Satan's rule has been interrupted and the Kingdom has begun.

6 According to the King's own prophecy we should expect and be looking around now to spot the two servants. Why? Because the servants were foretold to take the stage of action after the World War. Every informed person knows that World War I began in A.D. 1914 and ended with a truce in 1918. And when Christ Jesus was asked, "When shall these things be? and what shall be the sign of thy coming [*parousia*, or presence], and of the end of the world?" did he not reply: "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"? In that first world conflict whole nations, geared entirely for war, rose up against other nations likewise totally geared. Then food-shortages and rationing and the devastating plagues and destructive earthquakes came and added to the slaughter of war among the noncombatants and neutrals. The sorrows there begun upon Satan's world organization have not ceased even at this date, twenty-nine years later. Certainly the nations were not then fighting for the setting up and advancement of the kingdom of God; the postwar world has had no likeness to the kingdom of God on earth. In fact, all the nations hated and afflicted those who gave their full and undivided devotion to the kingdom of Jehovah God by his Christ.—Matt. 24: 3-9.

7 In order for those who profess to be Christians and Jews to make an intelligent and responsible choice either for the Government of the new world or against it, it is necessary that the good news of the Kingdom be published to inform them what it means. At least they must be put in the way of getting such vital information. If they refuse such information, the responsibility for their willful ignorance and opposition is their own. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 13-15, 17) That the people would not be left in ignorance, but that there would be a mighty publicity campaign to spread the good news that Jehovah's kingdom was set up in A.D. 1914 and that the old world is on its way out, Christ Jesus expressly predicted.

8 After detailing the sorrows of world war and the persecution of his faithful disciples Jesus added: "But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 13, 14) And has there not been a tremendous preaching of Jehovah's Messianic kingdom for a witness to all the nations of the world since A.D. 1914, or more particularly so since the end of World War I in 1918? Yes, there has. And by whom? Not by the religious organizations of "Christendom" and Jewry with their plans of bringing in the Messianic kingdom by world conversion. No; not by them, but by Jehovah's witnesses, who have persistently called at the homes of the people, year in and year out, to bear witness directly to the people concerning Jehovah's establishment of the Theocratic Government of his dear Son, Christ Jesus. Such witnesses have been comparatively few, a small minority indeed against a background of millions of Catholics and Protestants and other religionists. Yet their continuous efforts since 1918, in the teeth of mounting opposition and persecution, has resulted, to date, in the placing of more than 400 million copies of books and booklets, in over eighty different languages. Add to this other hundreds of millions of magazines, free tracts and pamphlets distributed, and countless Bible lectures on the public platform, over the radio, and by phonograph recordings and sound cars and boats.

9 To Jehovah God and Christ Jesus is given the credit for such unheard-of accomplishment. It had to have divine backing, because the divine prophecies had foretold such a Kingdom witness, and the prophecies must never fail, but be fulfilled exactly at the

6 Why should we now be expecting and looking around to spot the two "servants"?

7 In order for Christians and Jews to make an intelligent and responsible choice respecting the Kingdom, what is necessary, and was such necessary thing predicted?

8 What was Christ's particular prediction on this, and how and through whom has it been fulfilled?

9 To whom must the credit for such accomplishment be given, and why?

right time. The prophecies are not yet completely fulfilled; and so the witness work goes on, and will go on, till the final end of the sorrows of the nations comes, at Armageddon.

"FAITHFUL AND WISE SERVANT"

[10] The foregoing facts are unimpeachable and unassailable. They are irremovable signs testifying that Satan's "world" or uninterrupted rule ended in A.D. 1914 by the birth of the kingdom of Jehovah God and of his Christ. After foretelling such now established facts Christ Jesus pointed forward to other impressive signs of the invisible Kingdom and of his coming to the temple for judgment. His coming into the Kingdom power was in A.D. 1914, but the prophecies foretold his coming to the temple thereafter to execute judgment, first toward his professed followers and then toward all the nations of the world. (Mal. 3:1-4; Hag. 2:6, 7; Zech. 3:8, 9; Rev. 11:18, 19) In his prophecy on the end of the world Jesus was speaking to his consecrated disciples when he warned: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matt. 24:44-51.

[11] With such phrase the great Prophet was not giving advance notice of the appearing of two individual persons prior to his coming to the temple for judgment of his servants. Christ Jesus is the only individual whom the sacred prophecies have foretold. John the Baptist was only a miniature fulfillment of certain prophecies, besides which he himself served in a prophetic role. Otherwise, the Bible prophecies treat of classes or organizations of individuals. The apostles to whom Jesus directly uttered his prophecy were members of Jehovah's covenant people, the nation of Israel. They were also the foremost ones of a small remnant of the Israelites who accepted Christ Jesus as the Messiah at his first coming. Says the apostle Paul on this: "Even so then at this present time also there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." (Rom. 11:5, 7) This remnant foreshadowed how at the establishment of the Messianic government and the Lord's coming to the temple there should likewise be merely a remnant that would prove to be his true and faithful disciples. These are Israelites, not after the flesh, but after the spirit. They are Jehovah's covenant people, not by virtue of the law covenant he made with the natural Israelites through Moses as mediator, but by virtue of the new covenant which Jehovah makes with spiritual Israelites through the Greater Mediator than Moses, Christ Jesus.

[12] Those whom the heavenly Father Jehovah accepts and begets by his spirit to become his spiritual children with Christ Jesus constitute his spiritual Israelites, "the Israel of God." (Gal. 6:15, 16) Jehovah God adopts them and makes them members of his royal house of sons of which Christ Jesus is the Head. Why? Because they believe Jehovah's message and make Him their God and accept Christ Jesus as their Ransomer and King. Then they prove their faith by their works. How? By making a consecration of themselves to God through the meritorious sacrifice of Christ Jesus and then seeking to fulfill their consecration by faithfully doing God's will as set forth in his written Word. Before He takes such ones into the covenant with him by sacrifice, Jehovah God makes them acceptable to himself by justifying them through the merit of Christ's sacrifice. After taking them into the covenant by sacrifice to die a sacrificial death with Christ Jesus, God begets them to a hope of life in the spirit. (1 Pet. 1:3, 4, 14-23) Such spirit-begotten ones as manifest faithfulness under test, he then anoints with his spirit of power to be his appointed witnesses, preachers of the good news of his kingdom, and joint heirs with Christ Jesus in that kingdom. It is written to them: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the spirit in our hearts."—2 Cor. 1:21, 22.

[13] The prophet Isaiah looked down to the end of the world and to the small remnant of spiritual Israel who take their stand, not with the chief men of this world, but for Jehovah's established kingdom. Then he said: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." (Isa. 41:8, 9) Have in mind now that Jesus foretold that all the nations

10 Of what are the foregoing facts signs? and besides foretelling them, what sign of warning did he foretell respecting service?

11 (a) Why was Jesus not foretelling of two individual persons? (b) Who of the Israelites accepted Christ Jesus at his first advent, and what does this foreshadow?

12. By what course of action and by what divine dealings with them do such ones become spiritual sons of God and his anointed witnesses?

13. What prophecies did Isaiah make concerning God's servant and the identity thereof?

would hate the remnant of his consecrated followers, and that false prophets and false Christs would rise up and make predictions of things to come. In line with this the prophet Isaiah further spoke, to identify those who are truly God's servant: "All the nations are gathered together, yea, there is an assembling of peoples; who among them can tell this, and things in advance can let us hear? Let them set forth their witnesses that they may get their right, or let them hear and say, Truth! Ye are my witnesses, declareth Jehovah, and my Servant whom I have chosen, . . . I have told and will save and make known, that there is among you no strange one; and ye are my witnesses, declareth Jehovah, that I am GOD. A people which I have fashioned for myself, my praise shall they record." (Isa. 43:9, 10, 12, 21, *Roth.*) "Do not ye dread, nor yet be alarmed; have I not from olden time told thee and declared? So that ye are my witnesses, whether there is a God besides me? or is no Rock—I know of none! Remember these things, O Jacob, and Israel, for my Servant thou art, I have fashioned thee; a Servant of mine thou art."—Isa. 44:8, 21, *Roth.*

[14] In the light of those prophecies which focuses on the time concerning which Jesus prophesied, it is clearly discernible that our Lord's prophecy of a "faithful and wise servant" was not foretelling some individual man. He was foretelling a class, a people, namely, the remnant of Jehovah's witnesses. Nineteen centuries ago, after only a remnant of the natural Jews denied themselves and took up the stake of reproach to come after Christ Jesus as their Leader and King, Jehovah God turned to the non-Jewish nations to select from them the remaining members of the "body of Christ". Simeon, whose surname was Peter, was the first apostle whom God sent to such Gentile nations. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name."—Acts 15:14.

[15] Such taken-out people must serve Jehovah God as witnesses for his name, that is, as Jehovah's witnesses. Throughout the centuries since then and till now the Lord God has been taking out from the worldly nations this "people for his name", spiritual Israelites, upon whom the name of Jehovah is called. These, *as a people,* make up God's servant, and Christ Jesus is Jehovah's Chief Servant among them and is their Head. For that reason Jesus on earth charged the people whom he healed that "they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. And in his name shall the Gentiles trust".—Matt. 12:14-18, 21.

14 In such prophetic light what is the "faithful and wise servant" discerned to be, and of what people is such "servant" a part?
15 As what, therefore, must such people serve, and who according to the prophecy of Isaiah is their head?

PREPARING THE SERVANT

[16] The time of Christ's coming to the temple is a time of judgment, when he makes manifest who is the "faithful and wise servant" and who is "that evil servant". Malachi's prophecy, chapter three, announces that before the arrival of this great Messenger at Jehovah's spiritual temple there should be a preparatory work, that Jehovah's faithful people might be taken out and might walk in the way that leads to the Kingdom, and in order that the Lord's Messenger at the temple might be received by a devoted remnant of such "people for his name". Authentic history does record such preparatory work, beginning about forty years before the Messenger's coming.

[17] About 1878 a small band of consecrated Christians, wholly devoted to Jehovah God and seeking to know his will and to serve him, were meeting together for study of the Scriptures, in search of "meat in due season", apart from all religious sects. In the following year the Lord God caused the "meat in due season" to begin to be served to the spiritually hungry ones by means of the publication of a magazine, first called "Zion's Watch Tower and Herald of Christ's Presence". In its first issue, as of July, 1879, the *Watch Tower* said respecting its purpose: "As its name indicates, it aims to be the lookout from whence matters of interest and profit may be announced to the 'little flock,' and as the *'Herald of Christ's Presence,'* to give the 'meat in due season to the 'household of faith.' . . . We understand that the object of the present witnessing is 'To take out a people for His name'—the Church—who at Christ's coming are united to him."

[18] Later (in 1909) the magazine was called "The Watch Tower and Herald of Christ's Presence". It was the first magazine to publish and prove that Christ's second coming must be in the spirit, invisible to human eye, and that his coming would be followed by his presence, or *parousia* (mistranslated "coming"). The purpose of the *parousia* is the gathering of his remnant of faithful followers away from all religious organizations and then the binding of Satan and the destroying of his wicked organization. In the *Watchtower* issue of June, 1880, page 6, it published that the end of the "seven times" of the Gentiles would fall in A.D. 1914. (Luke 21:24) This was indeed "meat in due season". Feeding thereon, God's consecrated people for his

16. What "servants" must be made manifest at the temple judgment and why must a preparatory work precede Christ's coming to the temple?
17. Accordingly, what was in progress in 1878, and what was published in July, 1879?
18. What timely truths or "meat in due season" was this magazine the first to publish?

name were put in great expectancy and on the watch.

[19] In 1884 it was deemed well to establish a corporation for the wider and more effective spreading of the Bible truths by means of tracts, pamphlets, papers, and other documents. Hence the Zion's Watch Tower Tract Society (now Watch Tower Bible and Tract Society) was chartered at Allegheny, Pennsylvania, according to the Corporation law of that State. This legal, non-profit corporation was merely an instrument for publishing the message and for organizing and forwarding the work of those fully dedicated to Jehovah's service. Here, then, was a company, group or body of Christians, a "people for his name", wholly detached from all religious systems and unreservedly consecrated and separated to the Lord God, and seeking solely to do his will as revealed in his Holy Word. As such they constituted a servant body of the Lord, wholly subject to his will and commandments. They were looking for their Head and Master to finish the earthly work with his church and to take them unto himself in the heavenly realm. They did not know for a certainty the date or day or hour of their Lord's coming to the temple for judgment; but they expected marvelous things to occur at the end of the Times of the Gentiles, in 1914. Were such ones prepared as the "faithful and wise servant" class in the years of preparing the way before Christ's coming to the temple? How shall we determine this?

[20] Christ Jesus said: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7:16, 17) The Lord provides the fruit for his fruit-bearers. It is good fruit, being found in his written Word as He makes it understandable. The Lord's "servant" must hold forth and carry forth those fruits to others who hunger for truth and righteousness. Alongside that note again Jesus' words: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" (Matt. 24:45) Jehovah God does not have several such; he has only one "faithful and wise servant", and that "servant" company he makes ruler over his household as to the dispensing of the spiritual food and the conducting of the work of the household members. Jehovah God does not have several organizations, each conflicting with the others and each seeking to be rulers over the whole household or to divide up the rulership and exercise control over a division of the household. "Is Christ divided?" No! "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. 1:13; 12:12; 14:33.

[21] The great God and Father of the household of faith has only one visible organization which he uses as his "servant" channel to convey "meat in due season". That channel is not religious, forasmuch as religion is not "meat in due season" but consists of the traditional teachings and practices of demonized men which make of no effect God's Word and commandments. Moreover, "organized religion" is divided and at odds with itself and leads to confusion respecting faith in Jehovah God and his kingdom; it blasphemes and heaps reproach upon his name. Hence it cannot be the "people for his name"; it cannot be the "servant" whom the Most High God has formed to show forth His praise. Religion, and all the conflicting systems thereof, are a part of this world and friendly to it and serve the interests of this world which they are trying to convert and dominate. Such conduct is spiritual adultery: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4) Judged by its fruits and the present-day results of the people's eating thereof, "organized religion" could not be that "faithful and wise servant" whom God has made ruler over his household to spread life-sustaining "meat in due season" before them.

[22] The real "servant" company or society must be clean from this world and its religion. The "servant" must be entirely devoted to Jehovah's service, being composed of creatures consecrated to him, exercising full faith in his Word, and serving to others the revealed truths of the Bible to build them up in the "most holy faith". The "servant" must be composed of those who are begotten of God's spirit to a heavenly inheritance and who seek first the kingdom of heaven and its righteousness. They must advertise it as the only hope of mankind, and thereby build up good-will toward that righteous Government of God by Christ Jesus. Hence the "servant's" history becomes open for all to consult. To what conclusion does it lead?

[23] The physical facts since A.D. 1878 down to 1918 prove that the small body of consecrated, spirit-begotten men and women who were and are unitedly serving Jehovah God and his Kingdom in conjunction with the Watch Tower Bible and Tract Society match the prophetic description of the "servant". Therefore such ones, though bodily spread through-

19 (a) What was organized in 1884, and for what purpose? (b) What distinctive body of Christians was thus in evidence on earth, and for what were they looking forward?
20 By what fruit-bearing quality must the identity of the "faithful and wise servant" be determined, and why should we not search for several suchlike servants?
21. How many visible organizations does Jehovah use as his "servant" channel? and why could this not include "organized religion"?
22. What, therefore, must be the position of the real "servant" company respecting this world and religion and Jehovah God?
23. Whom do the physical facts prove to match the "servant's" description, and in what sense is the "servant" wise and faithful?

out the earth, yet unitedly co-operating by means of the Watch Tower Bible and Tract Society, are the Lord's "servant" body on earth. That "servant" is wise, because fearing Jehovah God and not demons or men: "the fear of the LORD is the beginning of wisdom." "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." (Prov. 9:10; 29:25) That "servant" is faithful, because showing faith in God's Word, holding true to him, proving reliable and obedient in his service, and keeping covenant with him in unbroken integrity.

[24] "Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." (Matt. 24:46, 47) Such prophecy makes certain that Jehovah's "servant" class would prove faithful down till the Lord's coming to the temple in A.D. 1918. At that momentous date, as is well known, the remnant of Jehovah's "people for his name" were colaboring with the Watch Tower Bible and Tract Society as their legal governing body. Also they were the only ones who in the face of world war and the hatred of all nations were persisting in proclaiming Jehovah's kingdom and announcing its establishment in A.D. 1914. Christ Jesus declared that the "servant" found to be faithful and wise and actively in service at the time of his coming to the temple for judgment would be *blessed*. So the Lord would entrust him with "all his goods", that is, all his visible Kingdom interests on earth. Certainly, then, that "servant" would be the one whom the King Christ Jesus would use to fulfill his prophecy falling due after the World War I: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Such gospel of God's kingdom as born in 1914 has been preached with unparalleled publicity in all the world to all nations since 1918, so much so that all nations of "Christendom" and all religious organizations have risen up in opposition to the Kingdom witness. Actual accomplishment of such testimony to the Kingdom under persecution points unmistakably to the one whom the Lord has chosen as his "servant", namely, Jehovah's witnesses, by whom the world-wide witness has been and continues to be given.

[25] This is factual proof that Christ Jesus has approved and laid his hands upon the remnant of Jehovah's witnesses as his visible representatives and that he has united them with himself at the temple. Thus since 1918 they constitute with him and under him the "faithful and wise servant" class. Christ Jesus is Jehovah's Ruler over all the Kingdom "goods" or interests, and the Ruler has entrusted those interests on earth to the faithful and wise remnant. Their prime responsibility, therefore, is to 'preach this gospel of the kingdom' to the meek and to bear forth the "meat in due season" which the King supplies to them. This they must supply to the Lord's "other sheep", the persons of good-will scattered abroad throughout all the earth and who must be gathered and fed and brought into the Good Shepherd's fold before the battle of Armageddon is unleashed.

[26] To such end Jehovah God has by Christ Jesus anointed the "faithful and wise servant" class with his spirit, in fulfillment of his prophecy relating to the end of the world: "And it shall come to pass afterward [in the last days, saith God], 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." (Joel 2:28, 29; Acts 2:16-18) This outpouring of the spirit of anointing upon the remnant in the flesh, the "faithful and wise servant" class, has specially been manifest since A.D. 1922, when the witness work of advertising Jehovah's King and kingdom took on increased vitality, activity and efficiency. The Kingdom's greatest testimony since the time of the first Jehovah's witness, Abel, has followed from and after 1922. The religionists have looked on in amazement at Jehovah's witnesses and their intense efforts and unswerving faithfulness to the Kingdom interests and have wondered what it is all about. It is a sign of the Kingdom's entry into power. Jehovah's active witnesses are for a visible sign thereof, and all the religionists who brand it man's work and who fight against it and try to efface the sign are unable to overthrow it. They prove themselves to be fighting against God.

[27] This sign was foretold by an ancient witness of Jehovah, saying: "Lo, I, and the children whom Jehovah hath given to me, are for signs and for wonders in Israel, from Jehovah of Hosts, who is dwelling in Mount Zion." (Isa. 8:18, *Young*, Heb. 2:13, 14) Speaking concerning Jesus Christ, Jehovah's High Priest and Branch at the temple, another prophet declared: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at [marginal reading: they are men of sign]; for, behold, I will bring forth my servant, The BRANCH." (Zech. 3:8) The religionists of "Christendom" despise the sign and refuse to believe it, and rebel against acknowledging the society of Jehovah's anointed witnesses as his

24 (a) What do Jesus' words show as to the course of "that servant" down till his coming in 1918? (b) How would that servant be blessed, and to whom does active participation in such blessedness positively point?
25 According to facts, upon whom did the Lord lay hands at his coming, what do they constitute since then, and what is their prime responsibility?

26. What prophecy concerning divine commission has God therefore fulfilled to them, since when has it been particularly manifest, and of what is this a sign?
27. How was this sign foretold by the prophets Isaiah and Zechariah? and why will Jehovah vindicate his faithful "servant" class?

"faithful and wise servant". Hence they persecute and interfere with Jehovah's "servant" class and call them false prophets. However, these are the only ones equipped with Jehovah's "meat in due season" and anointed of him to preach it; and the day is near at hand when Jehovah God will vindicate his faithful "servant" class. "And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them."—Ezek. 33: 27-33.

"THAT EVIL SERVANT"

[28] Christ Jesus is primarily Jehovah's 'Elect Servant' and is the Head, Leader and Commander of the "faithful and wise servant" class. (Isa. 42: 1; 55: 4) At the time that Jesus on earth rode into Jerusalem and then came to the temple and cleansed it of the religious merchandisers, he had among his apostles an unfaithful, traitorous fellow servant. Just before Jesus came to the temple Judas Iscariot objected to the loving attention paid to Jesus and took offense at it, but in a hypocritical way, saying: "Why was not this ointment sold for three hundred pence, and given to the poor?" "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." The next day Jesus rode into Jerusalem and cleansed the temple. (John 12: 1-16) Jesus called Judas a "devil" (slanderer), not clean, "the son of perdition," and lost. (John 6: 70, 71; 13: 10, 11, 18; 17: 12) Certainly Christ Jesus did not die as a ransom for Judas and his like!

[29] Judas had been entrusted with Kingdom interests, having been commissioned to preach the Kingdom message and to perform miracles of healing. As one of the twelve disciples closest to Jesus he held an intimate and confidential relationship to Jehovah's 'Elect Servant'. Judas, however, was unfaithful to his trust, was greedy for money that was contributed to the Kingdom service, misused the confidential information that he had of Christ Jesus and his apostles, and sought gain from the enemy to the damage of the visible organization of Jehovah's people. He hid his traitorous heart and purpose from the unsuspecting apostles down to the end. He brazenly dared to kiss Jesus and greet him with a "Hail, Master!" while in the very act of betraying him and bringing him into the courts of law of the land, namely, the Supreme Court, or Sanhedrin, Governor Pilate's and King Herod's court. (Matt. 26: 14-16, 47-50, 57-68; Luke 23: 1-25) Judas Iscariot is therefore the prototype of "that evil servant" whom Jesus foretold. Who is such "evil servant" in this day?

[30] "But and if that evil servant shall say in his heart, My lord delayeth his coming: and shall begin to smite his fellowservants, and to eat and drink with the drunken." (Matt. 24: 48, 49) The expression "But and if that evil servant" does not mean that the "faithful and wise servant" gets careless, arrogant, self-indulgent, and becomes unwise, unfaithful and evil. It does not mean that the remnant society of Jehovah's witnesses abuse the Lord's service, pervert it, renounce it and become lawless, oppressive and unfaithful to their trust. The facts today in evidence do not support such a wresting of our Lord's prophetic words. Contrariwise, Christ Jesus assures us that, having found the servant to be faithful and wise at His coming, he advances him and makes him His visible representative on earth and ruler over all his "goods", or Kingdom interests. The unequaled accomplishment since 1918 of Jehovah's witnesses, through the instrumentality of the Watch Tower Bible and Tract Society, in preaching "this gospel of the kingdom" proves the Lord has accounted them "faithful and wise" and has retained them in his service and has entrusted them with his royal goods, or Kingdom interests.

[31] The "faithful and wise servant" is not an individual man on earth. Likewise "that evil servant" is not any individual person, but represents a class of persons taking a common course of evil action and sharing a like destiny. "That evil servant" means a class of men and women once *servants* of Jehovah God and associated with his visible organization. They once devoted themselves to God in consecration and were begotten of his spirit and taken into his household as spiritual sons and were for a time apparently faithful. But they do not endure to the end in God's service, and turn evil. At the time that the Lord begins judgment at the temple their evil conduct is exposed. So they manifest themselves from and after 1918.

[32] Their trouble begins with the heart, the seat of affection and motivation. (Prov. 4: 23) In the heart this class says: "My lord delayeth his coming." True, this class may claim to believe in Christ's invisible presence and that his presence, or *parousia*, began at 1874 according to their understanding of chronology. But in their heart, and by their actions which are motivated by their heart condition, they deny the Lord's coming and presence. Why so? Because his coming and *parousia* means the time when he gathers his faithful body-members yet on earth into a unity with him at the temple, making out of them one indivisible service organization. It is the time when the Lord Jesus puts into practice

28. Who is the head of the faithful "servant" class? and how did Judas Iscariot conduct and express himself when Jesus came to the temple at Jerusalem?
29. How did Judas manifest himself as a traitor and unfaithful servant, and of whom therefore is he a prototype?
30. What have the words "But and if that evil servant" been wrested to mean, but what do the facts prove as to Jehovah's witnesses?
31. Whom, then, does "that evil servant" mean, and when is that manifest?
32. What proves, and how, that the "evil servant" class say in their hearts, "My lord delayeth his coming"?

the Theocratic rule and procedure within that organization, establishing over it a unified command and ruling it from the top down and not at the dictation of personal preferences from the bottom up. The "evil servant" class would adhere to such organization and unified command and Theocratic governance and would submit thereto if they in their hearts believed in the Lord's having come and being present. They would agree that such Theocratic arrangement and such joyful and willing submission are due from them as befitting the time and occasion of his presence. But their selfish-hearted action and their desire to 'do every man whatsoever is right in his own eyes' prove that they do not believe that the Theocratic King has come to the temple for judgment. In their secret heart intents they say: "My lord delayeth his coming"; I can follow my own inclination and get by with it.

[33] The "evil servant" class do not see the Lord's organization, that it is one and is Theocratic in arrangement and operation, and that Jehovah God 'hath set the members every one of them in the body, as it hath pleased him'. They are heady, headstrong, seeking headship for themselves. They do not appreciate that their fellows in the organization are not under their charge and dictation but are the Lord's servants. They criticize and judge the Lord's servants as if such ones were their own, and they "speak evil of dignities", those whom the Lord God has dignified by placing them in a responsible position in the organized body of Christ. They become meddlers, busybodies in other men's matters, and are ambitious to be independent and higher in position than where the Lord has placed them. They speak evil of the Lord's setup which they do not understand. (See Matthew 25:24-26; 1 Corinthians 4:1-3; Romans 14:4; Jude 8-16.)

[34] Then this unfaithful group speak evil of their fellow servants by hurling false, malicious charges against their brethren who are discharging their duties as unto the Lord. Thereby they 'smite their fellow servants', and cause suspicions, evil surmisings, disturbance, disruption and divisions within the organization. They proceed lawlessly as respects the Theocratic law, and do not follow the Lord's rule stated at 1 Corinthians 6:1, 2: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" They prefer the company of the "drunken".

[35] "The drunken" are those of this world who are in the darkness of its night, careless and indifferent toward the Lord's coming. Accordingly they fill themselves full with the selfish things of this world, not caring about feeding and watering the Lord's "other sheep". The "evil servant" class neither keep up with the "meat in due season" which the Lord provides nor do they seek to pass such spiritual food on to others, their brethren and the Lord's "other sheep". They view themselves as the spiritual class, beside whom the others must wait as to God's favors and spiritual food. So they "feed themselves", 'eating and drinking' for selfish desires after the manner of the "drunken" world, particularly the clergy or ecclesiastical element thereof. Shortly before the Lord's coming to the temple in 1918 such a class associated with the Watch Tower Bible and Tract Society began to manifest themselves and to pursue such a course toward Jehovah God, his Christ and their brethren. They did not expect the Lord's arrival at the temple in the spring of 1918.

[36] "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matt. 24:50, 51) It is the Lord that by his angels puts the "evil servant" out of his organization; and the Lord Jesus at the temple so did from and after 1918. (Matt. 13:41, 42) In the temple judgment he does not approve of their lawless, self-willed course nor commit to them "his goods", but cuts that wicked servant class asunder from his visible organization. Jehovah God did therefore not pour out upon them his spirit and anoint them with the "unction from the Holy One". That class is not and never was an anointed class. In demonstration of these facts such ones separated themselves from the Watch Tower Bible and Tract Society and set up independent organizations of their own, subject to their own control and not Theocratic rule. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things." —1 John 2:19, 20.

[37] "That evil servant" class may still study the Bible and publish religious documents with Bible quotations, and may still call Christ Jesus "Lord, Lord!" But the King at the temple is not deceived by such flattery and smooth professions of loyalty. Like Judge Jephthah of old, he notes the difference between their message and his Theocratic "meat in

33 What proves that the "evil servant" class do not see the Lord's organization and its structure?
34 How does this class 'smite their fellow servants' and act lawlessly?
35 How does the "evil servant" "eat and drink with the drunken"? and when did such a class begin to show themselves as pursuing that course?

36. Who puts that class out of the organization, and how, and what action do they take therefore with respect to the organization?
37 Why do their continued study of the Bible and publication of religious documents not prove they are still serving Jehovah God and gathering with Christ Jesus?

due season"; he observes that, like the rebellious Ephraimites of old, they are unable to publish and declare the Theocratic test-word "Shibboleth", but are pretenders, hypocrites. (Judg. 12:1-6) He is fully aware that they do not do his will by working peacefully and unitedly with his approved "faithful and wise servant" and in obedience to Theocratic rule. Since they do not "gather" with him and his "servant", they are scattering; since they are not with him, they are against him. They declare to the world the most intimate and confidential matters of the Lord's organization which they learned while associated with it. Thus they make it public property for the use and advantage of the enemy. In not holding with the Lord's "faithful and wise servant" organization, but criticizing, condemning and working against it, they line up with the worldly nations and religionists who fight against Jehovah's kingdom and His witnesses.—Matt. 12:30.

[38] As to that "evil servant", the Judge at the temple does not hesitate to "appoint him his portion with the hypocrites", and bids that class to depart from him as "workers of iniquity". He classes them with the religious hypocrites. (Matt. 7:22-24) Inasmuch as they were foreshadowed by Judas and by his prototype, Ahithophel, King David's traitorous counselor who at last hung himself, the "evil servant" class form part of the apostate "man of sin", "the son of perdition." In fact, having once been associated with Jehovah's organized people and enjoyed a confidential relationship with it and then having rebelled and proved untrue, they are the most reprehensible part of the "man of sin" class, seeing that they held a more responsible position as spirit-begotten servants of God than the religious clergy ever held. The expression "son of perdition" points to their final end, destruction.—2 Sam. 15:30-37; 16:23; 17:1-23; 2 Thess. 2:3-8.

[39] Before descending into such perdition or destruction, that class give way to "weeping and gnashing of teeth" for the rest of their life. They gnash with their teeth at the "faithful and wise servant" class and express no sympathy with them in the world-wide persecution these undergo. They publicly declare they have never been Jehovah's witnesses, and openly charge that Jehovah's witnesses are not a Christian organization. They "weep", not in repentance or remorse, but because of taking offense at the conduct of the faithful and because of being unable to put across their selfish aims and purposes against the faithful, and because of imagined injustices which they claim the Lord's faithful have committed against them. They profess to be "children of the kingdom"; and doubtless when, shortly, Almighty God resurrects from the dead the faithful prophets and witnesses of the days before Christ and makes such the visible princely representatives of the kingdom of heaven, the "evil servant" class will weep and grind their teeth. Jesus contrasted them with his "other sheep", saying: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8:11, 12) After seeing this, they will go down into perdition at the battle of Armageddon. The "other sheep", whom they refused to hunt up and serve with the "meat in due season", will survive that great tribulation and will sit with the Kingdom's princes and partake of the Kingdom's blessings.—Luke 13:25-30.

[40] Other scriptures make it very clear that the "evil servant" class would prominently display itself in the "time of the end", and the more so the nearer we get to the final end of all of Satan's crowd. Satan's chief spirit prince, Gog, will specially use the peculiarly informed "evil servant" class in the conspiracy with all his other worldly elements against Jehovah's faithful remnant and their companions, the "other sheep". (Ezek. 38:3-23) Thus the "evil servant" class will more openly betray their evil co-operation with all other elements of Satan's organization, religious, political and commercial, and unmistakably show they are one with these, "eating and drinking" with them as a part of this world. The sign of the two "servants" must therefore become sharper and more pronounced.

[41] The "faithful and wise servant" is a visible symbol of Christ's side of the great issue, the side in favor of Jehovah's universal domination over all living creatures. "That evil servant" is a visible symbol of the opposing side in this primary issue. Both "servants" are now active, each in behalf of his respective side of the issue. The hour of decision is here. The choice must be either to become companions with the "faithful and wise servant" and loyally serve Jehovah and his Kingdom with his "servant", or to join the "evil servant" class and 'weep and gnash the teeth' against God's visible organization and at the last suffer fiery destruction, perdition. For the admonition of those who seek to worship God in spirit and in truth Jehovah God prophetically contrasts the two opposing "servant" classes and their destinies now, at Isaiah 65:13-16. Read that prophecy, and then heed with wisdom the Kingdom sign thus given.

38. With whom does the Lord class them, by whom were they foreshadowed, and of what larger group do they form the most reprehensible part?
39. Why does the "evil servant" class give way to "weeping", and why and against whom do they 'gnash their teeth'?
40. When must the "evil servant" class display itself more prominently, and why?
41. (a) Of what is each of these "servant" classes a symbol, and what decision must now be made with reference to them? (b) In this respect what prophetic description does Jehovah God give for our admonition, and what should we therefore do?

GILEAD GRADUATES FIRST CLASS OF STUDENTS

FEBRUARY 15 of this year *The Watchtower* made the stirring announcement of the opening of the Watchtower Bible College of Gilead. This came as a pleasant surprise to persons of good-will all over the world. "Gilead," the beautiful building erected on Kingdom Farm of 701 acres at South Lansing, New York, in 1940, was to house this New World undertaking and to become the home for the preparing of Theocratic ministers who will, by the Lord's grace, pile up in all parts of the earth a heap of witness to The Theocracy.

On Monday, February 1, the college was dedicated in an impressive service by the president and some directors of the Society.

From the very opening of the classes immediately thereafter, the student body of one hundred men and women, all ordained ministers, put their hearts and souls into their studies. Within a few days the students and faculty had completely adjusted themselves to their new schedule of life in the Watchtower Bible College, which from the start operated as any long-established institution.

The college founders had arrangements made for the housing and feeding, as well as for the educational training. The household of Gilead was organized to operate identically as the Bethel home of the Watchtower Society, in Brooklyn. Bethel household instructions and routine, having been well consummated over a period of fifty years' experience in New York, aided greatly in settling the students as to their daily life, association and work.

The college day, Monday to Friday, began at 8 a.m., after which followed five periods of instruction in the morning, of 40 minutes each, with 10-minute intermissions, and two similar periods in the early afternoon. These periods of instruction included classroom recitations and lecture periods. From 3 to 6 p.m. each day all the students were assigned duties of assisting in the operation of the household and the farm. The sisters work in the laundry, kitchen, sewing room, dormitory housecleaning, and garden work. The brothers work on the land, in the machine shop, construction, and in the woods All such extracurricular activity was found to be a great blessing to the students. It enabled them to relax their minds from study and at the same time to gain practical knowledge, experience and exercise.

After but the first month of college, these are some of the remarks made by the students: "What I have learned this past month I count priceless." "The quality of schooling here is beyond expectation." "I find myself a bit more rusty than I expected." "Spanish and English are my hardest subjects." "I realize it is the Lord's will for me to dig hard while I am privileged to stay here." "Concentration is my biggest battle." "We thought we knew the Bible, but now realize how little we really knew." "I count this the greatest privilege ever extended to me in my long years of pioneer service."

The college term of five months having been divided into two semesters of ten weeks each, the directors of the Watchtower Society thought it well to schedule examinations in each course at the close of each semester. Following the first semester's examinations of April 10, it was found that six of the students were unable to continue their studies. The remaining ninety-four qualified to complete the college term The Society set high scholastic standards, and even though some students might pass in the various courses, yet such would not qualify them to receive a diploma. Only those passing with merit so qualify. At the close of the second semester final examinations were held, to fully ascertain the extent of knowledge all had received during the entire period of twenty weeks' study. Every student realized the import of these final examinations and made extensive review of all the subjects. The preparations for examinations were taken so seriously and earnestly that for days prior thereto students were busy studying until late at night and some thought it necessary to rise at four o'clock in the morning

June 18 the long-looked-for closing examinations began, and covered four days. We are pleased to report that all the ninety-four students passed in their courses, and, of these, eighty-four passed with merit, thus qualifying them to receive diplomas. In these final examinations the brethren demonstrated that they really knew what they had been taught during the past five months. When one considers the vast amount of material covered in the brief period of the college term, material which embraced in its scope an exhaustive study of the entire Bible, a searching study of all leading doctrines taught in the Scriptures, a practical working knowledge of law and international relations, some necessary history, a thorough study of Bible speaking, a comprehensive study of Theocratic organization instructions and practical field ministry, a study of college English, mathematics, and a speaking and reading knowledge of Spanish, surely only those wholly devoted to The Theocracy could have accomplished the consolidation of this wide range of knowledge. In secular schools this would have comprised a two-year curriculum.

Applied missionary service, on which a grading was given, included the actual application in the field of the knowledge and training received in the school. In addition to their heavy studies and farm and household duties, the students averaged more than twenty-five hours of actual field service each month. All the territory within a radius of thirty miles of Gilead was effectively reached and served with the Kingdom message. Every phase of the work was participated in, such as back-calls, model Bible studies, magazine street work and house-to-house work.

Wednesday, June 23, marked a historic event, the first graduation at the New World college. Promptly at 8:30 a.m. the exercises began, being opened by an appropriate prayer to Jehovah God. The college president served as chairman of this assembly, to which not only the students had been invited but also all members of the Kingdom Farm family. Approximately 160 were in attendance in the beautiful auditorium of "Gilead". The first speaker to be introduced by the chairman was W. E. Van Amburgh, the aged secretary-treasurer of the Watchtower Bible and Tract Society. He rendered some wise and able counsel for the edification of the students. Then followed a brief talk by the Kingdom Farm servant, who expressed his appreciation for the splendid co-operation given by all the students, both in

work and in their domestic association and life at Gilead. Then each of the instructors spoke a few words of farewell and blessing upon the graduates.

The principal and eagerly awaited part of the graduation-day program was the address by the president of the college, N. H. Knorr, also president of the Watchtower Bible & Tract Society. Brother Knorr made a stirring appeal on "Work, Patience and Faith". His opening words were: "Jehovah is the Great Workman of all time." In beautiful phrase he described the glorious work and successful carrying out of the purpose of Jehovah and the privilege of each one in a covenant with Him to colabor with him. These remarks served as an introductory to the general body of the talk, "The Future of College Graduates," which is published hereinafter.

At the conclusion of the lecture a large case containing the diplomas was opened and put on the podium table. One by one the names of all the students were called by the president to come forward to receive their diplomas. Inside each diploma, which itself is a folded document in a beautiful leather case, was presented a copy of the class picture, and their college report card. Then, amidst mingled feelings of joy and of tenderness at leaving the beloved college, the students spontaneously offered the following statement:

STATEMENT

The entire student body desires to make the following statement:

We, the first graduating class of the Watchtower Bible College of Gilead, do hereby express our deep appreciation to Jehovah and His Theocratic organization, the Watchtower Society, and its president, and to the college faculty, for the marvelous privilege of receiving additional Theocratic instruction and training, enabling us to become more efficient ambassadors of The Theocracy

We also appreciate the many loving provisions made for our comfort, and for the fellowship and assistance rendered by the Kingdom Farm family.

We do hereby reiterate our determination to be faithful to the sacred commission entrusted to us by our heavenly Father, Jehovah, and by His grace we will serve Him faithfully in whatever territory He may direct, announcing the New World and feeding the "other sheep", who will form the "great multitude", with "food convenient".

We go forth ever mindful that it is only by the grace and in the strength of the Lord, and by a continual fight against the demons, that we will prove ourselves, to His glory, "more than conquerors through him that loved us."—Romans 8.37

(Made and adopted this 23d day of June, 1943, on the first graduation day of the Watchtower Bible College of Gilead)

Prior to graduation day the president had assigned to each student his ultimate place of service in one of nine Latin-American countries. Assignments were also made to a number of them of temporary service as special publishers in various parts of the United States, pending final arrangements for their travel abroad. Students were permitted to choose partners and to form groups of four to twelve for such future Theocratic activity abroad. The abundant provisions made by the Society and revealed to them on graduation day was almost overwhelming Every heart was overflowing. Graduates, faculty and guests were all deeply touched. It was a day and an event never to be forgotten

As a concluding observation it must be recorded what an exemplary spirit prevailed among the students, faculty and farm brethren at all times. The students matured greatly in knowledge, understanding and wisdom. Their love and devotion to the Lord became more manifest. Even their physical health improved during their course at Gilead From the very beginning the students were continually given a vision of their future work abroad and were being built up to that end, by the Lord's grace. The graduates were anxious to receive their new assignments and to discharge their increased responsibilities to Jehovah God and his kingdom The prayers and best wishes of all of Jehovah's people throughout the earth go with them. After a summer recess the Watchtower Bible College of Gilead will open its doors to a new group of students.

THE FUTURE OF COLLEGE GRADUATES

[The speech delivered by the president of the Watchtower Bible College of Gilead at its first graduation exercises, June 23, 1943]

CREATURES in God's organization should be very anxious to do the things committed into their care properly, especially so the graduates of the Watchtower Bible College of Gilead. Knowing that God has in the earth a "faithful and wise servant" organization with which we are associated and co-operating, we should be anxious to perform the work entrusted to our charge with diligence, with exactness and with the greatest of care. We do not wish to do things in our own strength, for we know we cannot do so; but we are solicitous to bring about the best results in the interests of the Kingdom, for such results will honor the Lord's name and word. We are earnestly desirous at all times to do bigger things, greater things in the interests of his Righteous Government, if that is at all possible; not for the glory of any man, nor for the advancement of any human organization. Only because we are interested in the New World and the vindication of Jehovah's name and the full proclamation of the Kingdom do we want to advance these Kingdom interests.

Knowing Jehovah's purposes, we appreciate that the Kingdom interests are committed into the hands of his people and that these interests must be increased by his servants. Properly, therefore, we try to do that, in a manner pleasing to the Lord, and in any capacity we hold. If we are a publisher in a company of Jehovah's witnesses, we try to arrange our affairs whereby we can become a pioneer or full-time publisher If we are in the pioneer section, we try to improve our abilities and time in the work with the prospect of becoming a special publisher If we are a special publisher, we might eventually qualify to be a traveling servant to the brethren; or, if we are such a servant we may, because of our efficient work and our desire to honor the Lord's name and increase the interests of his kingdom, be charged with responsibilities in foreign countries. Being faithful in our present position often brings greater privileges with greater responsibility. Such privileges and responsibilities should never be shunned or rejected. We should thank the Lord for them.

Regardless of any advancement or not, we do our work because it is the Lord's will and is right. We know that we have the truth. We know that we are working with God's organization We know that Satan's devilish organization is to go down and be cleared out, and that for a certainty God's kingdom in all its power and glory will bring unspeakable blessings to this earth.

We have his sure word of prophecy that a great witness must be given in all the earth for a witness to that effect; and that the people of good-will must be comforted; and that there is another flock of sheep, larger than the "little flock", which must all be brought into one fold The gathering together of these "other sheep" into the organization of the Lord is in itself a great work, not a work that will bring honor to men or to individuals, but one that brings honor and glory to our heavenly Father

From the Scriptures we know that we have taken the right course. We have studied God's Word and have been blessed by it. Because we are positive of having adopted the right course, we have set aside every earthly desire of selfishness. We are not concerned for the comforts of home, or a family, or the establishment of a great commercial business displaying prominently our name; but we have sought to follow the path in life which is despised of all selfish men. It is a simple and strange course in the eyes of creatures; to them it does not amount to much. Why? Because we do not leave a great name for future generations. There is no profit-making business left behind to pass on to our children, if any. There is no great wealth to bestow upon others. Yet, as far as work is concerned, you are working as hard as others, putting in as much time, but, as measured in this world's goods, you are gaining nothing You are not a simpleton, though; because in the world to come you will gain everlasting life. The men of this old world, and their women and children, are storing up riches on this earth, trying to have a place of security insured to them. But do they really succeed? They can never be secure against the destruction unavoidably due to come upon the whole world. However, those who have entered into a covenant with God are storing up riches in heaven, which will not rust or be destroyed They have value with Jehovah God, who is in heaven

So, then, the work that you Bible college graduates do in going from door to door or on the street corners proclaiming the Kingdom message, and conducting book studies and model Bible studies; your work of going into small towns where witnesses have never gone before, or your planning to go to other countries where the message has never been given; all of this is a vital work preliminary to the establishment of the New World of righteousness It is a work that Jehovah God ordained should be done now, and it must be done without fail. If it is not done by creatures who are commissioned to do it, then the very stones will cry out the Lord's message But this does not become necessary Those who make up the spiritual "little flock" and the earthly "other sheep", the companions associated with them, have accepted from Jehovah God the responsibility and great privilege of seeing that this message is proclaimed in all the earth to the honor and glory of the Lord God Jehovah God has made ample provision for the training and proper instruction of his people and has seen to it that they are fed with the "food convenient". In this he has never failed We are certain that God's work will be accomplished, whether he does it through heavenly creatures or by earthly creatures. The work of the proclamation of the Kingdom which he has ordained shall be faithfully done by his devoted servants on the earth. Because of their faithfulness they will receive the great reward of everlasting life, some in the heavenly Kingdom, and some upon the earth where they will have the glorious privilege of bringing forth a righteous offspring under the King Christ Jesus in fulfillment of the divine mandate, unto how many generations we do not know.

Before these can receive such wonderful blessings of life to serve their God throughout eternity to come in a manner pleasing to him and fully in accord with his will, they prove certain things now. They must demonstrate their absolute devotion to him, and must hold fast their integrity toward him. This must be done under trying conditions. They can prove their integrity and devotion to the Lord only by their works. At Philippians 2 12, 13, it is written: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling For it is God which worketh in you both to will and to do of his good pleasure." These words of Christ's apostle are especially applicable today. You of this student body now graduating have obeyed your Father in heaven long before you came here, by faithful service in the pioneer activity. For the past twenty weeks of association with the Society while you have been present here at the Watchtower Bible College of Gilead you have been faithful students and witnesses and have done well. But, as the apostle puts the rule, though you have obeyed the Lord at this college and under direct supervision of its faculty, it is still necessary to work out your salvation with fear and trembling Never should you lose sight of your individual relationship to Jehovah God and his organization, whether you be working in groups, in large companies, or in isolated parts. It is necessary always to be conscious that we are colaboring with the great organization of God which he has established in the earth at this time, in this "the day of Jehovah"; and that it is he who "worketh in you both to will and to do of his good pleasure".

You are anxious to do the Lord's will. You have searched out that will by a study of his Word. Here at this college you have been studying his Word intensely during the past five months You knew much of Jehovah's will before you came here Today you should have a much better appreciation of his will concerning you, as to how you can do his good pleasure in the future with greater efficiency You appreciate the advantage of study and of increasing your knowledge. This, I feel sure, you will never cease from doing, that is, studying and adding to your knowledge of the Lord's Word. This is essential to your spiritual health and salvation. It is essential to your work by which you prove your integrity.

The God whom we serve is not unmindful of the work and labor of love that you have performed both here and out in the field in times past. But he does admonish us through his apostle, at Hebrews chapter six, that while he is not unmindful of the past good accomplishments of his servants in the interest of the Kingdom, still they must continue on in their activity to the very end, and not slack the hand or be slothful It is only through faith and patience (or endurance) that we shall realize the promises set forth in his Word concerning us The sixth chapter of Hebrews, at verses ten to twelve, says: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end that ye be not slothful, but followers of them who through faith and patience inherit the promises."

When the Society selected you from among the Lord's ordained ministers, full-time workers in the field of Kingdom activity, inviting you to come here as students, it was because the Lord was not unmindful of your labor of love and the works that you had shown toward your brethren, and how you had ministered to the sanctified ones and the people of good-will And, now that you have finished a strenuous course of study in the Watchtower Bible College, it is the Society's desire that every one of you show the same diligence in the future, to the full assurance of hope unto the end. We discern that the kingdom of God is established in the new heavens, and that even before the "better resurrection" of the faithful men of old to become "princes in all the earth" we today are privileged to be the active visible representatives of the established Kingdom. Yet it is our hope that we may have the privilege of living through the approaching battle of Armageddon wherein all opposition to the Kingdom

will be destroyed and its earthly princes be installed in office. We shall never attain to that hope if we become slothful or negligent. Rather we should, as admonished by the apostle, follow through with the same faith and patient endurance as those faithful men of old who have gone before us, such as Abraham, Isaac and Jacob, Moses, Jephthah, even all the faithful ones of old mentioned in Hebrews chapter eleven.

It is absolutely necessary that we show forth the same faith as Abraham when he left his own people and went into a foreign country. (Heb. 12:1) There he actually became heir to a promise that "in thy seed shall all the families of the earth be blessed". This did not come to pass in the person of his own seed, Isaac; nevertheless, Abraham had faith that sometime in the future a seed would be brought forth that would bring about the Kingdom, or Theocratic Government, under which Abraham desired to live. It did not matter that it did not happen in his day. Many others have had this same faith and patience, and they never slacked their hand, no matter what the Lord asked them to do through his mouthpieces or angels. Those men of old did not realize the promises at that time, but they received full assurance from their great God in heaven that they were faithful and approved, because they gave evidence of their faith by their obedient works.

HOW TO MAKE GOOD

But now, what about you today graduating from this college and who have carried on faithfully to the present time? Due to being where we are on the stream of time there is a possibility and a very good likelihood that all of you, continuing faithful, true and steadfast toward the Lord, will see his promise fulfilled toward those faithful men of old and will yourselves personally realize the promise given to all those who have entered into a covenant with God. Such will be accomplished only through your faith and patience in the work you still have to do. As you leave this college and go into other assigned fields and begin work in this land now, and then, later, as the Lord opens the way, move on to other lands, it will require great endurance. But you have the precious promises from Jehovah God that he will sustain you in your trials and hardships. Your faith will at times be tried to the utmost, but then think of Moses when going before Pharaoh and then walking out of Egypt and through the Red sea and then living in the wilderness. Moses never turned aside. Think of Joshua crossing through the Jordan river into the Promised Land; he had a real fight on his hands there. Have faith like theirs. The promises concerning the Kingdom and the blessings that come to the faithful remained sure and positive, although not all fulfilled in their day, and Jehovah carried out those purposes in his own due time. "Ye have heard of the patience of Job"—Jas. 5:11.

The apostle James stated (1:3-5): "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." The road ahead may yet be long; it may be hard. We are sure it will be hard, but it may not be too long. It will not be as long as Abraham had to go, nor Moses, nor the other prophets; for we are living in the "last days" now and the final end is not far distant. But whatever time that may be, let the trying of your faith work patience, endurance; and let patience have her work perfect, that you may be perfected in obedience, that is, that you may be found blameless in integrity, doing the Lord's will at all times, wanting nothing, because you have been faithful in that which is least as well as in much, never wanting in zeal, devotion and obedient effort. Such qualifications you need more than food and clothing. If we seek first the kingdom of heaven, then all these material provisions will be added to us.

A wise man will never quit a righteous course, no matter what opposition or objections be raised or trials brought to bear upon him. So the thing you want is wisdom from above. The apostle James says, "If any of you lack wisdom" under the trying conditions that are bound to come upon you, have faith in the Source of wisdom and appeal to Him. If you lack wisdom for the newly arisen conditions, then ask of God and do so in faith, and he will give you the wisdom and will point out to you the proper course to take. The proper course to take will always be the one that is submissive to Theocratic rule and that will bring honor and glory to Jehovah's name and word. Any other course would not be the course of wisdom.

The study and training you have had here at the Watchtower Bible College have brought you a much broader knowledge of God's Word and his organization. You know the course you should follow. You have wisdom; and you will need it. The Lord will permit you to be sorely tried by the Devil as you again go out into the field and begin to put into operation those things that you have learned here. God's wisdom will be sufficient for you, especially as you have been better equipped to carry on in the field through those things which you have studied and acquired here.

You are free men and women. You have been freed from the bondage of this world because of your love of Christ and your following in his footsteps. No longer do you come under the oppressive fear of religion; but, because of your study of God's Word and making a consecration and covenant to do his will, you have become free creatures. Bear well in mind, then, what James further says (1:25): "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

During the five months past you have had one of the most gracious privileges granted to creatures, namely, to devote all your time looking into the perfect law of liberty, the studying of God's Word, which makes you free from all oppressive organizations, and particularly free from religion. The admonition is that you continue in that law of liberty; and not only that, but be not a forgetful hearer. Before you came here you were ordained ministers of God. You have now taken this advanced course in Theocratic ministry and have thereby been better prepared for the field. You do not want to forget the things you have heard and studied here. You *would* forget them if you did not continue on in the work; but, now that you have heard and studied, the Lord's admonition is to be a "doer of the work". And if you are a doer of God's work, then 'you shall be blessed in your deed'. This is a sure promise set forth here in God's Word and applying to you as you go forth to your future activity. Having studied, trained and prepared yourselves, as all of the Lord's people do world-wide except that you have had a more gracious and blessed opportunity, you are now responsible to be workers and to expound and set forth to others the knowledge you have acquired. The Lord guarantees or gives you his sure word that because of your activity in this regard he will bless you in your deed. At times the outlook may be very dark, you might work for months and possibly years and see no apparent results. But due to the very fact that God has promised us, therefore you, being not forgetful hearers, but doers of His work, shall be blessed in your activity or deed. The blessed results are sure to appear in due time in consequence of your obediently going from place to place. The apostles were blessed in their activity, James was, Paul was, and all the faithful servants of the Lord reaped much fruit because they were faithful and wise and kept on fulfilling their commission.

In the parable of "the sower", as recorded in Luke chapter eight, our Lord pointed out that the seed that fell upon good ground referred to those who are of honest and good heart. The account reads: "But that on the good ground are they, which in

an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15) It takes time to bring forth fruit with patience; it does not happen in one day. The Lord says: "By their fruits ye shall know them." So it must be with you student graduates who will go forth from Gilead to different parts of the earth to spread far and wide the Word of God. Some persons you meet will hear but the Devil will take away the word out of their hearts lest they should believe and follow after the Lord. Other seed will fall upon the rocks; there men will receive the word with momentary joy, but, as the Master said, it will not find deep root. For a while they will believe, but when the temptations and fiery trials come they will fall away. Other seed will fall among thorns, and hence as it grows it will be choked off through the cares, riches and pleasures of this life, and will not bring forth fruit to perfection.

Nevertheless, we are assured that some WILL fall upon GOOD ground, and it is these to whom the Kingdom publishers will give their special attention. Hence, no matter what the results, you will continue to preach the gospel of the Kingdom. For, as the Master tells us, "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."—Luke 8:16-18.

All of you here have been granted invaluable privileges of instruction and service. You should let your light shine more effectively, and the Lord's rich blessing will be upon you for it. There is no reason why the privileges of service which you have received and will yet be charged with by the Society should ever be taken away from you. If such should occur, it will be because of your own failure due to putting your light under a vessel. But if you let your light from God shine, you will bring forth fruit to the Kingdom and will be blessed of the Most High God. It is work, with patience and faith, that is required on the part of every creature as he continues on in his Christian way. Work is essential today; for, as it is stated in the Scriptures, "even so faith, if it hath not works, is dead, being alone." (Jas. 2:17) So the two go hand in hand. We show forth our faith unto our Maker by the works we do. The works we perform are according to the commandments of the Lord as set out in His Word, and which we delight to perform.

As we fulfill our daily task in the great organization of God now operating in the earth, we must have faith to endure, and the trial of our faith will work patience, or endurance The things we may desire to accomplish as creatures, the things we would like done, do not always occur; but let this not discourage anyone. Because the results are not what we think they should be at the time is no sound reason for discouragement.

Let us be sure of this one thing: that we have performed our work and shown forth our faith. As 'the man clothed in linen and with the inkhorn' reported the matter to the Lord: "I have done as thou hast commanded me." (Ezek. 9:11) By so doing we shall have the patience required to continue on in God's service even to the very end. Always be mindful of the Lord's sure promises to his people, and hope in him. "For thou art my hope, O Lord GOD: thou art my trust from my youth." (Ps. 71:5) No matter what our days may be in the Lord's blessed service, our hope in his precious promises should never fail. "Faithful is he that calleth you, who also will do it."—1 Thess. 5:24

We are living at a time when things happen. No longer are typical pictures being made by God's covenant people, but we are in the time of fulfillment of prophetic pictures made long ago, and are in the day when prophecies are being brought to completion. At Ephesians 2:12, 13 the apostle contrasts the past and present state of believers from among the Gentiles, saying "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" We today are not far off The Kingdom is here! Christ Jesus is on his throne at the temple The day of judgment has begun, and we are living in the last days of this evil world and at the threshold of the new You have a wonderful hope. You live in times far more blessed than any that have ever been; times of the outgoing of the Devil's organization and the expanding operations of Christ's kingdom over the earth. Now of all times we should be faithful to our commission. It is my prayer that every one of you may continue faithful and steadfast and true to the covenant which you have made with God, and that great and many may be your privileges in the future, throughout the generations to come under the divine mandate.

DIPLOMA

To those students who have completed the course at the Watchtower Bible College of Gilead with a meritorious passing grade as set up by the Society a diploma or document of attestation will be given. This document will not be given to every student that has attended this college, because the Society, which has founded this institution, must maintain certain high standards of scholarship as to those to whom it grants this diploma The diploma reads:

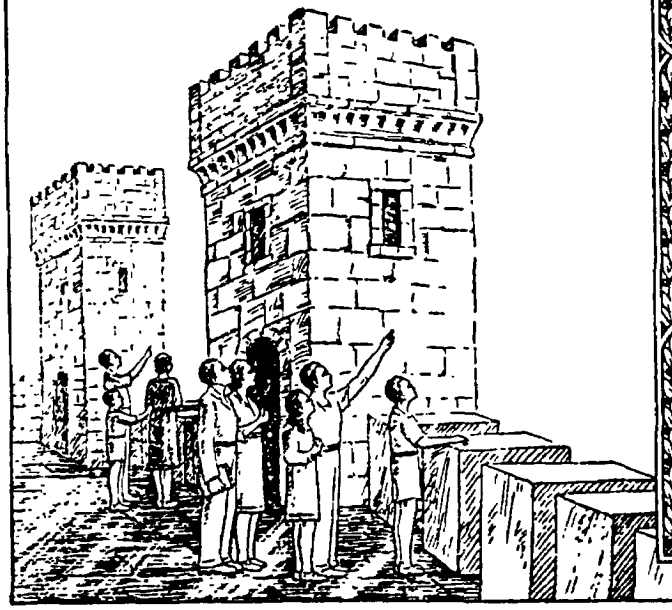
"Hereby be it known that [*the student*], an ordained minister of the gospel, has completed the full course of study and training of this college, with merit. He is therefore graduated as specially qualified to engage in educational work, promoting good-will and working in behalf of permanent peace and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

Everyone going forth from this consecrated college will, I feel sure, upon receiving his assignment from the Society, move ahead in the greatest educational campaign ever begun on this earth, namely, the education of the people of good-will in the Word of God; and that henceforth you will always be a promoter of good-will toward Jehovah God and his Theocratic Government; and that you will work in behalf of the Kingdom's permanent peace and its law of perfect order and righteousness "among all peoples". Enduring peace, perfect order and righteousness can be accomplished only by the unobstructed operation of God's kingdom upon the earth. And it is the good pleasure of the ambassadors of this Kingdom to promote these things now amidst a distressed world. God's people are the only ones at peace, and who are at liberty to perform this great work in the earth Those who receive the diploma which the Society is pleased to bestow as a recommendation for service as its special representatives will, by God's grace, continue on preaching the gospel of Jehovah God's kingdom by Christ Jesus.

Being already ordained ministers before becoming college students here, therefore whether a student has finished the course of study with a sufficiently high mark to receive the diploma or not should make no difference to you as individuals in your service to God. And, if continuing faithful, you will not be demoted from your present privileges. Everyone who has finished the course will be given a special assignment by the Society It is our hope that, in due time, all of you may have the privilege of going to other lands in behalf of promoting good-will and peace among the righteous people of those countries With each and every one will go the blessing of Jehovah as you put forth every effort to magnify his name and to make known his Word.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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Through the darkness now covering the earth the divine command comes to all those enlightened with the truth to "arise and shine" and reflect the rays of "The Only Light" upon the ignorant and blinded. The month of August has been designated as "The Only Light" Testimony Period. Jehovah's witnesses and all persons of good-will will then specially exert themselves in compliance with the heavenly command. During this midsummer month the 'arising and shining' will be done mainly by renewed efforts with the book *The New World* and the booklet *Fighting for Liberty on the Home Front*, on a contribution of 25c. Many can arrange their vacations to spend all their time or more of it than usual in this grand work of enlightenment. Will you join in letting your light shine? Your participation will be welcomed, and we shall be glad to furnish references to any wanting to associate with the nearest company of Jehovah's witnesses in action When the month's testimony is over, send in your report of work accomplished and the results.

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Week of September 5: "Victory by Faith,"
¶ 1-21 inclusive, *The Watchtower* August 1, 1943.
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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV AUGUST 1, 1943 No. 15

VICTORY BY FAITH

"Who through faith subdued kingdoms, . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."—Heb. 11:33, 34.

JEHOVAH, the God of men of faith from Abel onward to this day, is the one indispensable element in all true faith. He is the Key to victorious faith. Without Him that which is called "faith" could never be complete. Religion, which dispenses with Jehovah God and heaps reproach upon his name, does not and can not possess faith, because rejecting the rock-bottom Foundation of correct faith. Remove Jehovah from your belief, hope and confidence, and it is as if removing the sun-center from our planetary system and still expecting the light of day to flood our earth. Faith cannot exist without Him, the Center of the living universe, the great Source of everlasting life, eternal truth and genuine goodness.

[2] The only-begotten Son of God, who was earliest with Jehovah and who has known Him longest, best and most intimately, is the greatest example and advocate of faith in Jehovah. Said he: "Have faith in God." (Mark 11:12-22) Without faith in Jehovah no human creature can please the great Creator: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) Without faith it is beyond possibility to believe in His existence and accept his Word, and hence impossible to follow his Word and thus please Him. Jehovah God is the stability of all the universe. He being its Creator, Maintainer and Preserver, faith in Him is never misplaced.—Isa. 33:6.

[3] What is faith? Why is it of greatest moment now to exercise faith? and why can victory that means life and freedom be gained only by holding fast to faith? In the unsettled and revolutionary state of the world today these are vital questions, and right answers thereto are a necessary help. A man who wrote more about faith than any other inspired man, namely, the apostle Paul, gives us the definition. It is this: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) *Substance* literally means that which stands under or subsists, hence a basis or foundation, and that which thus becomes a ground for confidence. Viewing substance as a ground for confident assurance, the apostle uses the expression also at Hebrews 3:14, saying: "For we are made partakers of Christ, if we hold the beginning of our *confidence* stedfast unto the end." To believe in things we hope for there must be firm and irremovable grounds, a basis or foundation for confidence and reliance. Why so? Because what we hope for we do not yet see. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. 8:24, 25.

[4] *Faith* is also "the evidence of things not seen". *Evidence* here literally means *conviction,* that which convinces us, an evident manifestation or demonstration, and is thus a conviction against error, a refuting of it, a reproof or rebuke against untruth. That God's written Word supplies this conviction the apostle Paul writes: "All scripture is given by inspiration of God, and is profitable for doctrine, for *reproof,* for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17) Or, as Young translates it: "Every Writing is God-breathed, and profitable for teaching, for *conviction,* for setting aright, for instruction that is in righteousness, that the man of God may be fitted, for every good work having been completed." To serve such purpose of conviction the writing of God's Word must be the absolute truth. And as to that it is such the Son of God said in prayer to the great Author of the Bible: "Thine own word is truth."—John 17:17, *Rotherham.*

[5] All visible creation, the stars, sun, moon and planets, and our earth, including man upon it, who is so "wonderfully and fearfully made", all such is and should be a convincing proof and an underlying basis for belief that there is a Creator, that God *is.* The unchangeable laws according to which the visible

1. Who is the all-important element in all true faith, and why?
2. Who is the greatest example of faith, and why cannot the creature please God without it?
3. How does the apostle define faith for us, and what is the substance of faith?
4. In the definition of *faith,* what is the meaning of *evidence?* and what supplies the evidence?
5. To what great fact does visible creation testify? and why is it not now a sufficient "substance of things hoped for"?

creation operates also give reason for believing that God is a Rewarder of those who conform to his laws and serve the good ends or purposes of such laws. Nevertheless, under conditions which have existed for six thousand years, the silent testimony of visible creation has not been sufficient for faith in the true God. Why is the speechless testimony of visible creation not now a sufficient "substance of things hoped for, the evidence of things not seen"? Because the testimony of those created things has been perverted by a mimic god, invisible to man, and who has arisen and become "the god of this world". (2 Cor. 4:4) By that wicked one men have for thousands of years been induced to selfishly misread the evidence of the visible works of creation and have been turned aside to believe in the mimic god and to worship him and his associate false gods.

6 Men who claim to be *Deists,* that is, those professing belief in God but not believing in a special written revelation from God, cannot be blindly worshiping the true God, but are in fact worshiping the mimic of the True. Their worship of a God revealed only through so-called "nature" is according to their own understanding and limited insight, intelligence and interpretation, and is therefore a religion. Due to religion the facts respecting the true and everliving God have been confused and misinterpreted, because religion is the product of the mimic god and was introduced by him for this express purpose.

7 Who is the true God, and who is the mimic? What are their names? Without a direct revelation from the true God the names could never be known or arrived at. Turning to that written Word which the Son of God said is the truth, we hear the true God saying: "Thus said God, Jehovah, preparing the heavens, and stretching them out, spreading out the earth and its productions, giving breath to the people on it, and spirit to those walking in it. I am Jehovah, this is My name, and Mine honour to another I give not, nor My praise to graven images. The former things, lo, have come, and new things I am declaring, before they spring up I cause you to hear." (Isa. 42:5, 8, 9, *Young*) God declares his name to be *Jehovah,* and announces it as such when declaring his irresistible purpose concerning his creatures upon the earth. (Verses 10-25) In fact, his name *Jehovah,* whatever be its literal interpretation, means God's purpose toward his creatures. The accomplishment of that purpose will bring vindication to God's name which has been misrepresented by the mimic god. It will vindicate him as being the true God, almighty, supreme, wise, just, loving, always victorious and dependable, the final or ultimate basis of all true faith.

6 Why cannot the so-called "Deists" be worshiping the true God?
7. How only can we know the name of the true God? and what is its meaning?

8 Regardless of how grandly the visible things of heaven and earth testify that God is, they cannot reveal or declare to man on earth the certain and unchangeable purpose of God Almighty. A declaration of the purpose of Jehovah God is absolutely required for a true knowledge of him and, consequently, for true faith in God. The announced and delivered word of God is therefore necessary to real faith. Knowledge of Jehovah, the God of purpose, is a necessary part of the true faith. Without knowledge of him and his purpose there is no actual faith, because without it belief or credence is lacking its most necessary thing. The needed knowledge or truthful testimony concerning Jehovah is imparted to creatures on earth by his declared and written Word, so that faith is impossible without the Word of God's revelation. Today, therefore, *faith* means the knowledge and acceptance of God's written Word as true, and a heartfelt reliance upon that Word. To the person of true faith God's Word, the Bible, is "the substance of things hoped for, the evidence of things not seen". We can rightly and confidently hope for good things to come only as we have the Word of God's purpose. We can have the conviction that good things not yet seen will appear in due time for the glory of God and the benefit of righteous man only as we have such things manifested to us in advance by the declared and written Word of God. His Word gives substantiality to our hopes now and is all the evidence we need. For this reason we put confidence in his Word and act in harmony with it, and thus have *faith.*

CREDULITY OF RELIGION

9 The false god is a mimic, not out of admiration for the true God, but out of opposition to him and to misrepresent him and create confusion and turn creatures away from the Most High God. Hence he is God's *opposer,* which is the meaning of the name *Satan.* He is God's slanderer or malicious misrepresenter, which is the meaning of the name *devil.* In true description of him Jehovah God called the name of the mimic god *Satan the Devil.* The mimic's ambition is to be the one worshiped in place of the true God, and so he is the author of religion. Religion professes to believe in a higher power and worships such higher power, but does not worship according to the revealed Word of God. Religion worships according to the traditions of creatures under the mimic's control. Religion takes the Word of God only in part, and uses that part in a twisted way to take on an appearance of truth. However, by the traditions of men religion denies the fundamental

8 (a) What is absolutely required for true knowledge and faith toward God, and how is this imparted to us? (b) What, then, does *faith* mean, and why?
9 (a) What is the name of the mimic god, and why does it fit? (b) Of what form of worship is he the author, and what are its characteristics?

truths and teachings of God's Book, the Bible, and makes these of no effect. It holds to the precepts or traditions of men although these contradict God's Word.

[10] The Son of God himself pointed out that fact to religionists, at Matthew 15:1-9 and Mark 7:1-13. In that connection he quoted from Isaiah 29:11-14: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

[11] Religion therefore does not build up men in faith, because it rejects the true testimony concerning Jehovah, the God of purpose, and takes the traditions of religionists and tries to twist God's Word into harmony with such traditions. What religion builds up in men is, not faith, but credulity. *Credulity* means belief or readiness to believe traditions on slight or uncertain evidence, and hence being easily imposed upon by the priests and teachers of religion. In effect, religion is unbelief toward the Word of God; it is a lack of faith. Religionists hear the Word of God without being thereafter doers of that Word by proper works. (Jas. 1:22) Note now the conflict between religion and the Word of God, and between unbelief and faith, from the very beginning of man's existence.

THE BREAKING OF FAITH

[12] Speaking of things hoped for and not yet seen, the apostle Paul wrote: "For yet a little while, how short! how short! the Coming One will be here and will not tarry; but my righteous one by faith shall live, and if he draw back my soul delighteth not in him. We however are not of a drawing back unto destruction, but of faith unto an acquisition of life. But faith is of things hoped for a confidence, of facts a conviction when they are not seen; for thereby well-attested were the ancients." (Heb. 10:37-39; 11:1, 2, *Roth.*) "For in this were the elders testified." (*Young*)

[13] Who was the first of those "ancients" who "had witness borne to them" because of their faith? (*Am. Rev. Ver.*) Not Adam, though Adam had the word of God declared to him. Adam did not exercise faith, but drew back to destruction, willfully. When God had given Adam a wife, Jehovah God declared the purpose for which he created the earth and for which he placed this perfect human pair upon it. He declared this by giving those twain a divine mandate, namely: "Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth." (Gen. 1:28, *Douay*) That an earthful of perfect men and women all in God's image and likeness is the divine purpose toward this planet God himself says, at Isaiah 45:18: "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." (*Am. Rev. Ver.*) That purpose shall be fulfilled.

[14] Seeing selfish possibilities for himself in such filling of the earth, Lucifer, man's invisible overlord present in the garden of Eden, rebelled against the Creator, Jehovah God, in a move to set himself up as an independent god over all humankind. (Isa. 14:12-14; Ezek. 28:11-15) To gain his ends he immediately introduced religion to mankind. He did so by raising doubts, fears and unbelief toward the word of God. By use of the shining, subtle serpent the self-made deity now put the word of God in question, saying to the woman: "Yea, hath God said, Ye shall not eat of every tree of the garden?" The woman replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." At once Satan the Devil boldly denied the truth of God's word and commandment, saying: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Thereby Satan lured the woman into the sin of unbelief toward the divine word of command. Being now drawn with selfish desire and enticed, she accepted the tradition of the creature and departed from faith in the Creator and his word. In unbelief she broke God's commandment, so breaking her integrity toward God. This was a case of credulity toward Satan the Devil and his tradition. Hence it was the beginning of mankind's practice of religion, lack of faith in God.

[15] When Adam came upon the scene, the woman

10. Who pointed out that fact to religionists, and what prophecy did he quote in part as a proof?
11 What does religion build up in men, and what is religion, therefore, in effect?
12 By what must Jehovah's righteous ones live, and in the gaining of what does holding on to it result?
13 How did Jehovah declare his purpose respecting the earth to Adam, and what course did Adam take toward it?
14 (a) Why, and how, did Lucifer introduce religion to mankind? (b) How did mankind's practice of religion begin in Eden?
15 Why, and in what particular respect, was Adam's disobedience due to lack of faith?

gave him some of the forbidden fruit, "and he did eat." So doing, Adam broke faith in God. He joined in the disobedience, not because Satan's contradiction of God's commandment and its penalty had deceived him, but because of lack of faith in God. How so? Adam knew God's law and now understood his wife to be subject to the execution of death. But he also knew the divine mandate to fill the earth. That purpose of Jehovah God to have the earth filled with a righteous human race must have fulfillment. If Adam had exercised faith in God he would still believe in the mandate and that he would and could have a part in it, even if it would not be through this first woman. If Almighty God, who had given him this female, could provide no way for her reconciliation but she must suffer the consequences of her faithless act, then Jehovah God could still carry out his original purpose by creating another perfect woman to be Adam's wife. But Adam did not choose to believe in the power and purpose of God. Being consumed with selfish desire for his disobedient wife he chose to die with her rather than live without her. He chose to sin with her rather than to be parted from her by God's action.

[16] Adam drew back from obedience to the divine law, and God's soul could have no pleasure in him. Adam did not continue to live by faith, without the woman if justice required, but drew back unto perdition or destruction. Having now lost faith in the word of God's commandment and the divine mandate, he became a religionist. He now lacked love of God and became subject to the torment of fear. He became a man-pleaser, primarily of himself, but also of his wife. So he sought to justify himself for lack of faith. Both being now without faith, what Adam and Eve knew or learned of God's word they could not understand aright, but would bend it to suit their own selfish hopes and desires. As outcasts from the household of God's children, and having lost faith in Him, they must perforce worship and serve Satan the Devil as god. Having begun to believe and follow Satan rather than to have faith in God and follow him, Adam and Eve would continue to be subject to Satan's religious lies and denials of God's word. They continued in the sin of unbelief and practiced religion rather than the pure worship of God, which is faith in God and the service of Him.—Gen. 3: 1-24; 2: 16-25.

[17] The divine mandate still stood as the revealed purpose of God respecting the earth, although Adam and Eve should now have no part in its fulfillment, they having drawn back from it. Then Jehovah added to his spoken word, giving a revelation of his purpose in the face of this emergency. He cursed the serpent, thereby symbolically cursing the unseen operator of the serpent, Satan the Devil. Then he foretold Satan's destruction, saying: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 14, 15) There was no enmity between Eve and that Old Serpent, Satan the Devil, for Eve had well lent her service to the Devil in prevailing upon her husband Adam to please the Devil and to sin.

[18] Satan the Devil led Eve along in religion to think she was the woman meant by God's word of promise and that one of her sons, most likely the firstborn, would be the 'seed of the woman' to bruise the serpent's head. This was not faith in God's word. It was credulity because being without foundation, all the facts and conditions being against it. It was a religious assumption to herself of the promise of God. That it was not faith, but the credulity of religion, is proved by the fact that matters did not turn out that way. True faith in Jehovah God and his purpose sees now that the *woman* mentioned in his death sentence against the great Serpent is God's holy organization. It is made up of all his creatures who continue obedient and faithful to him and who are united or made one with him by a full consecration of themselves to Him to do His will and purpose. Out from the body of this organization it was that Jehovah promised to bring forth the seed or offspring. Such seed of his "woman" must suffer bruising and enmity from the enemy but would in due time gain the victory and destroy that old Serpent the Devil and his seed. Adam and Eve, cast out of Eden, the garden of God, were no longer a part of God's holy organization.

FIRST ELDER OF FAITH

[19] Neither was it Adam and Eve's firstborn son, Cain, that first exercised faith in God. It is true that he offered an offering to Jehovah God; but it did not please God, and hence was without faith. It was a form of worship, but was not true and faithful worship; it was religious formalism or ceremony. God's refusal of his religious offering led Cain to jealousy, and with religious hate he murdered his brother. Could the murdered man be the first to exercise faith in God? God's Word does not leave us in any doubt. His apostle Paul, after defining faith and stating it brings the witness of approval from God upon the faithful, says: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testify-

16 (a) To what did Adam draw back, and what did he now become? (b) What course respecting faith and worship must Adam and Eve thenceforth pursue?

17 How did God then add to his spoken word, and why did that which was revealed not apply to Eve?

18. (a) What view did Eve take respecting the promised 'seed of the woman', and why was she thus not exercising faith? (b) What does faith now see as to identity of the woman and her seed?

19. Why was not Cain with his offering the first man to exercise faith in God? and what testimony is there to show who was?

ing of his gifts: and by it he, being dead, yet speaketh."—Heb. 11:4.

[20] Abel was the first martyr of faith in Jehovah God. *Martyr* literally means *witness;* and in truth Abel was a witness of Jehovah, the first one of the line of Jehovah's witnesses that has continued down till this year of 1943. Of course, Abel's sacrifice of a lamb of his flock was not a sacrifice that could ransom him or relieve him of the disability of sin and imperfection before God. Yet his was acceptable sacrifice because it showed faith in God's declared purpose, his word. It was true worship, for it was in the spirit of God's promise in Eden. It correctly foreshadowed that the Seed of God's woman would suffer bruising unto death at the instance of the great Serpent and his religious seed, but would nevertheless come off victorious over the great Deceiver, Slanderer and Opposer of God. Through the sacrifice of a living creature, an innocent lamb, Abel expressed his faith in God's promise to be relieved of sin and its condemnation by the death of that victorious One and to gain everlasting life. He thus looked for the vindication of God's name and the vindication of God's word as true and dependable. To Abel God's word was the "substance of things hoped for, the evidence of things not seen". For such faith in God's word and for the worship in harmony with his faith Abel was well-pleasing to God and God considered him as righteous.—1 John 3:12, 13; Matt. 23:34, 35.

[21] With what very little of the revealed word of God Abel had, away back there near man's beginning, he yet exercised faith in Jehovah. Abel is therefore an example to those today who likewise manifest faith in Jehovah God and worship him. By their worship of Jehovah they bear witness to His purpose against the "god of this world", and they are willing to endure the unleashed hatred of all the world for so doing and to be faithful even unto death. They go not in the way of the religionists: "not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:12-15) Jehovah's witnesses, of whom Abel was the prototype, love the persons of good-will toward God, who are now manifesting themselves all over the earth. In expression of this love they go from house to house as witnesses of the great God of purpose and hunt out such ones of good-will. They testify to them concerning the Seed of God's "woman", which Seed is Christ Jesus the King, who shall shortly bruise the head of the Serpent at the battle of Armageddon, so vindicating Jehovah's name with benefit to all creatures of good-will.

20. Of what long line was Abel the first one, and why was his sacrifice an act of true worship and of faith?

21 (a) As a martyr of faith, of whom today was Abel an example? (b) To whom do such now express brotherly love, and how?

FAITH IN THE WORLD OF ENDLESS LIFE

[22] The next one recorded as displaying faith in Jehovah God against the backdrop of a deeply religious world is Enoch. In the days of Enos, a great grandfather of Enoch, "then began men to call upon the name of the LORD [Jehovah]." (Gen. 4:26) That was all religious formality, and not pleasing to Jehovah God but bringing reproach upon his name. The men so doing did not walk with God. The only one whom the Word of God, which is our standard of judging, reports as walking with God in that period when men called either themselves or their false gods by the name of Jehovah, is Enoch. Genesis 5:24 reads: "And Enoch walked with God: and he was not; for God took him." The prevalence of ungodly deeds and speeches by the sinners of his day is disclosed in the prophecy which God inspired Enoch to utter of the coming of a day of judgment to execute all religionists, which day is the one in which the Seed of God's woman must bruise the Serpent's head. (Jude 14-16) It was necessary for Enoch to protest against the hard speeches which the ungodly sinners or religious hypocrites were saying against the true God and to warn them of divine judgment. Enoch was therefore a witness for Jehovah, but he was spared from death at the violent hands of those religionists. They were prevented from taking Enoch's life, for God took him, painlessly, in the ecstasy of prophetic inspiration and vision, when Enoch was given a glimpse of the New World wherein he and other men of faith and goodwill shall be blessed with eternal life on earth.

[23] Why was Enoch favored so extraordinarily? The Record answers: "By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."—Heb. 11:5, 6, *A.R.V.*

[24] Enoch is an example of Jehovah's consecrated witnesses at the end of this world, to whom the

22. (a) What religious activity was going on in the days of Enos, and how did the course of Enoch expose it? (b) How were the religionists prevented from taking Enoch's life?

23. According to the Record at Hebrews 11, why was Enoch favored so extraordinarily?

24 Of whom is Enoch an example, and who are appropriately being gathered into companionship with such ones?

sacred prophecies of the New World are made understandable and who actually will witness on earth the incoming of that righteous world without end. They declare, too, the day of God's vengeance against the ungodly sinners who hide under the cloak of "more religion". By reason thereof the Lord's "other sheep" are now being gathered away from such religionists and become the companions of Jehovah's witnesses. They will have their lives preserved clear through the battle of Armageddon and will enter the New World never to see death themselves. This great multitude of surviving "other sheep" will have the divine mandate restated to them and will fill the earth with their righteous offspring.

[25] As for the remnant of Jehovah's witnesses today foreshadowed by that early witness Enoch, God will deliver them from the murderous attempts of the religionists and will reserve them for his service. He will permit the remnant to survive the Armageddon fight with his "other sheep" and to see the New Earth, wherein "there shall be no more death". Then the Lord God will take them. Being a spiritual class, having hope of life in heaven with the King Christ Jesus in the Kingdom, they must carry out their consecration to Jehovah God in faithfulness even unto death. It being then the time of the New World, God's Word declares, they will not sleep in death waiting for the coming of the Seed of God's woman, but will have an instantaneous resurrection to life in the spirit. They "shall all be changed, in a moment, in the twinkling of an eye, at the last trump". Deathlessness, immortality, in the spirit will be their portion, a testimony that they have been well-pleasing to God because of now walking with God, 'by faith and not by sight.'—1 Cor. 15:51-54; 2 Cor. 5:7.

[26] A man whose belief the whole world scoffed at and regarded as impossible and ridiculous next appears as the outstanding example of true, realistic faith in his times. That man was Noah. This "preacher of righteousness" had the conviction of things to come not ever before seen by human eyes. The substance or basis for his hope of the end of the world of violence and religion within his generation rested in God's declared word. The work of building a tremendous ark and gathering into it a selection of animals for preservation together with his family testified in a most visible way to his vast faith in Jehovah. He had the faith to survive the end of an entire world in a globe-covering inundation, it being the first time a whole world was predicted to come to an end in a devastating catastrophe. Such faith in Jehovah's word of purpose was pleasing to Him, and Noah and his like-believing household of seven others were counted righteous. They were privileged to survive into the succeeding world and give a righteous start to the new generation of humankind. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world [of unbelief], and became heir of the righteousness which is by faith."—Heb. 11:7.

[27] The prophetic word of Christ Jesus establishes beyond a peradventure that Noah and his house prefigured the remnant of Jehovah's witnesses and their earthly companions, the Lord's "other sheep" at the end of this world. (Matt. 24:37-39; 1 Pet. 3:20-22) Although "Christendom" claims to believe in an "end of the world", yet she blindly locates it at some date far removed from this generation and far beyond the postwar new world she hopes to build when this global war ends. She has no faith in the signs all about her which were foretold in God's Word. These prophetic signs, being fulfilled upon this generation, are proof that the end of the world will come within this generation, not the end of God's creation, but of Satan's spiritual and earthly organization, and that a new heavens and a new earth will follow. Jehovah's remnant of witnesses, and also their companions as foreshadowed by Noah's sons and their wives, have faith in God's Word which tells of the approaching universal tribulation, the battle of Armageddon. They resist the sin of unbelief or religion which infects the whole world, and bear witness of Jehovah and of the things to come in vindication of his name and word, like the "preacher of righteousness". Moved with godly fear, they live and prepare for the New World and take refuge in the ark of Jehovah's organization under the Greater Noah, Christ Jesus.

"NOT ASHAMED TO BE CALLED THEIR GOD"

[28] Satan's boast of being able to prove God powerless to put a man on earth who would hold to Jehovah's universal domination and keep his integrity toward God under persecution is proved false by further examples of faith in Jehovah and his Word. A man now appears who came to be called "the father of all them that believe". (Rom. 4:11, 16; Gal. 3:7) To begin with, he was a city man, a resident of Ur of the Chaldees, with large opportunities in the worldly fields of religion, politics and commerce. Then God's word, declaring His purpose of a new world with blessings for all faithful families of the earth and inviting this man to serve God's purpose to that end, came to him. Would this man

25 In his deliverance and translation, how did Enoch foreshadow the remnant of Jehovah's witnesses?

26 In his times how was Noah the outstanding example of faith, and how was his faith rewarded?

27. Whom did Noah and his house in the ark prefigure, and how do these stand out in contrast with "Christendom"?

28. What did Abraham come to be called, and how did he, together with his wife, prove himself worthy of such?

believe God's word and depend upon Him? Hearken: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles [tents] with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara [Abraham's wife] herself received strength to conceive seed, and was delivered of a child [Isaac] when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one [Abraham], and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

[29] Living in a city organization of this world or breaking off from it and for the rest of his earthly life living free in tents, an alien and stranger to this world but looking forward to the New World with a city or righteous government built and made by God, between these two courses Abraham must make his choice. He chose the course of faith and obedience toward Jehovah God, and he and his descendants Isaac and Jacob continued therein faithful to death.

[30] "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. 11:8-16) Abraham, Isaac and Jacob were "not of them who draw back unto perdition; but of them that believe to the saving of the soul". They lived by faith and died "according to faith". (*Margin*) Always they looked and moved faithfully forward to the bringing in of a better Fatherland, the New World, under a heavenly Government, that of the Seed of God's woman. Such faith, with faithful works, pleased and honored God.

[31] Jehovah was therefore not ashamed to make them his witnesses and to reveal to them His purpose further. They were not ashamed to believe in and confess Him as their God Most High, and God is not ashamed to be called 'the God of Abraham, and of Isaac and of Jacob', but has had that fact recorded in his Word. Though yet dead in the graves, these men of faith "all live unto him", being heirs of life according to His purpose in the New World. (Luke 20:37, 38) He will show he is their God by using his recreative power shortly to bring them forth from the graves 'unto a resurrection of life'. In the New World he will give them a permanent abiding-place on this earth, a "city" prepared by Him, that is, an official part in the visible governing organization on earth; for these forefathers of the King Christ Jesus Jehovah God will make "princes in all the earth". (Ps. 45:16; John 5:28, 29) Their belief in resurrection will be rewarded.

[32] "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph [Jacob's son]; and worshipped [God Jehovah], leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel [out of worldly Egypt]; and gave commandment concerning his bones." (Heb. 11:17-22; Genesis 22, 27, 48 and 50:22-26) What is it that highlights the foregoing historic account? The undying faith of Abraham, Isaac, Jacob and Joseph in Jehovah's declared word of promise. Being obliged to live out their lives without having the word of promise fulfilled did not weaken their faith, but they witnessed to that announced purpose of Jehovah and passed along the sure word of God to others for their guidance in the midst of this world. Down to the day of their death they were faithful witnesses of Jehovah; never did they yield to the sin of unbelief and conform their lives to this world. They reared their offspring "in the nurture and admonition of the Lord". In this unwavering course of practical faith they are examples to Jehovah's witnesses of today.

[33] Also Moses revealed victorious faith in the divine purpose as declared by Jehovah's word. His parents obeyed God rather than the king of Egypt who commanded Moses to be killed at birth. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter [who had adopted Moses]; choosing rather to suffer affliction with the people of God, than to

29 Between what two courses must Abraham choose? and which was his choice, and for how long?

30 In what direction did Abraham and his fellow heirs move and toward what did they look by faith?

31. Why, and how, does Jehovah show he is not ashamed to be called their God?

32 (a) What further account does the apostle give concerning Abraham, Isaac, Jacob, and Joseph, and what is it that highlights this account throughout? (b) How did failure to realize the promise in their time affect them?

33 In what did Moses reveal victorious faith, and how?

enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn [of Egypt] should touch them." After they left Egypt in haste, "by faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned."—Heb. 11: 23-29.

34 Moses, more than any before him, was a witness for Jehovah God, and he was a type of Christ Jesus, the Greater Prophet and the Chief Witness of Jehovah. Moses' steps in obedience to God's word and command required his continual exercise of faith. The sin of unbelief was ever lurking near, besetting his path to trip him and make him lose out in the course to eternal life in the New World. Steadfastly by the shield of faith Moses resisted Satan's suggestions to unbelief. Christ Jesus did likewise. His true followers imitate him.

FAITH OF PERSONS OF GOOD-WILL

35 The older generation of the Israelites under Moses entered not into the Promised Land of Palestine because of their sin of unbelief toward Jehovah's word. "The word preached [unto them] did not profit them, not being mixed with faith in them that heard it." (Heb. 3: 7-19; 4: 1, 2) Three elders having faith did enter into the Promised Land of milk and honey, and one of these was Moses' successor, Joshua. Under him the new generation of Israelites marched seven days around the besieged heathen city of Jericho at the word of Jehovah's command. Then what? "By faith the walls of Jericho fell down, after they were compassed about seven days." —Heb. 11: 30.

36 Out from the ruins of that city and the execution of its religious inhabitants only the woman Rahab and her relationship whom she brought to her house escaped and were let live. Why? "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." (Heb. 11: 31) Those spies were two Israelites who came to her house for lodging. Before their arrival word had come to Rahab of Jehovah's works in behalf of his people Israel. Turning in faith to Jehovah, Rahab forsook the religion of Jericho. She confessed her faith in Jehovah to the two spies and hid them from the king's officers who demanded their destruction. Then she helped them to escape back to Joshua's camp. Her living faith proved her justified to be preserved to life with Jehovah's holy nation. "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."—Jas. 2: 25, 26.

37 Like the Israelites marching around Jericho in hope of a "strange act" of Jehovah God against that citadel of religion, so the remnant of Jehovah's "holy nation" of witnesses is now marching around the imposing stronghold of religion in this day. It is an organization of unbelief in Jehovah's Word and of opposition to his Kingdom purpose. Jehovah's witnesses have laid siege against "organized religion" by simply tramping about in full view of the enemy religionists and bearing witness to Jehovah's name and kingdom and proclaiming his Word. This requires faith to keep it up to the completion of the witness period ("seven days"); but those who endure to the end of the "strange work" will have their faith rewarded. Shortly they will give the shout of triumph, and Jehovah's wonder-working power will bring down the protection behind which the unbelieving religionists of this world hide themselves, and the God whom they reproached will execute them in the battle of Armageddon.

38 Rahab pictures the Lord's "other sheep" of today, who do good to Christ's "brethren", Jehovah's witnesses, and who thus do good to Christ the King himself. (Matt. 25: 31-40) By her faith in Jehovah's purposes, proved by righteous works, Rahab gained his approval and mercy and was spared to live under God's typical Theocracy in Israel and to become the mother of God-fearing children. To a like degree must the Lord's "other sheep", the people of good-will toward Him, overcome the unbelief of "organized religion", and must show faith toward Jehovah and his Word by works of co-operation with the spiritual Israelites, the remnant of Jehovah's anointed witnesses. Since the sin of unbelief leads to fear of man which brings the snare of destruction, they must fear God rather than the rulers of this world and their officers who seek to destroy Jehovah's servants. They must believe Jehovah's Word concerning the day of his vengeance against "organized religion" and the rest of Satan's organization, and must warn others and aid in the gathering of them into the designated place of security and preservation under Jehovah's Theocratic organization. Only by so doing will they be of that earthly class

34 Of whom was Moses a type, and how did he resist the sin of unbelief?
35 Why did not the older generation of Israelites enter the Promised Land, and by what did Jericho's walls fall down?
36 Who was saved from Jericho's destruction, and through what demonstration on her part?
37. What did the Israelites in tramping around Jericho seven days picture, and how will those who continue therein to the end be rewarded, and for what?
38. (a) Whom did Rahab picture, and how was she rewarded for her faith? (b) How must the modern Rahab-class act like her, and how will they be rewarded for faith?

whom Almighty God's power safeguards through Armageddon and who thereafter have the privilege of bringing forth righteous offspring in fulfillment of the divine mandate in the New World.

FAITH VS. BESETTING SIN

39 "And what shall I more say?" writes the apostle, "for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. . . . (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:32-40) Considered all together, wherein lay the victory of those men and women of old to whom Jehovah God bore witness that they pleased him and would in due time be "made perfect"? It lay in their faith. "This is the victory that overcometh the world, even our faith."—1 John 5:4.

40 Faith in God's word strengthened those overcomers to endure reviling and persecutions and to hold fast to the course of faithfulness to Jehovah God and his worship. Faith in Jehovah and in the revelation of his purpose filled their heart. Their heart, or seat of motivation, moved their lips to bear bold and uncompromising witness to His supremacy as the only true and living God and to his promised Government of righteousness, and to expose the mimic god and his religion. Thus by faith they continued till death as Jehovah's fearless witnesses. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (2 Cor. 4:13; Rom. 10:10) The faith of those ancient witnesses was in Jehovah and his covenant-promise concerning the Seed of his woman that shall bruise the Serpent's head and in whom all believers of the nations of the earth shall be blessed. This was nothing other than faith in Jehovah's Christ. Through the meritorious sacrifice of Christ Jesus and his kingdom they shall be resurrected and given the reward of life and princely service on earth under the "new heavens".—Isa. 9:6; Rom. 6:23; Ps. 45:16.

39 How does the apostle sum up concerning the rest of the men and women of old of faith? and wherein did their victory lie?
40 (a) What strengthened them to endure and how were they moved to bear witness? (b) In whom, and respecting what, was their faith, and through what will they be given life and service in the New World?

41 Finally, what is the conclusion to be drawn from this review of these "elders", and to what decision does it urge us? The following, as set out for us by the apostle Paul: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:1, 2) We, as believers in God and consecrated to do his will, are in the company of a great "cloud of witnesses", Jehovah's witnesses from of old and including, as chief of all, Jesus. To Jesus must we look, just as the faithful witnesses of old looked forward to him according to God's promise and believed in his coming. Jesus is the beginner or author of such faith as we may now have in Jehovah, and he is the One in whom faith finds its finished or perfect example. He, therefore, is the Finisher or Perfecter of our faith in God. —John 1:18.

42 If those witnesses of old demonstrated such faith and triumphed by it so long in advance of the coming of the King, then more reason have we to triumph by faith. Not only do we have their strengthening examples encompassing us about and expect to have them actually encompass us in person shortly when they are raised in that "better resurrection", but we have more. We have the visible signs of the times fulfilling the prophecies of God's Word and proving that the King is now enthroned and the Kingdom is here, ruling in the midst of the King's enemies. Now of all times is it the height of folly to entertain for a moment the base suggestion of drawing back. Drawing back would be most reprehensible now. It might mean the "pleasures of sin for a season", but the unavoidable end would be eternal destruction as a child of Gehenna, a covenant-breaker.—Rom. 1:31, 32.

43 God's Word and its increasing fulfillment beckon us onward in faith unto life. 'Now the just shall live by faith.' Off, then, with every weight that slows up our advance and may eventually tire us out and bring us to a dead stop short of life in the New World! Aside, also, with the "sin which doth so easily beset us"! That sin is lack of faith, unbelief, indifference to God's Word; in short, religion! That *sin* now besets the whole world which lies in the wicked one,

41. (a) What is the conclusion to be drawn from the above review, and to what decision does it urge us? (b) How is Jesus "the author and finisher of our faith"?
42 (a) As regards them, what reason have we to triumph by faith? (b) What more than that do we have, and why would drawing back be a most foolish and reprehensible thing now?
43 (a) What, then, is it urgent to lay aside? (b) Why would weak examples of faith be inadequate to the situation, and why must the "word of life" be held forth boldly now?

Satan, the god of religion, and his dupes demand and promise still "more religion" for the "world order" beyond this total war. That the Lord's "other sheep" may be delivered from that death-dealing situation, Jehovah's witnesses and what companions are now at their side must continue the warfare against religion and continue to be courageous examples of faith like Jesus and the men of old before him. Weak examples, fearing men and shunning to expose themselves as Jehovah's witnesses to all nations, cannot strengthen others to be conquerors by faith. "Arise, shine!" Demonstrate your faith by boldly acting as witnesses and holding forth to all the "word of life". The knowledge of God's Word is the basis of all faith, and the people in the darkness of religion and unbelief must be enabled to hear that Word of Jehovah God that they may develop faith that leads them to The Only Light and life. "So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:17.

"By building up others with the Word of God we increase our own appreciation thereof and build up ourselves and them as well in the faith with which alone we can please God. This, then, slack not to do: for God's Word exhorts us: "But ye, beloved, building up yourselves on your most holy faith, praying in the holy [spirit], keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21; Prov. 11:25.

44 By building up others with God's Word how are we benefited? and what does God's Word exhort us to do without slacking?

THE PRESENCE OF JEHOVAH

THE sacred Scriptures abound with statements to the effect that in times past Jehovah God came to earth, was present, and appeared and revealed himself to men. They also state that in times future he will come, appear and reveal himself on earth to mankind. The second coming of his Son Jesus Christ is also promised. Suppose now we were to take the stand that for Jesus to come again and be present on earth he must leave his celestial location and bodily take a position in the atmosphere of our earth. What then? Then, in considering scriptures referring to Jehovah's coming and presence, consistency with ourselves would compel us to reason that He, too, must leave his supreme throne and be bodily present in the earth.

It would be highly unreasonable and presumptuous to take such a view regarding Jehovah. His power is so great, and his person is so wonderful, that these words are addressed to him: "The heaven and heaven of heavens cannot contain thee." Mindful of that, King Solomon further said: "Will God indeed dwell on the earth?" (1 Ki. 8:27) The Bible definitely locates the throne of Jehovah in heaven: "The LORD'S throne is in heaven." (Ps. 11:4) From his holy heaven he sees those who love him, and upon them he has put his love. His all-seeing vision and his far-reaching power know no limits, but can penetrate the deepest depths of the universe.—Ps. 20:6.

To Jehovah space is nothing. Therefore the psalmist exclaimed: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [the grave], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. . . . Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Ps. 139:7-12) This psalm surely does not mean that the Lord Jehovah needs to travel about from one point to another; but means that in the exercise of his power he does so without limitation, and that his power of vision is in no wise limited.

It is also written, at Psalm 113:6, that He condescends to look from his place of habitation from heaven to earth: "Who humbleth himself to behold the things that are in heaven, and in the earth!" If, then, as this scripture declares, Jehovah humbles himself at merely beholding earth's affairs, the conclusion is inevitable that he does behold such affairs in the earth. Shall we think, then, it is necessary that he humble himself still further by actually leaving his throne and visiting the earth with his bodily presence? To do so would be beneath the dignity and majesty of the Most High God and would indicate that there is some limitation to his power and to the broadness of his organization. Of course, Jehovah might bodily visit any part of the realm of his universe that he desires, but it would be attaching undue importance to our physical earth to claim that only his bodily coming fulfills the letter of his promise.

We must know that the all-wise and all-powerful Jehovah has a perfect and complete organization. The Scriptures show that he has such an organization to take care of all his universe. He delegates duties to the various members of his organization who go as his representatives. They act, speak and treat for him and in his name by his authority. By this arrangement it is the same in effect as if Jehovah himself went and acted personally. It is in his name and by his power and under his direction that these heavenly representatives perform their duties. What more could be necessary than this to see that the thing that God willed is always done!

God is the great Spirit, the Creator of heaven and earth, and his glory, majesty and power are above earth and heaven, declares Psalm 148:13. The direct presence of God's person at the earth is not a vital thing to the carrying out of his purpose. It is therefore clear that Jehovah may be spoken of as coming and being present wherever he turns his face or attention and exerts his power over long distances or else sends some representative to handle his affairs for him. In support of this conclusion let us examine some scriptures, because by his Word we must prove all things.

His chosen people were domiciled in Egypt. They were

in bondage to that wicked organization of the Devil and were afflicted. Jehovah heard their cries and saw their afflictions, and it is plainly stated that he came down to deliver them from their oppressors: "And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am *come down* to deliver them out of the hand of the Egyptians." (Ex. 3:7, 8) Should we conclude because this language is so emphatic that Jehovah must leave his throne in heaven and go to Egypt in person and in body? Such would be unreasonable. Examine the context in the book of Exodus and it will show you that it was actually an angel whom Jehovah sent that was speaking. That angel, clothed with authority, spoke as if he were God himself, saying: "I am the God of thy father."—Ex. 3:6.

In due season the Lord Jehovah delivered his people from Egypt and led them across the Red sea and wilderness, and halted them at the base of Mount Sinai. Exodus 19:3 reads: "And Moses went up unto God, and the LORD called unto him out of the mountain." Jehovah then spoke a message to Moses of and concerning his chosen people Israel. "And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever And Moses told the words of the people unto the LORD." Moses then instructed the people: "Be ready against the third day: for the third day the LORD will *come down* in the sight of all the people upon mount Sinai." "And mount Sinai was altogether on a smoke, because the LORD *descended* upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And the LORD *came down* upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount, and Moses went up." —Ex. 19:9, 11, 18, 20.

Centuries later the prophet David, under inspiration, wrote concerning the above event: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; . . . the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel."—Ps. 68:7, 8.

The above scriptures speak of Jehovah as coming down from heaven, of being present, and of speaking to his servants and to the people Do such scriptures mean his bodily presence, that he was personally there on the mountain instead of acting from his great throne? The scripture context shows he was there represented by his messengers or angels to whom he had delegated the power and authority to speak for him and in his name. His Word plainly shows that at that very time God was using his messengers or angels in his dealing with the Israelites. The apostle Paul had such an understanding of it when he wrote concerning the Lord's inauguration there of the law covenant with Israel. Paul said: "It was ordained by angels in the hand of a mediator." (Gal. 3:19) He again made mention of the same event in Hebrews 2:2, saying: "The word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward."

In further proof of the intermediacy of angels, Isaiah 63:9 reads: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them." In instructing Moses and the Israelites concerning his leadings God said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." (Ex. 23:20) Later, when Moses had finished pleading with Jehovah in behalf of the Israelites who had transgressed with a golden calf of worship, the Lord commanded Moses: "Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee." (Ex. 32:34) Undoubtedly the meaning is that this angel would accompany them en route to Canaan.

To the same effect Exodus 33:14-16 reads: "And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence." This presence mentioned undoubtedly refers to the Lord Jehovah's being present, not in person bodily, but by his duly constituted and authorized angelic representative. In the wilderness experience thereafter of Moses and the Israelites the Lord is repeatedly spoken of as come or coming down. Note Numbers 11:25: "The LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him [Moses], and gave it unto the seventy elders." Numbers 12:5: "And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth."

Later King Balak of the Moabites hired the unfaithful prophet Balaam to curse the Israelites Then what happened? "And God came unto Balaam, and said, What men are these with thee? And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; . . . And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me." (Num. 22:9, 20, 23:3) All the foregoing scriptures say that during the period of His presence Jehovah God came or came down on a number of occasions. Such scriptures surely should not be taken as meaning that on each of those occasions God left his heavenly throne and thereafter went back to heaven, and then came down from heaven again, and returned again when his mission was finished! God was represented by the presence and acts of the angel of his presence. Reasonably we must conclude that the power of Jehovah is such that he would exercise it without regard to distance or the location of his own body.

In the Scriptures written before Christ the word "presence" is in most cases translated from the Hebrew word meaning "the face". This word is in turn derived from the verb meaning "to turn", because the face is viewed as the part of the body that turns either toward or away from an object. From experience we know that if the one whom we are addressing turns his back upon us it indicates a refusal to hear, or disfavor. When the face is turned toward us it is an indication of hearing or attention. Hence this word is frequently translated by the words *countenance, face, sight.* Whithersoever Jehovah may turn his face, there he becomes present, not bodily, but by reason of turning his view and attention to the matters or affairs upon which his eyes rest.

Of course, there are other scriptures where the word "presence" evidently refers not merely to the face or to

having God's attention but to being literally face to face with him, right on the spot, and in the bodily presence of Jehovah. This conclusion is borne out in the following scriptures: "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. . . . So Satan went forth from the presence of the LORD." (Job 1:6, 12; 2:1, 7) "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. 16:11.

In the writings of the Christian apostles and companions there are similar cases where the word *presence* is in many instances drawn from the word *face* and where it implies more than merely having attention. As examples of this, note Luke 1:19: "And the angel, answering, said unto him, I am Gabriel, that stand in the presence [(literally) in the face] of God; and am sent to speak unto thee, and to shew thee these glad tidings." Hebrews 9:24: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." In this and the preceding paragraph *presence* refers to being personally on the spot. However, an examination of other scriptures shows that presence could not always reasonably and necessarily carry with it the thought of bodily situation. We are not arguing that Jehovah could not be personally present. The argument is that he might personally be present and might not, and in neither instance would his power be limited or confined.

In giving instruction to Moses regarding the priesthood of Israel Jehovah God said: "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat." (Lev. 16:2) The cloud here mentioned appeared above the mercy seat of the sacred ark and immediately between the cherubim mounted on both ends of the mercy seat. By the glorious light streaming through this cloud, Jehovah appeared or manifested his presence in the most holy of the tabernacle For this reason Jehovah was said to dwell between the cherubim: "The LORD reigneth, let the people tremble: he sitteth between the cherubims; let the earth be moved." (Ps. 99:1) "Thou that dwellest between the cherubims, shine forth" (Ps. 80:1) No one will seriously contend that, during the hundreds of years the ark of the covenant was in the most holy compartment of the tabernacle or temple, Jehovah was literally absent from his throne in heaven and was bodily present in the holy sanctuary on earth, sitting in the cloud between the cherubim on the mercy seat. However, that his presence was manifested at that place there is not the slightest doubt.

Really, the cloud symbolizing or representing Jehovah's presence which abode between the golden cherubim was an object lesson. It illustrated how Jehovah dwells in the high and holy place in the heavens amid the living creatures that serve in his organization there. (Isa. 57:15) As factual proof that the actual bodily presence of Jehovah was not in the temple in Jerusalem, Christ Jesus, when he presented the merit of his human sacrifice to God, did not enter into the sanctuary of the temple in Jerusalem. No; he proceeded to heaven itself, there to appear in the presence of God. Thereby Jesus showed that God's real presence is above, in heaven.—Heb. 9:24.

In agreement with that, King Solomon, having built the earthly temple at Jerusalem, said to Jehovah God when dedicating it: "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Ki. 8:27) To the same effect the apostle Paul presents a convincing argument when he says: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17:24) Thus it is clear that Jehovah's presence in any earthly tabernacle or temple was at most only symbolical, or represented by the presence of one of his heavenly deputies or angels.

Jehovah frequently spoke of being with his people when they were joyfully obedient to his commandments and kept the ways he pointed out to them. To Moses he made promise to this effect: "My presence shall go with thee." To Joshua, when he was commissioned to carry out the work as Moses' successor, the Lord said: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." (Josh. 1:5, 9) Joshua was given special evidence of this when he encountered a man with drawn sword in hand when surveying the walls of Jericho before they collapsed. In response to Joshua's inquiry the man replied: "Nay; but as captain of the host of the LORD am I now come." "And Joshua fell on his face to the earth, and did worship." (Josh. 5:13, 14) Joshua realized that it was an angel deputy of Jehovah God.

Only one angel there exhibited himself to Joshua, yet it is evident that he was not alone; for he spoke of himself as being "captain of the host of the LORD". He must have been referring to a great host of invisible angels, who were there protecting the Israelites as they besieged the heathen city of Jericho. Frequently in the Scriptures Jehovah is spoken of as "the LORD of hosts". On this occasion a host of angels of Jehovah were encamped about the besieging Israelites to shield them from their foes, both the visible ones on earth and the invisible demons On such wise Jehovah's presence was with his people. His presence is likewise with his faithful people today, his devoted witnesses under the Greater than Joshua, and for their comfort and strengthening it is written: "As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever."—Ps. 125:2.

Sing unto Jehovah, all the earth; show forth his salvation from day to day. Declare his glory among the nations, his marvellous works among all the peoples. For 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 16:23-25, 27, 31, *A R.V.*

JACOB, THE FATHER OF A NATION

MANY times the Scriptures link together the names of the three men Abraham, Isaac and Jacob. They were the fathers of the nation of Israel; they were the only ones to whom the Abrahamic promise was ever stated. These three men together prefigured The Theocracy: Abraham picturing Jehovah the Great Theocrat; Isaac, the promised Seed Christ Jesus; and Jacob, the members of Christ's "body", or those making up the "holy nation". (1 Pet. 2:9) That Jacob was to become a nation is shown by the words of Jehovah to his mother, Rebecca, before his birth: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people; and the elder shall serve the younger." (Gen. 25:23) The twins, Jacob and Esau, of widely different temperaments, came to be two different nations, and foreshadowed nations to come in the far distant future between which a wide and unsurpassable gulf would exist. Note the life course of Jacob and see how fitting it is that he is used to picture God's "holy nation".

He was born in 1860 B.C., when Isaac, his father, was 60 years old. Prior to his birth Jehovah uttered the prophecy, "the elder shall serve the younger." This was an exception to the rule, the elder generally receiving the birthright and its attending double inheritance and headship over the household. But God foreknew (not predestinated) the righteous course the younger, Jacob, would follow, as well as the wickedness of the elder, Esau. Additionally, he was making a prophetic picture. Esau, a cunning hunter, had returned empty-handed from the chase and was faint. Jacob bargained with him, and for a paltry mess of red pottage Esau sold his birthright. Certainly he despised it; and Jehovah's prophecy was in course of fulfillment.

Jacob completely supplanted Esau when he, with the aid of Rebecca, followed a procedure that gained for him his father's blessing, which was usually reserved for the firstborn son. Isaac's blessing to Jacob was, in part, "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee." (Gen. 27:29) Later, when Esau went to Isaac to receive the blessing and found it had been given to Jacob, Isaac said to Esau: "Behold, I have made him thy lord, and all his brethren have I given to him for servants." (Gen. 27:37) Thus did Jehovah maneuver events in fulfillment of his prophecy, "The elder shall serve the younger."

Soon thereafter Isaac sent Jacob to Padan-aram, to Laban, Rebecca's brother, to take him a wife from among the daughters of Laban. On his journey Jacob had a dream or vision while sleeping one night. "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it." (Gen. 28:12-14) This would seem to indicate that the Jacob class, particularly the anointed remnant now on earth, would be given a vision of the operation of The Theocratic Government, its communication to the "new earth" by means of the invisible messengers of the new world government and the close connection that shall exist between the heavens and earth of that new world. And above it all, Jehovah God the Great Theocrat is seen presiding. In that dream also Jehovah stated to Jacob for the first time the Abrahamic promise. Upon awaking Jacob vowed a vow to the Lord that if God would guide and keep him and cause his safe return to his father's house in peace, then would Jehovah be his God.

Continuing his journey, Jacob arrived in Haran and dwelt with Laban. After a month had passed Laban said that Jacob should not serve him for nought, and asked what his wages should be. Jacob loved Laban's daughter Rachel, and said: "I will serve thee seven years for Rachel thy younger daughter." (Gen. 29:14-18) When the seven years had elapsed Laban gave him his elder daughter, Leah, instead of Rachel, Laban stating that the younger must not be given before the firstborn Jacob, upon agreeing to serve seven additional years for Rachel, took her to wife also at that time. During the years that followed eleven sons and one daughter were born to Jacob. He dwelt with Laban twenty years, serving fourteen years for his two wives and six years for the cattle he acquired while there, and during this time Laban had changed his wages ten times.—Gen. 31:41.

Because of Jacob's prosperity, due to the Lord's blessing, the sons of Laban were envious, and Laban's countenance was against Jacob. Then Jehovah spoke to Jacob, saying, "Return unto the land of thy fathers, and to thy kindred, and I will be with thee." (Gen. 31:1-3) In a vision the angel of God recalled to Jacob his vow (Gen. 28:20, 21), and immediately thereafter Jacob departed with his wives and children and possessions for the land of Canaan, and this despite Esau's resolve to slay him. (Gen. 31:13, 27:41) Jacob relied upon the Lord for protection, remembering His promise to be with him.

Though Jacob was pursued by Laban, after some altercation the two men parted in peace, a covenant having been made and marked by the erection of a pile of stones. The place was called Galeed (heap of witness) and Mizpah (watch-tower) in recognition of the fact that Jehovah, the covenant-keeping God, would watch between the two parties to the covenant when they were absent one from the other, to witness that the agreement was kept. (Gen. 31:44-49) Jacob sending his flocks and herds and his household servants and wives and sons into Canaan ahead of him, accompanied by gifts for Esau, that violent one's wrath against Jacob was placated.

Before Jacob followed in the wake of this immigrant train an event of great importance occurred. It is recorded at Genesis 32:24-29: "And Jacob was left alone, and there wrestled a man with him until the breaking of the day . . . He said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: . . . And he blessed him there." For his faithfulness and integrity Jehovah gave Jacob the new name "Israel", meaning "wrestler with God", that is, one holding fast to Jehovah God and his Theocracy in the time of peril until one's integrity is proved and the blessing obtained. Like Jacob, the anointed remnant of spiritual Israel now on the earth hold fast to God and his righteousness in the

face of great opposition, and they have received his blessing and gained the spiritual portion, the Kingdom interests.

Located once more in the land of Canaan in peace, Jacob must perform his part of the vow, to wit: "Then shall the LORD be my God." (Gen. 28:21) Jacob did so. All the strange gods that were among his household were put away, and Jacob built an altar to the Lord in Bethel, the place where the vow was made. (Gen. 35:1-7) At that time God repeated to Jacob the promise first made to Abraham. From Jacob, now called Israel, "a nation and a company of nations" were to come, and kings were foretold as coming out of his loins. (Gen. 35:9-12) Shortly thereafter Rachel died when giving birth to Benjamin.

When Jacob received news of the supposed death of his beloved son Joseph, his words at that time showed he did not embrace the religious lie that man has an "immortal soul". He said: "I will go down into the grave unto my son mourning." (Gen. 37:35) He knew his son was in the death condition, or grave, and not in heaven or "hell torment".

At the age of 130 years Jacob learned of Joseph's living in Egypt, and he and his entire household went into Egypt to escape the ravages of the seven-year famine that then stalked through the land. He lived the remaining seventeen years of his life there, dying at the age of 147. (Gen. 47:9, 28) His last act was to gather his twelve sons together and tell them what would befall their tribes. Outstanding is the prophecy uttered concerning Judah, which pointed to the coming of Christ Jesus, the New World Ruler. (Gen. 49:10) Jacob had obtained a promise from Joseph that he should be buried in the land of Canaan. This promise was fulfilled.—Gen. 47:29-31; 50:1-13.

Many scriptures show Jacob was prophetic of the "holy nation", the anointed members of Christ's "body". Jeremiah 30:5-11, 17 tells of "Jacob's trouble", and refers to the trying times upon God's people during World War I when Satan's dupes attempted to destroy the earthly remnant of the "holy nation". In Jeremiah's account the terms "Jacob" and "Zion" are used to depict the same body of Christians. The enemy assault failed. Though sorely pressed, and failing in some respects to meet Jehovah's requirements, the remnant were cleansed and delivered. (Rom. 11:26) Those foreshadowed by Jacob were at that time freed from captivity in Satan's organization, and have been zealously honoring and proclaiming Jehovah's name ever thereafter. That was the purpose of their deliverance. "Thus saith the Lord Jehovah: Now will I bring back the captivity of Jacob, and have mercy upon the whole house of Israel, and I will be jealous for my holy name." (Ezek. 39:25, *Am. Rev. Ver.*) That "holy nation" and its king-head, Christ Jesus, shall abide for ever.—Luke 1:31, 33.

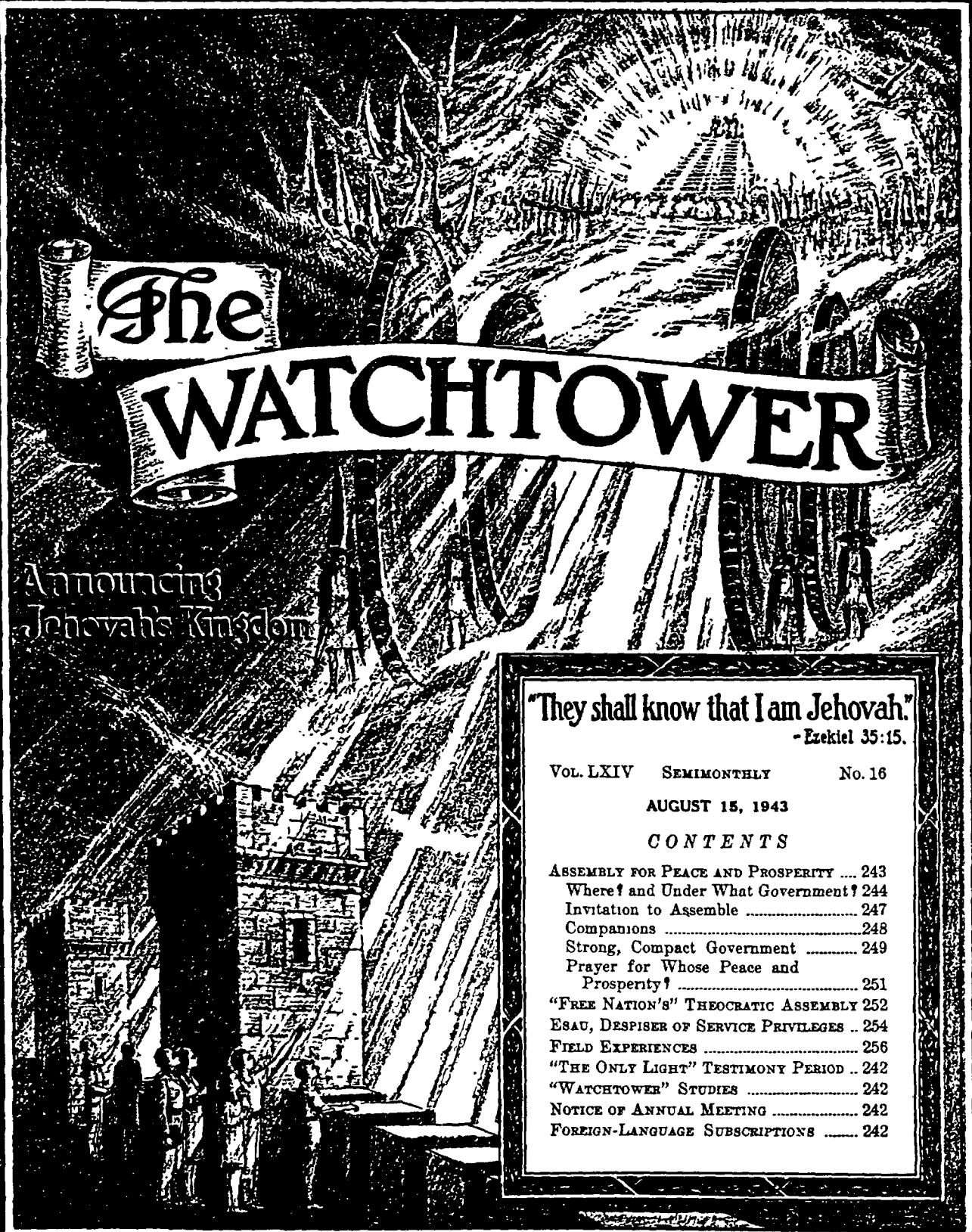
FIELD EXPERIENCES

IN MISSISSIPPI UNDER SEDITION LAW

"We had a wonderful assembly here (Greenville), April 17, 18; also much tribulation. On Saturday morning Mayor Smith welcomed us to the city and the use of the city hall for the two days of our assembly. He accepted a *Watchtower, Consolation,* and the booklet *Fighting for Liberty on the Home Front,* agreed to read them and, upon being told that we would be working in town, placing them on the street corners and in the homes, he assured us we would not be molested. He would call the chief of police and instruct him not to interfere with our Christian work. Evidently the instruction went into reverse, for in less than ten minutes he came rushing out, thrust the literature he had received into the hand of one of Jehovah's witnesses, and said he had just learned of the flag issue, and that he could not permit us to use the city hall for our assembly. Upon our remonstrance that it would inconvenience us very much to have to look for another building at this late hour, he replied: 'Oh, you will find a place to hold it all right. No one has ever been able to stop you folks yet.' At our further remonstrance that this was religious discrimination, since a local church organization was permitted to use it for their services regularly, he replied he had no time to discuss that matter, and started away. He did, however, yield to the extent of letting us use the hall for our nine-o'clock assembly Saturday morning. The Lord directed us to a vacant store building, which we secured at a reasonable rental. A local undertaker contributed the use of enough chairs for our needs, saying she would rather have our good-will than our money. The police chief warned us that everyone who offered any literature in town would be thrown into jail. About 2 p.m. *he began to warn the publishers to be out of town before* 5 p.m. When he saw they were not to be bluffed, he rounded up about fifty men, women and children and herded them into the city jail. After about an hour they were transferred over to the county jail, where 32 of them were herded into one cell. Many small children were left outside in the rain. Upon learning this fact, a sister drove to the jail and picked up 13 of them at one load, these ranged *from three years old up. All were released about 9 p m* upon their promise to return and stand trial, if the Supreme Court of the United States should hold the Mississippi 'anti-sedition law' constitutional. . . . Everyone was thrilled with the *Theocratic Ministry* booklet and *Kingdom News* No. 12, but most of all at the convention announcement."

"THE NEW WORLD" OUT OF THE FLAMES (TEXAS)

"While witnessing with the book *The New World* I approached a man who said he would like one of the books but was unable to have it in his home because his wife was so opposed to the truth that she would burn it up. A few days later this man's wife became ill and was taken to the hospital. While she was away the house next door caught fire and was burned. The family living in this house had a copy of *The New World,* and during the fire there was a gas explosion. It blew the book outside the house clear of the flames. The house and everything in it was completely destroyed, but not a word of *The New World* was scorched out. The man of good-will walked over to the ruins of the house, picked up the book, took it home, and read it, while his wife was away at the hospital."



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

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AUGUST 15, 1943

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

The WATCHTOWER

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OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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"THE ONLY LIGHT" TESTIMONY PERIOD

Through the darkness now covering the earth the divine command comes to all those enlightened with the truth to "arise and shine" and reflect the rays of "The Only Light" upon the ignorant and blinded. The month of August has been designated as "The Only Light" Testimony Period. Jehovah's witnesses and all persons of good-will will then specially exert themselves in compliance with the heavenly command. During this midsummer month the 'arising and shining' will be done mainly by renewed efforts with the book *The New World* and the booklet *Fighting for Liberty on the Home Front*, on a contribution of 25c. Many can arrange their vacations to spend all their time or more of it than usual in this grand work of enlightenment. Will you join in letting your light shine? Your participation will be welcomed, and we shall be glad to furnish references to any wanting to associate with the nearest company of Jehovah's witnesses in action. When the month's testimony is over, send in your report of work accomplished and the results.

"WATCHTOWER" STUDIES

Week of September 19: "Assembly for Peace and Prosperity," ¶ 1-23 inclusive, *The Watchtower* August 15, 1943.

Week of September 26: "Assembly for Peace and Prosperity," ¶ 24-44 inclusive, *The Watchtower* August 15, 1943.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at ten o'clock a.m., Friday, October 1, 1943, at which the usual annual business will be transacted.

FOREIGN-LANGUAGE SUBSCRIPTIONS

When writing the Society regarding a *Watchtower* or *Consolation* subscription in a language other than English, the foreign language should be clearly indicated (as Greek, Spanish, or Polish, etc.). This is especially necessary when sending in changes of address and subscription renewals, using other than the regular renewal slips. Renewal slips with no foreign language indicated are always believed to be English, and in most cases this causes considerable unnecessary trouble and much delay in forwarding the magazines. Be sure to *indicate the language plainly* in *all* correspondence and on *all* renewal slips. It will greatly facilitate the work in the office if you use the renewal slips that are sent with your magazine. Your correspondence with the Society's office at Brooklyn will be given quicker attention if you write in the English language whenever possible.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIV AUGUST 15, 1943 No. 16

ASSEMBLY FOR PEACE AND PROSPERITY

"Ask ye for the peace of Jerusalem, they shall prosper who love thee! Peace be within thy walls, prosperity within thy palaces."—Ps. 122:6, 7, Rotherham.

JEHOVAH God favors no negotiated peace with the enemy; neither will the peace of the postwar "new order" be of his making. The builders of that more united global arrangement, backed by forces deemed sufficient for its security, will not have the "Prince of Peace" as one of their allies, and those planning ahead do not count on having him. What, then, can the people hope for such schemes of future world peace and prosperity?

2 More persons are coming to the conclusion that what the earth needs is a strong government commanding respect and with power available to reach around the globe. However, more than a global government is needed if a durable peace with an unfluctuating prosperity is to be brought in and kept. Righteousness, with an unselfish devotion to it, is the only basis for lasting peace. A global administration would be no guarantee of righteousness, but rather could become the instrument of higher powers for the greatest oppression yet upon all humankind. No human government or league of governments has ever been able to legislate, or can legislate, righteousness into selfish and imperfect men. Concerning that indispensable factor to peace Jehovah's prophet has written, giving us hope of something better than a foredoomed man-made affair: "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isa. 32:16-18) Another heart-cheering promise is: "The mountains shall bring peace to the people, and the little hills, by righteousness. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Ps. 72:3, 7.

3 None of such promises of the reign of peace with righteousness apply to or depend on a human system of rulership, either present or postwar; otherwise, the promises would fail of realization. It never seems to enter the heads of natural men that the reason for the spreading of wickedness and injustice and the continual failure of peace measures is higher than man; that there are powers unseen and more mighty than all men and human governments put together, and that these have prevented till now the establishment of righteousness, peace and prosperity on earth.

4 Hard-headed, materialistic men of the world will laugh at the bare suggestion that invisible demon powers under a chief of demons are responsible. They will cry "Sedition!" at the bald statement that, regardless of the honesty and good intentions of many men of affairs, yet human organizations political, commercial and social have been overreached and seized control of by such super-human demon forces, and that religion has kept men in the dark on the situation and has thus put them off their guard and admirably aided the scheme of the demons. Though the Bible, which expresses the above promises concerning righteousness and peace, frankly declares that the chief of the wicked demons is "the god of this world", yet such worldly-wise men choose to ignore it. They never examine into whether they could be worshiping and serving the ambition of such god for universal domination. Despite their unbelief, the fact remains that "the whole world lieth in wickedness", and no government of human origin has been able to change the case, and all the prayers of religion have been mocked with failure. Only one conclusion is possible.

5 There must be righteous heavens over humankind if there is to be a righteous and peaceful earth. And *heavens* does not mean what is visible in space over our heads; it means intelligent higher powers, more powerful than men and invisible to them because of their superiority. The inseparable connection between heaven and earth for the sake of

1. What connection will Jehovah God and the "Prince of Peace" have with the postwar peace arrangements?
2. What do many people now conclude that the earth needs, and why is that insufficient to the needs of peace and prosperity?
3. Do such promises apply to human rulerships? and what general reason is there for the spreading wickedness and peace failures?
4. To what suggestions as to the reason do worldly men object? and yet what supporting fact remains despite their objections?
5. What is required for a righteous and peaceful earth, and how does the apostle Peter show this?

permanent righteousness, peace and happiness to humankind is clearly revealed in the apostle Peter's words of hope to Christians, especially those living now: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13.

6 The "god of this world" is not the Mighty One of righteousness, but he has spread a heavens of unrighteousness over men, up above their reach and beyond their control or power to throw off for relief. He has overpowered the earth with it. That is why he could show Christ Jesus "all the kingdoms of the world" and claim them as his own; for which reason Jesus refused them from Satan the Devil at any price or consideration. (Luke 4:5-8) Hence the invisible control of the human governments of this world has not changed hands from that day to this, and the present "distress of nations, with perplexity" shows it. Happily, however, this very international distress, which is without remedy, is proof positive that Satan the Devil's uninterrupted rule over men ended in A.D. 1914. The destruction of his wicked heavens of demons and also of the earth he engineers is at hand by the act of the Almighty God of righteousness. (Luke 21:7, 25-28) That will be the victory crowning "the battle of that great day of God Almighty". Thereafter the promise of a new earth beneath righteous new heavens will be fulfilled to "men of good-will", and the peace of that post-Armageddon "new world" will never have an end. —Rev. 16:14-16.

7 For peace and order there must be unity of mankind, and they can never have it with their present national and racial divisions and religion. Said a New York Protestant clergyman quite recently in his Sunday sermon: "On every hand churchmen are demanding that the nations plan for greater unity and co-operation, while many of them are apparently blind to the fact that religion itself constitutes one of the great divisive forces in our very own civilization.... Perhaps this global war will help to drive us to a global faith." (New York *Times*, June 21, 1943) But the faith of which religion will it be? And if such global religion were to be forced upon men for the sake of religion's survival, religion would still be divisive, between Jehovah God and man. Does not the clergyman know that religion, which was first introduced in Eden, divided man away from Jehovah God? Yes, the "god of this world", who blinds men to the gospel of Jehovah's provision of salvation through Christ, is the deceitful one that foisted religion upon this earth. (Gen. 3:1-24) Religion can never bring unity of man with man, nor of man with God. It is sure to fail as the guide and means to a durable peace of the nations.

8 The only certain means to unity, with its fruitage of peace and prosperity, is the worship in spirit and in truth of the God of righteousness, in whom no iniquity is possible. That God is the true and living God, "whose name alone is JEHOVAH." It is written: "Jehovah is in his holy temple; Jehovah, his throne is in heaven; his eyes behold, his eyelids try, the children of men. Jehovah trieth the righteous; but the wicked and him that loveth violence his soul hateth. . . . For Jehovah is righteous; he loveth righteousness: the upright shall behold his face." —Ps. 83:18; 11:4-7, *Am. Rev. Ver.*

9 No one can truly worship the Most High God without loving righteousness. Peace and righteousness among men that live on earth will not come until they unite in the sincere worship of Jehovah God according to the knowledge and understanding of the truth. His undefeatable will is that all creatures crowned with life in heaven and in earth shall be gathered together in one as to their worship of Him, because he is the Supreme One, the Almighty God. Only such as do so will prove worthy and be authorized to live everlastingly. There must therefore be a grand assembly of creatures to the enlightened worship of Jehovah; and such means nothing other in its effects than an assembly for peace and prosperity. It is now under way. Particularly with reference to men on earth, it began in A.D. 1918, after the coming of Jehovah's royal Messenger, Christ Jesus, to the temple for judgment, from and after which coming Jehovah has been representatively in his holy temple. (Hab. 2:20; Ps. 27:4; Mal. 3:1-4) All persons of good-will toward Jehovah are now invited to join the assembly.

WHERE? AND UNDER WHAT GOVERNMENT?

10 Whither the assembly gathers, under what government, and for what purpose and with what good, are facts set out in prophetic language and symbolic terms in Psalm 122. This is one of the fifteen "psalms of degrees", literally, "songs of steps." Regardless of the various understandings given to these psalms or songs of steps, they are not mere poetic compositions, but are prophecies. They apply in the most critical time of human history, "the time of the end," when the Theocratic Government of Jehovah God is set in operation in the hands of his King Christ Jesus. In due time thereafter he comes to the judgment work at the temple, and Jehovah's "strange work" is carried forward on earth amid great peril

6. What proves that the "god of this world" is not the Mighty One of righteousness and that the destruction of his world is near?
7. What condition among men must there exist for peace and order, and why is religion sure to fail in providing it?
8. What is the only certain means to unity as instead of religion, and what attribute of Jehovah makes it certain?
9. For the sake of peace and righteousness what must there now take place on the part of those desiring to live everlastingly, and when did this begin?
10. (a) What are the "psalms of degrees", and at the time of what events do they apply? (b) To whom is Psalm 122 ascribed, and who is its real author?

and persecution for his faithful remnant of witnesses and for those of good-will who join them as companions. The title of the Psalm 122 reads as "of David", but some ancient authorities, such as the Aramean and the early Greek (Septuagint) and the Latin Vulgate versions, omit this ascription to David. There are those who show strong evidence that it was written by King Hezekiah, who succeeded David in the throne about three hundred years later. Its real author, however, is Jehovah God, who inspired it to be written by power of his spirit or invisible energy upon the human writer.

[11] David, of the tribe of Judah, and who as the shepherd lad slew the Philistine giant Goliath by means of a sling and stone, was a prophet. He writes: "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The spirit of the LORD [JEHOVAH] spake by me, and his word was in my tongue."—2 Sam. 23: 1, 2.

[12] Having called attention to the source of his inspiration, Jehovah, David then described the only government that should succeed over men. He also called attention to his own connection with it, because Jehovah God had made with him a covenant for the Kingdom to remain in David's "house", that is, in the line of descent from him. The everlasting Ruler in that Kingdom must accordingly be "the son of David". Writes David: "Said the God of Israel, unto me spake the Rock of Israel: One ruling over men, a Righteous One ruling in the reverence of God is even as the light of the morning when ariseth the sun, a morning without clouds, as from brightness and from rain the fresh shoots out of the earth. When not so was my house with GOD, then a covenant age-binding he appointed me, ordered in all things and guarded; now that it is all my salvation and all my desire, will he not make it shoot forth?"—2 Sam. 23: 3-5, *Roth.*

[13] Judah, David's tribe, was one of the twelve tribes of the free nation of Israel, to whom Jehovah gave the Promised Land, commanding them to destroy all the natives out of the land because they were religionists, devil-worshipers. If the twelve tribes of Israel failed to do so, the surviving religionists would be as a thorn in the side and their religion would be a snare and an easily besetting sin to them. Before bringing them into the land "flowing with milk and honey", and in order to forearm them against the religion of the demonized inhabitants thereof, Jehovah God halted the camp of the Israelites at Mount Sinai in Arabia. Then through Moses as mediator the Lord gave his testimony to Israel, contained in the laws and ordinances of his covenant with them.

[14] The "testimony" pointed to the central truth that Jehovah is the true and living God, the Most High and Almighty, who had given them their freedom from the bondage of the devil-worshipers in Egypt. It testified against religion as being of the Devil and hence a snare to those in a covenant with the Lord God. It commanded them to worship, adore and serve Jehovah God alone, and gave them instructions on how they might do so and might guard themselves against the subtle encroachments of religion. Being from God, the testimony was Theocratic, the expression of the divine will. The Giver caused his mediator-prophet Moses to build a sacred gold-covered chest or "ark", and as to its purpose he commanded Moses: "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Ex. 19: 1-25; 20: 1-26; 25: 21, 22.

[15] Although being twelve large families or tribes having each and all a common descent from the forefathers, Jacob, Isaac and Abraham, yet the power that must unite that nation was not blood, but must be their common worship of their Deliverer, Jehovah, with whom they were in a covenant to be his people and to do his will. By his covenant he established over them a typical Theocratic government; typical because it was to be a miniature and prophetic pattern of that coming strong Government, the real Theocracy of Jehovah God for the administration of a new world of righteousness.

[16] The God whom they worshiped was therefore also their Ruler and King. They were thus God's visible organization on earth, and as long as they continued faithful the name "Jeshurun", which means "upright one", applied to them. Concerning Jehovah's Theocratic rule over them it is written: "And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." (Deut. 33: 5) In wisdom their King did not permit them to have a divided worship, letting them worship Him wheresoever each tribe pleased. He established a sanctuary or tabernacle among them, in which, within its most holy compartment, the sacred ark of the testimony was placed. At the

11. Who was David, and what does he say of his prophetic office?
12. How does David prophetically describe the only successful government, and how did he have any connection therewith?
13. Of what was David's tribe a part, and what command and testimony did Jehovah give to forearm them against religion?
14. Concerning what matters did the "testimony" testify, and where did God command it to be put?
15. What must be the power that united the nation of Israel, and of what was their government typical?
16. (a) Who was their King, and when did the name "Jeshurun" apply to them? (b) What command and arrangement did Jehovah give against a divided worship?

place where God caused the tabernacle to be located, thither the twelve tribes must go up and worship Jehovah regularly. Moses said: "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. . . . But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD [Jehovah]: and ye shall rejoice before the LORD your God, . . . in the place which the LORD shall choose in one of thy tribes."—Deut. 12: 8-14.

[17] In due time the God of Israel chose the final location at which to place his name and whither the people should assemble for worship and also for judgment before the supreme court of the nation. He used his anointed one, the visible king among them, to acquire the location. How? After the Philistines' defeat of the Israelites at Shiloh, where the tabernacle had been situated, the ark of the testimony was without a permanent location for many years. The Israelites had not fulfilled the Lord's orders to a completion to rid the Promised Land of all its Canaanite religionists, and the demon-worshiping Jebusites still continued in part possession of the city of Jerusalem. (Josh. 15: 63; Judg. 1: 18, 19) Then Jehovah chose him a "man after his own heart", David, whose name means "Beloved", and him the Lord caused to be anointed to the kingship. After reigning for seven and a half years in Hebron, David, under God's guidance, assaulted the portion of Jerusalem occupied by the heathen Jebusites. Though they were strongly entrenched and fortified, "nevertheless David took the strong hold of Zion: the same is the city of David. . . . So David dwelt in the fort, and called it the city of David." (2 Sam. 5: 4-9) Jerusalem being now the residence of the king and where he dealt out judgment with equity and justice, it became the seat of the throne, the capital or chief city of the nation of Israel. There David "sat on the throne of Jehovah as king", "ruling in the fear of God." (1 Chron. 29: 23, *Am. Rev. Ver.*) A royal Theocracy it was.

[18] Jerusalem became crowned with glory when David had the ark of the testimony removed from the temporary abiding-place and brought to the city and placed in the tent he pitched for it on the height of Mount Zion, the city of David. During the reign of his son Solomon that tent was superseded by a glorious temple built upon the adjoining mount of Moriah in Jerusalem. When dedicating this house of God Solomon prayed to Jehovah: "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place."—2 Sam. 6: 1-19; 1 Ki. 8: 1-29.

[19] After King David had located the ark of the testimony within Jerusalem's walls and near his palace, Jehovah God made with this faithful Theocratic ruler the covenant for the kingdom. When the fullness of God's time was come, over a thousand years later, the Lord established that royal covenant with Christ Jesus, "which was made of the seed of David according to the flesh" and who was therefore called "the son of David". (2 Sam. 7: 1-29; Rom. 1: 3; Matt. 1: 1; Luke 22: 28-30) Amid the tumultuous throng Christ Jesus rode the ass into Jerusalem and went to the temple and presented himself as King of God's covenant people. "And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! Blessed is he that cometh in the name of the Lord: Hosanna in the highest!" —Matt. 21: 1-16.

[20] King David, therefore, was a type of the everlasting King, the resurrected and exalted Christ Jesus, whom Jehovah God placed upon the throne of The Theocratic Government in A.D. 1914. Jerusalem the faithful was typical of that strong and stable Government. No mere global or supernational government is that, but it is the capital organization of all the universe. It has come forth from the womb of Jehovah's universal organization of holy creatures, over whom it thereafter reigns. As it is written: "Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Jehovah God "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [including its postwar period of global government], but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—1 Pet. 3: 21, 22; Eph. 1: 20-23.

[21] The temple built by Solomon on Mount Moriah was also typical, adumbrating a far more glorious

17. After what succession of events did Jehovah God provide the city where he chose to put his name?

18. How did Jerusalem become crowned with glory through the action of David and of Solomon?

19. After locating the ark on Mount Zion, what did God make with King David, and who is rightfully called "the son of David"?

20. Whom did David typify, and why is the strong and stable Government no mere global or supernational government?

21. (a) Of what was the temple built by Solomon typical? (b) When and by whom was the Chief Corner Stone thereof rejected? and, nevertheless, what continues on?

temple of Jehovah God, an everlasting spiritual temple in which he dwells by his spirit. Christ Jesus is the Chief Living Stone thereof, being both its Foundation and also its crowning Chief Corner Stone. The other "living stones" of the temple are the members of the body of which Christ Jesus is the Head. They are his faithful followers who consecrate themselves to the Lord God and are begotten of Him to the adoption of sons of God. They are called to the Kingdom with Christ Jesus and anointed and thereafter prove faithful unto death. (1 Pet. 2:5-9; Isa. 28:16; Ps. 118:22-26) These make up "the church, which is his body", and are his brethren. Christ Jesus, the royal Messenger of Jehovah, came to the temple in A.D. 1918 and was laid in the complete sense as the "head stone of the corner". The postwar builders of this world rejected him in favor of their League of Nations or isolationist politics. That fact, however, made no difference as to Christ's position in the temple and did not obstruct his work of judgment. First he judges "the house of God", or the "living stones" of the temple; thereafter he judges all the nations that rejected him.—1 Pet. 4:17; Matt. 25:31-46.

INVITATION TO ASSEMBLE

[22] When the King came to the temple in 1918 to begin judgment at the house of God, his consecrated, spirit-begotten followers on earth were "hated of all nations". The reason? They preached the name of Christ as the Rightful Ruler of earth and announced his kingdom as having been established in 1914, and refused to participate in the conflict then raging for world domination. Disturbed, the political, commercial and religious elements of the nations conspired against them, interfered with their public proclamation of the Kingdom, and scattered these Christians who were in line for a place in the spiritual temple of Jehovah. But not for long! The "dispensation", or administration, of the fullness of times had begun in 1914, and, instead of scattering, it was Jehovah's will "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him". (Eph. 1:9, 10) Hence, to fulfill God's irresistible purpose, Christ Jesus on his throne at the temple sent forth his holy angels and began to gather the scattered and disorganized remnant of faithful ones.

[23] As the historical data show, the gathering to the assembly began in 1919, shortly after the halt of World War I, although the assembling took on an added impetus or stimulus in 1922. It is at this point of time that Psalm 122 begins its fulfillment. It opens with the expression of rejoicing: "I was glad when they said unto me, Let us go unto the house of Jehovah." (Ps. 122:1, *Am. Rev. Ver.*) The scattered and disassembled members of the faithful remnant are the ones here speaking. These sons of God realized that though their hearts had not wavered from the Lord, yet they had displeased him in that they had yielded to the opposing pressures of the World War times and had therefore fearfully slacked their hand in His kingdom service. The Kingdom was here, was begun, and yet they had been silent about it or not as courageously vocal in advertising it as that Grandest of governments deserved. Now, in 1919, the Father of mercies, by his King at the temple, extended the invitation to them that, if they would assemble to his true worship and active service, his disfavor would pass and he would approve them in the judgment test. As it was foretold, at Isaiah 12:1: "And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

[24] The invitation from the God of all comfort and by his King on the throne of judgment was extended through a visible agency, the Watch Tower Bible and Tract Society, and particularly by means of the magazine *The Watchtower*. No credit is given to human creatures therefor; it was solely due to God's tender mercies and according to his choice of what instrument was worthy and ready to his use. Forth went the invitation, like the sound of a great trumpet from heaven, to those under judgment as God's elect. (Matt. 24:31) Be not afraid, it bade them, but be ever bold and fearless like the prophet of old, Elisha, in the face of a hostile world. It invited them to resume the Lord's service and pointed them to the new opportunities and the new instruments with which to serve. It reminded them that the Kingdom, the Holy City, is established, and it beckoned them to the great publishing work ahead in which they should be used as advance publicity agents of God's King and kingdom. It exhorted them to unite in the worship of Jehovah God at his temple by actively serving as his witnesses and praising his name to the peoples before he shows his almighty power at the battle of Armageddon. It called for the assembling of every one of his consecrated, spirit-begotten servants together unto the work of the Kingdom publicity campaign. Such was markedly the form of the invitation from and after 1922, when the presence of Jehovah's kingly Messenger at the temple was discerned and announced and when the clarion call went forth: "Advertise, advertise, advertise the

22. At 1918 how and why was the hatred of all nations expressed against Christ's followers, and why were they not permitted to remain scattered long?
23. (a) At what time did the assembly begin, and when does verse 1 of Psalm 122 find its application? (b) Who then uttered the words of verse 1, and why?
24. Through and by whom did the invitation go forth, and to what did it bid those invited?

King and his kingdom." All those who would be "living stones" of the temple must speak of the glory of Jehovah and of his lovely King and kingdom. —Ps. 29:9.

[25] Those who panted for God and his active service as the hart panteth after the refreshing waterbrooks rejoiced at the invitation. "Let us go unto the house of Jehovah," they cried exultingly; and as others heard their shouts and learned their destination they joined them. They let no personal affairs at home or in secular business tie them down and hold them away. They did not turn a deaf ear and with selfish eyes look upon the worldly opportunities of the peace period and engross themselves in the politics, big business and religion of postwar reconstruction. They set their faces toward the New Jerusalem, saying: "This one thing I do," and, "To the house of Jehovah we go!" (*Young; Rotherham Pss.*) Eagerly and gratefully they renewed their efforts in the Lord's service of 'preaching this gospel of the Kingdom in all the world for a witness unto all nations'. This they made their first concern, and cast their fear of the enemy to the winds and feared only Jehovah God. Christ Jesus judged them as approved and gathered them to himself at the temple; and Jehovah poured out his spirit of anointing upon all such faithful and approved flesh. (Joel 2:28, 29) He set them to work at the temple as his witnesses and gave them the "new name", to wit, "Jehovah's witnesses." Gladly Christ Jesus the King associated them with himself in the covenant for the Kingdom. —Isa. 62:2; Rev. 2:17.

COMPANIONS

[26] Back in 869 B.C. when King Hezekiah cleansed the neglected temple at Jerusalem and sent out the invitation to all of the twelve tribes of Israel to attend the passover celebration at the temple, not only the faithful Jews came up, but also many non-Jews of good-will, "strangers." There was a great multitude of them among the twelve tribes. The "strangers that came out of the land of Israel, and that dwelt in Judah", rejoiced with the Jews. As the companions of such they availed themselves of what privileges were theirs in the worship and service of Jehovah. (2 Chron. 30:25) The invitation sent out served as a judgment test and caused a division among the people. Many rejected Jehovah and his anointed King when the bearers of the invitation came, and "they laughed them to scorn, and mocked them". (2 Chron. 30:5-10) Nevertheless, the God-fearing Jews and their "companions", the "strangers" of good-will, came up to the temple. All together and in unity they had such a time of rejoicing as had not been since the temple's dedication: "for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem." Such prosperity followed the assembly, and such generosity was enkindled in the faithful, that there was a superabundance at the temple and King Hezekiah arranged for the orderly and regular distribution of the surplus among the faithful temple servants. A far-reaching action against religion followed, and later the Assyrian menace and threatened assault on Jerusalem were frustrated by a havoc-working judgment-act of Jehovah God upon the invaders, and the peace and prosperity of Jerusalem continued. —2 Chron. 30:11-27; 31:1-20; 32:9-23.

[27] Just so it has been since the Lord came to the temple in 1918 and cleansed it and invited the faithful remnant to the temple work. Having begun judgment at the house of God, he proceeds to gather all the nations of earth before his throne of judgment, by means of the Kingdom message which the faithful remnant of the temple class deliver to all nations as a witness. According to their acceptance or rejection of the witness the great "Son of David", Christ Jesus, judges the individuals of such nations and separates them as a shepherd does the sheep from the goats. The "sheep" class do good to the remnant of Jehovah's witnesses, and the Judge gathers them to the right of his throne and makes them the companions of the remnant. These were prefigured by the "strangers" of good-will that came up to the feast and worshiped Jehovah. They join the remnant in giving the Kingdom witness.

[28] Now the psalmist pictures the pilgrims as arrived at the Holy City and standing within its mighty walls and among its dignified palaces. He speaks for them: "Standing are our feet, within thy gates, O Jerusalem!" (Ps. 122:2, *Roth.*) The remnant of spiritual Israelites, and their earthly companions of good-will, are all "strangers and pilgrims" to this present evil world and are en route to the righteous New World, just as Abraham, Isaac and Jacob and the other faithful men of old were. (1 Pet. 2:11; Heb. 11:13) The remnant, being approved and anointed and taken into the Kingdom covenant, are made a part of the Theocratic organization, and their "citizenship is in heaven", the "new heavens", "the holy city, new Jerusalem." (Phil. 3:20, *Am. Rev. Ver.; Roth.;* Rev. 21:2) Their earthly companions, the Lord's "other sheep", consecrating themselves to Jehovah God through faith in Christ Jesus, take refuge under His Theocratic organization and thereby come under the protection of The Theocracy, the New Jerusalem. Both remnant and companions ap-

25. How did such ones respond, and, in turn, what action did Jehovah God and Christ Jesus take toward them?
26. Who responded to King Hezekiah's invitation to the temple celebration, and how did prosperity and peace follow uninterrupted?

27. How has there been a like judgment and separation since 1918?
28. Where does the psalmist next picture the pilgrims as standing, and by what course do the remnant and the "other sheep" gain such favorable standing?

preciate the privilege of having their feet stand on the solid Rock, the Foundation of the New World, and they are determined to let nothing sweep them off their feet away from the Theocratic Government of the New Jerusalem.

STRONG, COMPACT GOVERNMENT

[29] The longer the remnant and the "other sheep" abide within Jehovah's service arrangements and study his revelations of truth, the more they marvel at the strength, glory and righteousness of The Theocracy under Christ Jesus. The psalmist represents them gazing about with delighted eyes, drinking in the distinctive things about the New Jerusalem, and exclaiming: "Jerusalem! she that hath been built up a veritable city, joined for her part into a unity: whither have come up tribes, the tribes of Jah—a testimony to Israel—to give thanks to the name of Jehovah. Surely there have they placed seats for justice! seats for the house of David!" —Ps. 122: 3-5, *Roth. Pss.*

[30] Glance aside momentarily to the proposed global government, that super-national agency which the leaders of this world advocate for and hope to set up after the total war for world domination. It plans to combine religion within itself as the chief binding element therein and to back itself up and stabilize itself with an international police force. The deceived peoples of earth will be awe-struck at the seeming invincibility of that global ruling power. Yet, when such demon-controlled "abomination of desolation" pits its strength and might against The Theocratic Government at the battle of Armageddon, the peoples will see their idol of worship desolated suddenly and destroyed with amazing speed and ease by Jehovah's Theocratic Strong Government. Its Anointed King said long ago not in vain: "All power is given unto me in heaven and in earth." No government that the Devil can yet contrive to set up over earth can be stronger than that of "the house of David". It is the Government of which the prophet Daniel was inspired to say: "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." (Dan. 2: 44) The God of heaven bids his consecrated ones to fix their eyes upon The Theocracy and to be impressed with what His Word says about its invulnerable strength and protective power. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." (Ps. 48: 12, 13) So viewing The Theocracy, the "pilgrims and strangers" put trust in it and flee to it for refuge, and rely upon no postwar global government.

[31] Ancient Jerusalem became unfaithful through adopting religion, and fell and was trodden down of the Gentiles. (Luke 21: 24) The New Jerusalem, which God has made the seat of the real and everlasting Theocracy, shall never have Gentile heel press down upon it. The "times of the Gentiles" ran out and ended at the birth of The Theocracy, in 1914. The Gentile powers, hanging on doggedly to their dominion of the earth, first setting up a League of Nations and now, shortly, forming a postwar association of nations in opposition to the Theocratic rule of the earth, face annihilation in the battle of Armageddon. Since 1918 they have made assault after assault upon the visible representatives of The Theocracy, Jehovah's witnesses and their companions; but these have closed their ranks with the worship of Jehovah God as the binding tie. The line holds! The enemy aggressions fail to dent their unity or to wear out the strength of their devotion to Theocratic rule or to stop the "strange work" of witnessing to Jehovah's name and kingdom.

[32] By the great Organizer of The Theocracy the faithful have been built up, unified and organized "as a city that is compact together", "a true city all joined together as one" (*Roth.*). In such unity in Christ lies strength. "A threefold cord is not quickly broken." (Eccl. 4: 12) The remnant are exhorted to be always "endeavouring to keep the unity of the spirit in the bond of peace". (Eph. 4: 3) Resisting religion and its divisive force they shall be able to do so, by God's grace. There is no room for religion in The Theocracy. As faithful Jerusalem contained the temple and was the capital seat of Jehovah's worship, so The Theocratic Government incorporates within itself the faithful worship of the Most High God. Verily, the glorified temple class under Christ Jesus the Head are none other than the members of the Government itself.

[33] The spiritual remnant of Jehovah's witnesses have been gathered to Christ Jesus at the temple. This is manifest from their obedience to him and his example and by their world-wide unity with him in their Father Jehovah's work. This is the accomplished fact described by the psalmist as respects Jerusalem: "Whither have come up the tribes, the tribes of Jah, a testimony to Israel, to give thanks

9. At what do these marvel, and how does the psalmist word their xpressions?

0 (a) At the showdown, how will the proposed global government and he Theocracy compare in strength and power? (b) To what inspection does Jehovah invite his consecrated ones, and to what course does it npel them?

31. Why was ancient Jerusalem trodden down of the Gentiles? and what success do the assaults of the Gentile powers have against the visible representatives of the New Jerusalem?

32. By whom have the faithful ones been unified compactly, and by exercising what do they succeed in resisting divisive forces?

33. How is the fact that the remnant have been gathered to the temple manifested, and how does unity exist there among all members of the temple class?

unto the name of Jehovah." (*Roth.*) When the Lord came to the temple for judgment, faithful Christians, from the apostles on down till then, had proved faithful unto death and were sleeping in Jesus. Then he raised them from the sleep of death to life in the spirit with him in the heavenly New Jerusalem. The remnant yet left on earth to do the finishing up of the witness work are judged, approved and anointed, and taken into the temple to "give thanks unto the name of Jehovah" throughout all the earth. Though Christ Jesus and the resurrected body members are in the invisible heavenly realm and the faithful remnant are still in the flesh on earth as witnesses, yet they are all in unity at the temple, and Christ Jesus is the invisible Leader and Commander of the temple work according to Jehovah's will and purpose.

[34] All such are Israelites after the spirit, "the Israel of God." Hence they were foreshadowed by the faithful of the twelve tribes of Israel that came up to the temple and whom the psalmist calls "the tribes of Jehovah". Christ Jesus, by a symbolic vision, foretold their gathering, at Revelation 7:4-8, and disclosed their total number as 144,000. Then he caused the apostle John to see a vision of their assembly with Christ Jesus, "the Lamb of God," at the temple on Zion; and John wrote: "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." Then telling of the harmonious sound of the witnesses giving praise to Jehovah's name and kingdom, John continues: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. 14:1-3.

[35] The Government of the righteous new world is no system of rule deriving its existence and power from the consent of the governed people. It does not rise up from the earth by the creative powers of men's hands and brains. It comes down from heaven, from God, and hence is Theocratic. Jehovah God is the Supreme Head thereof, and under him Christ Jesus is "Lord of lords, and King of kings". His 144,000 body members who suffer with him and are faithful unto death are called to reign with him as such "kings". Wherefore the apostle John writes of Him and his associates thus: "The prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." —Rev. 1:5, 6.

[36] John speaks of the unswerving efforts of those kings to bring glory only to God's kingdom, and tells of the blessings that the Theocratic Government will bring to the Lord's "other sheep" who take their stand for the Kingdom out of all the nations. "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. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it."—Rev. 21:1, 2, 24-26.

[37] This vision agrees with the facts since 1918, that the Lord's "other sheep", the "strangers" of goodwill, hear the world-wide invitation to assemble and give allegiance to the New Jerusalem, The Theocracy, and that they respond to the invitation in multitude. The remnant under Christ Jesus have taken the lead on the highway cast up toward the Kingdom, and the "other sheep" hear the Good Shepherd's inviting voice and then join the remnant on the way of holiness, following with them as "companions" in service and in reproaches and suffering. Hence the companions, a great multitude of them, appear in the apostle John's vision, and he writes of them: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." —Rev. 7:15.

[38] The invitation to assemble is "a testimony to Israel". It testifies to the remnant of spiritual Israel that the Kingdom is born and is operating amid its enemies, and that the remnant must gather themselves together into organized unity under the King Christ Jesus to publish the Kingdom. They must declare how it will vindicate Jehovah's name and inflict vengeance on all opposing nations and governments. So doing, they "give thanks to the name of Jehovah". Thanksgiving is stated to be the express purpose of the assembling. To his name, which stands for his purpose toward his creatures, they give thanks. They ascribe salvation and deliverance to no religious-political organization on earth. —Prov. 18:10.

[39] The primary purpose of the Kingdom is to do

34. How are such ones "the tribes of Jehovah", how many are they, and how does the apostle John describe their gathering to the temple?
35. Why is the righteous Government not a democracy? and who is the supreme head thereof, and what is the one next under him called?
36. What does the apostle John show concerning the "kings of the earth" and the "nations" with respect to the New Jerusalem?
37. How does this vision agree with the facts since 1918 as to the "companions" of the remnant?
38. How is the invitation to assemble a "testimony to Israel", and to what are thanks given?
39. What is the Kingdom's primary purpose, and what shows that its judgments are already abroad in the earth?

justice to Jehovah's universal domination against all ambitious power-grabbers and opposers and to vindicate His name against such enemies. In justice the Kingdom executes the sentence of destruction upon such "goats". The persons of good-will who the Judge on the throne decides are inoffensive, teachable and submissive "sheep" he delivers from the unjust oppressors and blesses with everlasting life and attendant good things. The Lord's judgments are already abroad in the earth. The "evil servant" class have been caught in their unfaithful course against the Lord and his brethren, and have been cast out of God's organization. The dividing of the nations as "sheep" and "goats" is proceeding. Hence those who inspect The Theocracy in the light of these judgments make comment, saying about it: "For there have sat thrones of judgment, thrones of the house of David."—Ps. 122:5, *Young*.

40 The assembled ones rejoice at the present judgments of the Lord and at the prospect of coming judgments at Armageddon by his judicial Vindicator, the Greater David or Beloved One, Christ Jesus. They exclaim: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." (Rev. 15:3, 4) The body members who are called to sit with Christ Jesus in his heavenly throne are privileged while on earth to declare his recorded judgments against the Kingdom foes, and thus "to execute upon them the judgment written: this honour have all his saints". —Ps. 149:9.

PRAYER FOR WHOSE PEACE AND PROSPERITY?

41 Let those religious clergymen who now take sides politically in the global conflict between "the king of the north" and "the king of the south" pray for their favorite. Jehovah's witnesses will pray for the nonpolitical government to whose support and service they have assembled, namely, the New Jerusalem, The Theocracy. For its prosperity, for the advancement of its interests on earth, and for its early victory in vindication of God's name, they pray. They are exhorted thus to pray: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." Why does the Psalmist-King bid them so to pray? "For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the LORD [Jehovah] our God, I will seek thy good."—Ps. 122:6-9.

42 Such exhortation unto prayer for Jehovah, "the King of Eternity," to rule successfully and prosperously by his Anointed King Christ Jesus is in harmony with a like exhortation through the apostle Paul, at 1 Timothy 2:1-8, reading: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN [who will gain life in the new world which God so loves]; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 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 for ALL, to be testified in due time. . . . I will therefore that MEN pray EVERY WHERE, lifting up holy hands, without wrath and doubting." We pray thus for the advancement of God's work.

43 By such prayer we show our heart's desire and are reminded and stimulated to act in keeping with our prayer. We must work for the peaceful, unified and prosperous condition of the visible part of Jehovah's Theocratic organization and for the companions associated therewith, the "other sheep". That is the part of the organization yet exposed to the enemy's fire, interference and persecution. It therefore needs our prayers. Christ Jesus prayed for such (John 17:17-26); and Jehovah by Christ Jesus will answer the heartfelt prayer of his assembled ones. The assembly will result in spiritual prosperity, peace, and approved line of action for them. The assembly is not yet complete. An unnumbered multitude yet waits to hear the invitation to go up to the house of Jehovah God, and in that behalf Jehovah yet keeps open the way to extend them the invitation.

44 In harmony with our prayers, may we observe peace and unity among ourselves. As we pray for prosperity, we should work for and expect an advancement of God's "strange work" till it is done. Because The Theocracy worships Jehovah God and because it works for the extending of his worship to include all available "men of good-will" among His worshipers, we will unselfishly work on in the interests of The Theocracy, with the zeal peculiar to His house of worship. As the Great Psalmist Christ Jesus says: "For the sake of the house of Jehovah our God I will seek thy good." (Ps. 122:9, *Am. Rev. Ver.*) YOU ARE INVITED TO THE ASSEMBLY UNTO HIS THEOCRACY, IN COMPANY WITH HIS "FREE NATION".

40 At beholding such judgments, what do the assembled ones exclaim, and what privilege too do they enjoy in connection therewith?

41 For whom do the religious clergymen pray, and for whom do Jehovah's witnesses now pray as exhorted?

42. With what apostolic exhortation to prayer does the above harmonize?

43 Why must we pray for our brethren and our companions' sake, what must accompany such prayer, and what will result from our assembly?

44. In harmony with our prayers, what should we observe and do, and what invitation do we join in giving?

"FREE NATION'S" THEOCRATIC ASSEMBLY

AUGUST 20 to 22, inclusive, are the dates of what promises to be the outstanding gathering of Christians for 1943. Ever since the announcement of it several months ago as a bright future prospect, the witnesses of Jehovah and their companions have been lifting their hearts to Almighty God in prayer that he will guide in the preparations, arrangements and events of this assembly. It is his will that his people and "strangers" of good-will meet together in general assembly for worship, instruction and service, particularly in a time of crisis such as at present. (Heb. 10:25) And he has thus far answered these prayers of his people because in harmony with His will.

It is therefore our pleasure to announce to all lovers of freedom who are of good-will toward God's Government of his free nation that the "Free Nation's" Theocratic Assembly will be held on the above days.

It is agreed, even by the highest executive of this land, that the spiritual interests of the people should not be impaired, neglected or interfered with during this period of war against totalitarian aggressors; only that certain national regulations be complied with so as not to hamper "Caesar" in the conduct of this conflict for the "four freedoms", of which freedom of worship is one. Properly this has been taken into consideration in making the Assembly arrangements. So, in view of the conditions prevailing throughout the land, instead of having a general assembly convening at one common point, as in years gone by, the "Free Nation's" Theocratic Assembly will be spread over 100 cities from coast to coast, with Minneapolis, Minn., as the key city. This will reduce the amount of required travel to Assembly points to a minimum, and will therefore add no undue strain to the already crowded transportation facilities. It makes the Assembly accessible to many thousands not financially situated or unencumbered to journey over long distances to a general convention. Besides, thousands of God's people have specially arranged their vacations to take in the time of this Theocratic gathering. Cities in many foreign countries will likewise participate in this Assembly which transcends all national boundaries fixed by men.

It will be an Assembly without parallel in its uniqueness. This is the first time that so many cities of America are to be linked together with the key city by telephone cables and to share thus in a uniform program of events. The president of the Watchtower Bible and Tract Society will attend the key assembly at Minneapolis. From its platform he will regularly each afternoon of the three days address the assembled hosts of the Lord on subjects of most timely interest and of instant importance. Specially important will be the keynote speech which he will deliver Friday afternoon, August 20, the opening day; and it is desired that as many as possible avail themselves of hearing this at all Assembly points.

A grand program of events and activities has been arranged for, and which will be identical at all gatherings. The link of uniformity between them will therefore be more binding and unbreakable than the network of telephone lines. Everything will work up to a grand climax for Sunday, August 22, at 3 p.m., Central Time, when the Society's president is scheduled to speak over the great telephonic system, as well as to the visible audience in Minneapolis, on the subject "Freedom in the New World". We are assured by him that the public address thus entitled is not to smack of political propaganda of any kind, but will be an enlightening and courageous expression of truth for the comfort now of all "men of good-will". The most multitudinous gathering of lovers of truth and life ever to assemble at a Theocratic convention is expected to turn out to hear this thrilling subject discussed. We hope you will be at the Assembly to hear this, and not you alone, but all your kinsmen and friends of good-will, having a hearing ear.

This announcement is accordingly published as an invitation to all subscribers and readers of the *Watchtower* magazine to attend the entire three-day "Free Nation's" Theocratic Assembly. Admission to all sessions is free to all those who love God and who are seeking His way of life everlasting in the New World. Come, be instructed, edified and filled with light, joy and hope, and, if inclined, take a personal part in the activities of the Assembly, especially the advertising of the public address of Sunday. The trouble it costs you to surmount any difficulties and obstacles apparently in your way will be far more than compensated for by the benefit you will receive, preparing and strengthening you to face the immediate future with revived courage, increased determination for truth and right, and broadened prospects of a life worth gaining.

Do not lose sight of it: with demon forces unseen and totalitarian forces relentlessly striving to drag all humankind down to utter destruction at the world catastrophe of Armageddon, the care of your spiritual interests is the most essential life-concern to you and those you love and can help. The battle of Armageddon can not be sidetracked; all nations are remorsely marching nearer and nearer to it, and all we can do is to prepare to pass through it with strength and help and protection which lies not within ourselves, but in Jehovah God.

Just one illustration from the Scriptures on the properness of such a course. In the days of King Jehoshaphat, the great-grandson of Solomon, the forces of demonism and totalitarian oppression combined together and marched to the invasion of the land of Judah, and with the holy city of Jerusalem as their objective. Although Jerusalem was quite well protected, King Jehoshaphat did not trust to these natural or artificial defenses of the city for deliverance from the advancing hosts of Moabites, Ammonites and dwellers of Mount Seir. He saw the fight impending was one of greater magnitude and of higher implications than that of meeting the fire of the enemy with fire. He saw that the spiritual interests of the Theocratic nation of God's witnesses were involved. Under the pressures of the war which was thrust upon him and the nation unwanted, what did King Jehoshaphat do?

The king issued a nation-wide call for an assembly of all the people to the city of Jerusalem, where Jehovah God had placed his name. Men, women, children and babes in arms came, in their many thousands, either trudging along the jammed roads or by what means of slow and rapid transportation were then at hand, to the general assembly.

Jehovah's anointed representative, King Jehoshaphat, gathered them to the temple of Jehovah's worship, on Mount Moriah. There he led them in a national supplication to the Most High and Almighty God, that Jehovah God would halt the forces of the enemy, and vindicate his own holy name, and that their nation might remain free. You may read the king's prayer, at 2 Chronicles, chapter 20.

The general assembly of Jehovah's typical Theocracy was rewarded and blessed. Right there at the temple the divine instructions came, in the hearing of all the men, women and children, and told of early and certain victory over the oncoming hordes of demonism and enslavement. At this, supplication turned to joy and praise; and the next day the great assembly marched forth fearlessly from Jerusalem and saw the defeat and complete annihilation of the foes, without any physical combat on their part. Besides the spoils of the battle which Jehovah God fought for his people, the nation received an inestimable spiritual uplift and benefit, and the nation stayed free and prospered all the days of King Jehoshaphat. The account of this was recorded and preserved for our right counsel and guidance now. We are wise to follow it in this day of world crisis.

That you may choose the Assembly point nearest and most convenient for you to attend, we publish herewith the names of all the cities in America and the address of each local Watchtower Convention Committee. For further information, concerning rooms and other local arrangements for your care, get in touch with the committee.

CONVENTION CITIES, CONVENTION COMMITTEE ADDRESSES, AND AUDITORIUMS

In all instances address Watchtower Convention Committee. Committee address appears on the first line below the name of the city. Following that is the Convention auditorium and its address:

MINNESOTA

Key City:
Minneapolis
2013 Washington Ave. N
Minneapolis Auditorium, Grant & Third Ave. S.

Cities to be tied in:

ALABAMA

Birmingham
c/o Fraternal, 2213½ Third Ave. N.
Fraternal Hall, 2213½ Third Ave. N.

Birmingham (Colored)
Masonic Temple, 1630 Fourth Ave N.
Masonic Temple, 1630 Fourth Ave N.

Mobile
1407 St Stephens Road
Kingdom Hall, 1407 St. Stephens Road

Mobile (Colored)
Sisterhood Hall, 365 N Scott St.

Montgomery
2 S. McDonough St
The Arena, 407 Lee St.

Montgomery (Colored)
Tullibody Auditorium, State Teachers College

ARIZONA

Phoenix
1110 N. 16th St
Shrine Audit'm, 15th Ave. & W Washington St.

ARKANSAS

Hot Springs
700 Benton St
The Casino, Gulpha & Laurel Sts.

Pine Bluff
1120 West 5th Ave
Labor Temple, 620½ Main St.

CALIFORNIA

Bakersfield
713 Sumner St.
Strelich Stadium, 2201 "V" St

Eureka
1240 East Ave.
Moose Auditorium, 107 - 5th St.

Fresno
Room 318 Rowell Bldg.
Rolla-Torium, 1624 "H" St.

Los Angeles
2412 Edgewater Terrace
Shrine Ballroom, 700 W. 32nd St.

Sacramento
3451 - 5th Ave.
Eastern Star Temple, 2719 "K" St.

San Bernardino
1246 Acacia
Pickering Park Ballroom, Colton Ave.
(¼ mi Southwest of Orange Show Bldg.)

San Diego
2643 "C" St.
Vasa Clubhouse, 3094 El Cajon Blvd.

San Francisco
2230 Union St.
Scottish Rite Temple, Van Ness Av. & Sutter St.

COLORADO

Denver
2572 Chase St.
Municipal Auditorium, 14th & Curtis Sts.

Grand Junction
c/o Gedney, 1st Fruitridge
I. O. O. F. Hall, 5th & Rood Ave.

Pueblo
2515 Pine St.
Erickson Hall, Evans and Northern Aves.

CONNECTICUT

New Haven
47 Wharton St, West Haven
Fraternal Hall, 19 Elm St., New Haven

DISTRICT OF COLUMBIA

Washington
1603 Massachusetts Ave. NW
Turner's Arena, 14th & "W" Sts. NW.

FLORIDA

Jacksonville
1418 Liberty St.
Friday Musicale Auditorium, 645 Oak St.

Jacksonville (Colored)
Kingdom Hall, 318 West State St.

Miami
1819 N W 19th Ave.
Biscayne Temple, 120 N W. 15th Ave.

GEORGIA

Atlanta
203 Spring St, N W.
Municipal Auditorium Ballroom, 30 Courtland St.

Atlanta (Colored)
Kingdom Hall, 292½ Edgewood Ave., N. E.

Savannah
318 East 36th St
Kingdom Hall, 202 West Duffy St.

Savannah (Colored)
Odd Fellows Hall, 501 West Broad St.

IDAHO

Emmett
418 North Wardwell
Emmetton Dance Hall

ILLINOIS

Decatur
342 Standard Office Bldg
Kingdom Hall, 316-1/3 N. Main St.

INDIANA

Evansville
1221 Marshall Ave.
Kingdom Hall, 3rd & Court Sts.

Indianapolis
2126 E Michigan St.
Pensy Gym, 71 S. State St.

South Bend
303½ S Michigan St.
Indiana Club, 320 W Jefferson Blvd.

KANSAS

Wichita
824 McCormick
Kaliko Kat Dance Pavilion, 3100 S. Broadway

KENTUCKY

Louisville
4320 S. First St.
Labor Temple, 515 E. Broadway St.

LOUISIANA

New Orleans
333 Carondelet St.
Carpenters' Auditorium, 836 Carondelet St.

New Orleans (Colored)
San Jacinto Club, 1422 Dumaine St.

Shreveport
216 Jordan St.
Municipal Mem'l Aud., Grand Av. & Milam St

MAINE

Bangor
c/o Lucille Quinn, Rte 3, South Brewer
I. O. O. F. Hall, 43 Park St, Bangor

MARYLAND

Cumberland
107 S. George St
Queen City Hotel Ballroom, Queen City Sidewalk

Salisbury
P. O. Box 608
I. O. O. F. Hall, 132 E. Main St.

MASSACHUSETTS

Boston
65 St Botolph St.
Symphony Hall, Hunt'gton & Massachusetts Av

Springfield
146 Parallel St
Vasa Hall, 35 Alden St.

MICHIGAN

Detroit
1276 Nineteenth St.
Cass Tech High School, Vernor H'y & Sec'd Blvd

Grand Rapids
506 La Grave Ave, S E
I. O. O F No. 11 Hall, 316 North Ottawa Ave

MISSISSIPPI

Vicksburg
c/o Ace Club, Rte 2
Ace Club, Intersection of Highways 80 & 3

Vicksburg (Colored)
Colored Y.M C A., Jackson St.

MISSOURI

Kansas City
Studio Building, 9th & Locust
Athenaeum, 900 E. Linwood Blvd

St. Louis
3624 Pine Gr Av., Pine Lawn [St. L'is assembly]
Jeffia Halls, 2354 Lafayette Ave, St. Louis

Springfield
c/o Smith, 927 Cherry
Pipkin Junior High School, 1101 Boonville St.

MONTANA

Butte
423 S. Main St
Old Butte Public High School, Park & Idaho Sts

NEBRASKA

Grand Island
1424 W. 4th St.
Liederkranz, 403 West 1st St.

NEW HAMPSHIRE

Manchester
1081 Somerville St.
I. O. O. F Building, 83 Hanover St.

NEW JERSEY

Newark
64 Willoughby St.
Newark Opera House, Washington & Court Sts

NEW MEXICO

Albuquerque
4130 N. Second St
Chano's Mexican Cafe, 3879 West Central Av

NEW YORK
Binghamton
785 Riverside Drive, Johnson City
Masonic Temple, 66 Main St.
Buffalo
545 Elmwood Ave.
Memorial Auditorium, Lower Terrace & Main St.
Mount Vernon
23 Monroe St.
Westchester Woman's Club, 110 Crary Ave.
New York
101 Henry St., Brooklyn
Royal Windsor, 69 W. 66th St., New York, N. Y.
Schenectady
368 Kenmore Ave.
Sons of Italy Hall, 123 S. Ferry St.
Syracuse
1265-7 W. Genesee St.
Lloyd Building, 529 North Salina St.
Watertown
1109 State St.

NORTH CAROLINA
Asheville
c/o Miller, 342 S. French Broad Ave.
Asheville Auditorium, Haywood St.
Raleigh
P. O. Box 742
Hugh Morson High School, 301 E. Hargett St.
Raleigh (Colored)
Washington High School, 1000 Fayetteville St.

NORTH DAKOTA
Williston
803 West Broadway
City Armory, 322 - 1st Ave., E.

OHIO
Cincinnati
c/o Otho Sennett, Route 10, Box 160, Sta. M
Emery Auditorium, 1116 Walnut St
Cleveland
2515 Franklin Ave.
Mus Hall, Cleve'd Pub. Aud., St Cl'r & E 6 Sts.
Columbus
235 N High St.
Seneca Hotel Ballroom, 361 E. Broad St
Toledo
826 Western Ave
The Civic Auditorium, S. Erie St., at Nebr. Av.
Youngstown
30 W. Princeton Ave
Stambaugh Auditorium, Fifth & Park Aves

OKLAHOMA
Oklahoma City
217 W. Washington St
Shrine Auditorium, Sixth & Robinson Sts.
Tulsa
323 W. 2nd St.

OREGON
Eugene
804 Washington St
4H Club Building, Lane Co. Fair Grounds
Portland
25 N. W. 18th St.
Norse Hall, 111 N. E. 11th Ave.

PENNSYLVANIA
Allentown
527 N 6th St.
Allentown Fair Grounds, 17th & Chew Sts.
Bradford
8 Bishop St.
Ertz & Joseph Auditorium, 39 Mechanic St.
Erie
11 West 8th St.
Masonic Temple, Peach & 8th Sts.
Harrisburg
619 Emerald St.
Chestnut Street Auditorium, 223 Chestnut St.
Philadelphia
c/o Miss Frances Jones, 6855 Oxford Ave.
Town Hall, Broad & Race Sts.
Pittsburgh
553 Lincoln Ave.
Syria Mosque, Bigelow Blvd.

RHODE ISLAND
Providence
259 Weybosset St.
Elks Auditorium, 241 Washington St.

SOUTH CAROLINA
Columbia
1821 Sumter St.
Columbia Township Auditorium, 1703 Taylor St.
Columbia (Colored)
1313 Oak St.
Carpenters Hall, Gervais at Heidt St.

TENNESSEE
Chattanooga
212 Martin Road, North Chattanooga 5
Com'y Hall, Chat'ga Mem. Aud., 339 McCallie Av.
Memphis
1086 Linden
Hodges Field, Jefferson & Sommerville Sts.
Nashville
715 - 16th Ave., S
Community Playhouse, 2102 Belcourt Ave.

TEXAS
Amarillo
1900 Lincoln St
Merchant Building, Tri-State Fairground
Brownsville
c/o Hailey, 1312 S. E Adams St
Society Hidalgo Hall, S. E. Monroe & 15 Sts
Corpus Christi
1226 S. Brownlee Blvd
Kingdom Hall, 1226 S. Brownlee Blvd.
Dallas
4815 Bryan St.
Show Boat, N'west H'way, N'r White Rock Lake
El Paso
2601 E. Yandell Blvd
Kingdom Hall, 4021 North Piedras St
Houston
2005 Brentwood
Kingdom Hall, 2003 Harold
Houston (Colored)
I. L. A. Union Hall, 1304 Schwartz
San Angelo
1502 N. Magdalen St.
"The Hangar," U. S. Highway 67, West
San Antonio
134 Devine St.
San Pedro Playhouse, San Pedro Park
Texarkana
1608 West 11th St.
Kingdom Hall, 1409 W. 8th St.
Wichita Falls
1601 Bluff
Senior High School Auditorium, Ave. H & Bell

UTAH
Salt Lake City
338 West 1st South
I. O. O. F. Hall, 41 Post Office Place

VERMONT
Barre
72 North Main St.
Barre Municipal Auditorium, Seminary St.

VIRGINIA
Bristol
935 Hill St., Bristol, Tenn
Thomas Jefferson School Auditorium, Mary St.
Norfolk
1805 Goode Ave.
Plaza Hall, 617 Colly Ave.
Norfolk (Colored)
Tent Hall, 1620 Church St.
Roanoke
308½ S. Jefferson St
City Market Auditorium, 100 E Campbell Ave

WASHINGTON
Bellingham
2611 Lafayette St
I. O. O F. Hall, 1212 Commercial St.
Spokane
1508 N Monroe
Ice Arena, 1407 N Elm St.
Tacoma
6808 S Alder St
Odd Fellows Temple, 508 Sixth Ave
Yakima
1006 S. 22nd Ave
Woman's Building, State Fair Grounds

WEST VIRGINIA
Charleston
224 Morrison Bldg., 815 Quarrier St
Municipal Auditorium, Virginia & Truslow Sts

WYOMING
Casper
605 S Park Ave
Kingdom Hall, 826 East A St

ESAU, DESPISER OF SERVICE PRIVILEGES

THE clergy of "Christendom" claim to be the favored ones of God Almighty. To listen to their self-exalting declarations one would think they were God's representatives and the custodians of his service in the earth. Are they? Do they represent God, and perform the service he has ordained? Are the activities of these clergymen in the designing of a postwar religious world the service work God assigns to Christians? The Scriptures give the answer to these questions, clearly identifying the true position of these men relative to His service, and foretell just what their relationship to him would be, and the end that awaits them. This is accomplished by the prophetic life history of a man, Esau.

Esau was born in 1860 B.C., and just prior to his birth Jehovah said to his mother, Rebecca: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." (Gen. 25:23) Thereafter twin sons were born to Rebecca, the first coming forth red and covered with hair Accordingly he was named "Esau", which means "hairy". The younger twin was named Jacob. His name was later changed to Israel by Jehovah God and he became the father of the Israelite nation. Esau was the progenitor of the nation of Edom.—Gen. 36:9.

Two events of prophetic significance stand out prominently in the life of Esau. One is cited almost immediately following the account of his birth, and shows his disdain for God's promised blessings. Esau was a man of the field and forest, followed a wild and adventurous life of his own choosing, and was noted as a "cunning hunter". Doubtless he slaughtered animals for sport, in violation of the everlasting covenant concerning the sanctity of life. Returning empty-handed from a hunting foray, exhausted, weak and

in need of food, he spied the quiet and industrious Jacob boiling some lentils. He said: "Feed me, I pray thee, with that same red pottage; for I am faint." Jacob responded, "Sell me this day thy birthright." Esau accepted the offer. He was unwilling to cling to his birthright if it entailed suffering and hardship. He would not be faithful unto the point of death, even though the birthright, in his case, carried with it the blessings of the Abrahamic promise. He swore by oath unto Jacob that he would relinquish his firstborn rights in exchange for something to gratify his fleshly desires. He despised the service privileges of his birthright. —Gen. 25:27-34.

Jehovah God did not predestinate the lives of these two men; but he foreknew the course each one would take. They were used by him to picture nations, whose course he likewise foreknew. Jacob represents those that love and serve Jehovah; and such God loves. Esau prefigures the religious leaders of the nations called "Christendom", an unfaithful class who disregard God's commands and refuse to perform the service work incidental to the receiving of the Theocratic blessings they claim for themselves. This class God hates. (Rom. 9:13-15) Jehovah does not force his mercy and blessings of service upon those unwilling to accept them. Esau was in line for the birthright and special benefits of Jehovah, but he sold his birthright because of selfishness, counting it a thing of little value or desirability. He was living for what he could get out of life at the moment. God foreknew he would do this; hence the arrangement that Jacob should have the birthright. Likewise Jehovah foreknew the course the clergy of "Christendom" would take, and foretold their rejection by directing this prophetic drama centuries ago. Esau represents professed Christians who are such in name only, and who turn away from God's service privileges to follow their own self-seeking devices, thus, like Esau, making their belly their god.—Phil. 3:19; Rom. 16:18.

The second outstanding event in Esau's life also related to the birthright and its attending blessings. Although he had "sold out" his privileged status to Jacob, when the time came for his father Isaac to bestow the blessing upon the possessor of the birthright Esau was there to claim it. Having proved unfaithful to God, he would now break his oath-bound covenant with Jacob. His attempted usurpation of Jacob's blessing failed. Jehovah God, who had ordained Jacob to receive the blessing and to whom He later stated the Abrahamic promise, maneuvered affairs. Jacob received the blessing. (Gen. 27:6-29) As might be expected, modern-day religionists severely castigate the procedure adopted by Jacob and Rebecca on this occasion, and sympathize with the covenant-breaking Esau. Too, the clergy frown upon the course of integrity now adhered to by Jehovah's witnesses that they might have and hold God's blessing, and justify the derelict practices of religionists.

When Esau learned that Jacob had been blessed he "lifted up his voice, and wept". (Gen. 27:38; Heb. 12:16, 17) Concerning religious pretenders to Kingdom blessings Jesus said that they "shall be cast out into outer darkness: there shall be weeping and gnashing of teeth". (Matt. 8:12) Such "cast out" ones wail bitterly and gnash their teeth against God's true servants, murder even entering into their hearts, thus proving their complete alliance with Satan. (John 8:44) The spleen manifested against Jehovah's witnesses by the clergy who desert God's service for religio-political careers, and who, knowing in their hearts that they have lost God's favor and the witnesses have it, violently persecute and conspire in the death of the witnesses and their service work, was well pictured by Esau's reaction. "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." (Gen. 27:41) Twenty years later, when Jacob returned from Mesopotamia, whence he had fled to escape Esau, murder was still in the heart of the "cunning hunter".—Gen. 32:6.

Further evidence against Esau is his act of taking wives of the daughters of Canaan, the cursed one. (Gen. 36:2; 27:46; 28:1) This ensnaring relationship was avoided by his father Isaac, and likewise by Jacob. Association by God's servants with these devil-worshiping heathen women was contrary to God's will and led to the commission of spiritual adultery. (Ex. 34:15, 16) The "Esau" class today profess to be servants of the Lord and a people taken out of the world for His name, but they commit spiritual adultery by having illicit relationships with the political and commercial elements of "this present evil world". —Jas. 4:4.

Esau left the promised land and built up his own inheritance in Mount Seir. He and his descendants established themselves there and possessed the land. Apparently Esau died in Seir, though the record does not say. So far as God's drama is concerned it is unimportant, for his descendants followed in his footsteps and were used to continue the picture of the faithless clergy, particularly the Roman Catholic Hierarchy.

"Edom" is the name given to his offspring. They were not pure Semitic stock as were the Israelites. Esau took two wives from the daughters of Canaan, and his other wife was a descendant of Hagar the Egyptian. Hence all the Edomites were children of an improper union between Esau and Hamitic women, and were of mixed blood. Antitypical Edomites, the Roman Catholic Hierarchy and their clergy allies drawn from countless sects and cults, are a conglomerate lot banded together in inter-faith leagues which are united in only one thing, namely, to fight against the "Jacob" class. Once in line for the royal house of God, but having bartered away their privileges for selfish gain, they have been supplanted by those who count God's service precious above all else. Soured against Jehovah's faithful witnesses who obviously have the divine favor, they viciously persecute and cunningly hunt these true Christians by fomenting religious hatred and mob violence to separate them from their blessed service of the King. (Mic. 7:2) Jesuit cunning is particularly active in the hunt, especially in the form of governmental bans against the witnesses by Satan's earthly rulers.

As the Edomites perched high up in the cliffs of Mount Seir, a seemingly impregnable stronghold, so the pope, hierarchy, and other clergy exalt themselves far above the laity, the "common herd" that supports them. Their refuge and fortress is Satan's mountains or governments, the heads of which they call the "higher powers". Feeling secure, modern "Edom" boastfully asks: "Who shall bring me down

to the ground?" (Obad. 1-3) Jehovah God will do so. How? First, they are toppled from their lofty perch and brought low in the sight of all honest men by the persistent declaration of the truth of God's Word. (Obad. 4-8) That message, publicized by His witnesses, searches out the frauds of ecclesiasticism and exposes the "fifth column" activities of religionists against God and the common people of good-will. Then complete annihilation speedily follows at Jehovah's "strange act", Armageddon. It is sure, because foretold by the One who knows the end from the beginning. —Isa. 28:15-21.

Why does their destruction come? Obadiah 10 answers: "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever." They rejoice when Jehovah's servants suffer for righteousness' sake, and egg on the political forces in fighting against God. (Obad. 11-14; Ps. 137:7; Ezek. 35:1-7) Even now they are absorbed in the building of a "new world order" to dominate the earth and to safeguard their religious interests against the incoming new world of Jehovah's building. The religious foundation of their proposed "new order" is sand, and Jehovah, speaking of the efforts of the modern Edomites or derelict priests, declares: "They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever." (Mal. 1:4; Matt. 7:26, 27) The Esau class and their works shall be as stubble before Armageddon's fiery judgments.—Obad. 18.

Edom always opposed Israel. The chief persecutor of Job, you will recall, was Eliphaz the Temanite, a descendant of Esau. David's enemy Doeg, and the Herod that had John the Baptist beheaded, were both Edomites. Edom as a nation was destroyed. King David brought Edom into subjection under the typical Theocracy. Later, sometime after the overthrow of Jerusalem, the destruction of Edom as prophesied by Jehovah was fulfilled in miniature. At Armageddon the complete fulfillment will come, when the antitypical Edomites are desolated for ever.

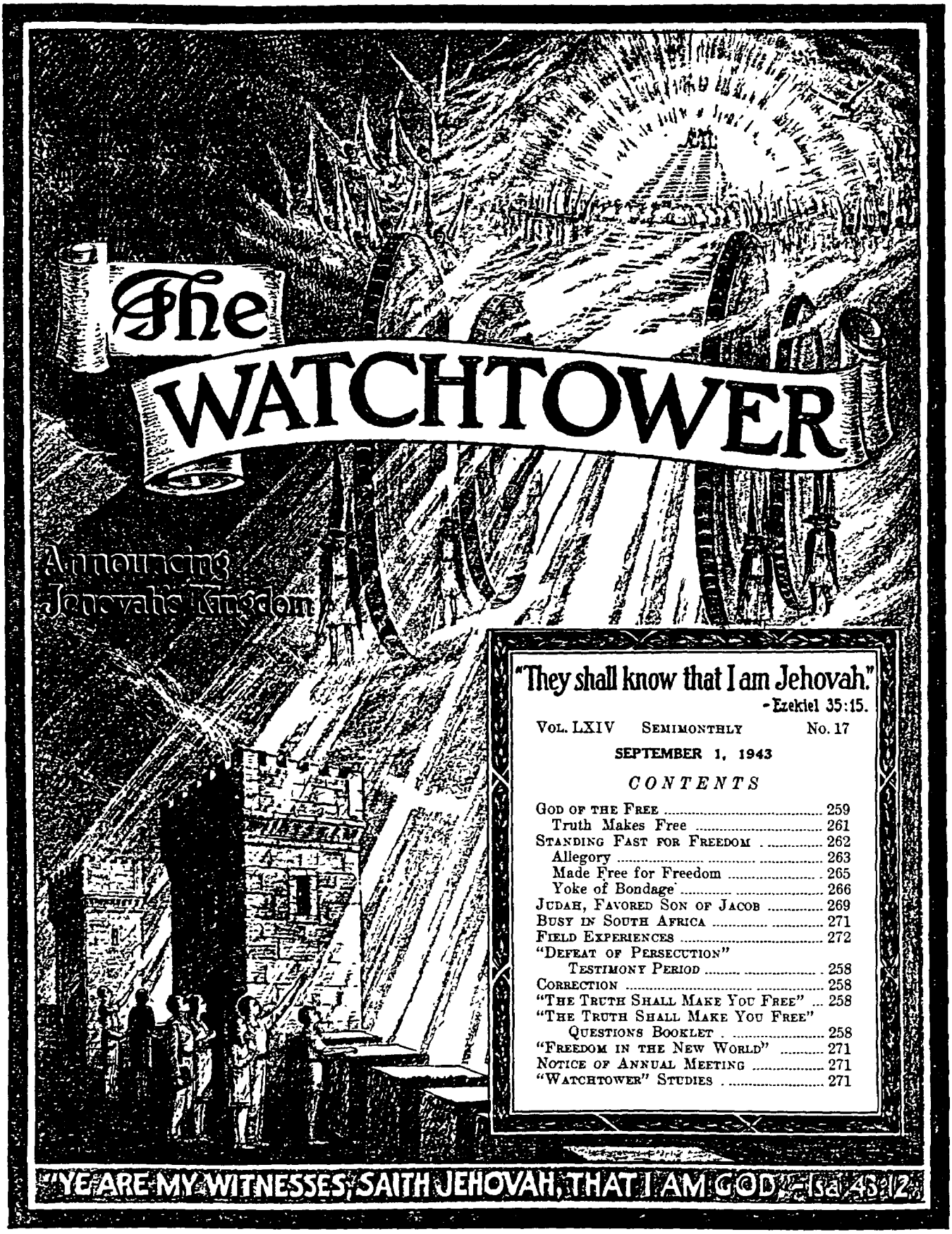
FIELD EXPERIENCES

TO UNDERSTAND "THE WATCHTOWER" (CALIF.)

"During the last three months I took a number of *Watchtower* subscriptions. I found that many of them just read it like any other magazine, or that it went over their heads. A few seemed to enjoy and understand *The Watchtower*. On finding *The Watchtower* seemed to be falling on stony ground I wondered why. I decided to do something about it. With those people with whom I have a book study I tried this method, with the following results: I took ten minutes of the book-study time and asked for the April 1, 1943, issue of *The Watchtower*. Then I divided the study-lesson units for tomorrow (May 2) into seven parts of three paragraphs each (that is, for seven days). Then I read the article's title and text, Psalm 34:12-14, and asked the lady if she would read the first paragraph, which she did. I next asked the first printed question there. Her answer was rather poor. I then used a pencil to underline the answer as given in the *Watchtower* paragraph, and shaded in the scripture that backed up the statement in *The Watchtower*, as it was the Scriptural answer and not man's opinion. By the time we had finished the first three paragraphs she was so happy that she promised to attend the *Watchtower* study on May 2, as she would know the answer, 'have her lesson,' as she put it. She got up and dug out three back *Watchtower* issues out of a bunch of old papers that she was going to give to the junkman. She said: 'I am going to study these also.' When encountering a stranger subscriber I inquired how *The Watchtower* was liked. The answer was: 'It's O.K.'; 'I read some of it'; 'Sure, it's a good magazine'; 'I don't seem to understand'; 'I don't have much schooling'; and so it has gone. I tried the same method on these persons as on my studies. Their faces lighted up, and they showed some interest. One lady had broken a small window and had stuffed the April 1 *Watchtower* into the hole. I inquired why she used *The Watchtower* to stop up the hole, as it was God's message. She answered: 'Oh, I am through with it; I have read it over.' So I carefully pulled it out and smoothed it out. The first eight paragraphs we studied together. When I was ready to leave she said: 'Surely God sent you here, because I have prayed that I would be able some day to learn how to study God's Word.' It seems as though the good-will persons need help on *The Watchtower* as well as the book studies."

WITH THE PORTABLE PHONOGRAPH (UTAH)

"I entered a beer parlor and, though I received a cool reception, I managed to play a lecture record through. A soldier was the only one of the several listeners that paid good attention; so, upon completion of the lecture, I stepped up to him and witnessed to him briefly. Three more men entered, and someone asked, pointing to my vertical-type phonograph: 'What is this?' Before I could answer the soldier said simply: 'The Word of God'; at which several guffawed. The soldier stepped off his stool and said: 'Listen, I have just returned from action in the Pacific, and when we look death in the face we do a lot of thinking you fellows never do around here. There wasn't a man in my outfit but that gladly returned thanks at each meal I respect work like this.' A respectable silence fell over the crowd. The soldier continued, speaking to me: 'I want you to come to my house and play that record before my furlough is up. I want Mom and Dad to hear it.' And before the astonished gaze of the several men he wrote down his house address and bought me a cold drink. I called at his home at the set time and found him out visiting, as his furlough was up that night and he was a popular local boy who had returned a war hero. However, when he heard I was at his house he hurried home with his mother and father and readily listened to the record. His parents were pleasant, and his mother soon brought out a sample *Watchtower* and a *New World* book she had previously obtained. I asked the soldier if he didn't think that the fight for liberty would have to continue after peace comes between the nations. He agreed and said: 'And I'll be right in there pitching with you.'"



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"DEFEAT OF PERSECUTION" TESTIMONY PERIOD

With this Testimony Period during the entire month of October the new book *"The Truth Shall Make You Free"* will be released for public distribution. This will be offered in combination with the new booklet *Freedom in the New World,* on a contribution of 25c. As this Testimony Period will be observed world-wide, where the Kingdom publishers are not supplied with this new literature they will proceed with their intensified testimony work using the latest book and booklet on a contribution to correspond. Our readers and all persons of good-will are welcomed to a part in this mighty educational movement, fearless of persecution, because it is only through past "defeat of persecution" by obedient and courageous proclamation of the Kingdom message under opposition that this announced Testimony Period can be carried out, by God's grace. This period therefore represents a triumph for God's truth and cause, and all wishing to share therein we are ready to put in touch with the proper organized group of Jehovah's witnesses, upon request. All due preparation for this world-wide testimony should go forward now, as to your supplies, territory and time. Then you will have special results to report at the month's close, either direct to us or to the company with which you associate in field service.

CORRECTION

In paragraph 26 of the article "Assembly for Peace and Prosperity", in our issue of August 15, 1943, it should read "Back in 745 B C.", instead of the date 869 B.C.

"THE TRUTH SHALL MAKE YOU FREE"

With great gratitude to the "God of truth" the Society here announces this new publication *"The Truth Shall Make You Free".* The release of the publishers' edition of this book was a loudly applauded feature of the "Free Nation's" Theocratic Assembly held simultaneously in August in more than 100 cities. The truths set out in unbroken sequence in the 384 pages of this book, illustrated with art work in color, will amaze and delight you and equip you unto the present fight for freedom. The book is in violet cloth binding, with gold-stamped title and relief design, and contains instructions as to how to study and also a complete index of all Scripture texts cited therein. *"The Truth Shall Make You Free"* is now offered on a contribution of 25c a copy, mailed postpaid to any address. Release of the book for general distribution world-wide is announced elsewhere.

"THE TRUTH SHALL MAKE YOU FREE" QUESTIONS BOOKLET

This 64-page booklet has been prepared to serve the great educational campaign with the new book *"The Truth Shall Make*

(*Continued on page 271*)

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIV SEPTEMBER 1, 1943 No. 17

GOD OF THE FREE

"Jehovah, who liberateth prisoners."—Ps. 146:7, Rotherham.

JEHOVAH only is free in the absolute sense. When he was alone, that is, before he began his work of creation throughout the universe, he carried no weight of responsibility for any creatures. Of his own free will and good pleasure he began his creative work and made things animate and inanimate. Yet he is responsible to none of his creatures. None of such can rightfully make complaint to God for the station he occupies among the Creator's works. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20) "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."—Isa. 45:9-11.

[2] All of Jehovah's faithful sons are free. He created none of his children unto bondage. Their freedom, however, is relative; it does not exist apart from their Father, Jehovah. Their freedom lies in living and acting in harmony with the laws and conditions which He has made to apply to them and which allow them to give the fullest expression to their lives with good to themselves and all about them, and to the glory of their Creator, God. Jehovah God is the Supreme One, the great God of freedom, and the only one such. Freedom originates with Him. It can come from no other one.

[3] Any opposer of Jehovah and his will can not be a true advocate of liberty. The great adversary of God can be nothing else but the foe of freedom and must be and is the wicked oppressor. Satan the Devil is the god of slavery. Any effort to be independent of the Lord Jehovah does not bring absolute freedom to the self-willed creature, but means only loss of liberty into the servitude of the Devil. Such enslavement leads to sorrow and death. True freedom is enjoyed only in the pathway to everlasting life.

[4] The unchanging goal of the great adversary Satan is to bring all of God's creatures into bondage to himself. For this reason the foremost issue to be settled is universal domination; that is, Shall the universe of creatures live free in Jehovah, the Creator of all things good? or shall it exist slave to the Devil? The issue must be settled sometime; and it will be, shortly. The universe cannot exist forever part slave and part free, as at present. The universal creation was never meant to be slave to selfishness and unrighteousness. Of the outcome of this long-continued controversy there can be no doubt, and it was long ago foretold. The cause of freedom will win the eternity of peace. Freedom is the proper element in which Jehovah's faithful creatures can live. Those who live and serve him forever must do so out of their own willing choice, and joyfully.

[5] Satan's strikeaway from Jehovah and for independence of action uncontrolled by God did not win a new and larger freedom for that rebellious one. His desire to be responsible to no one but himself, and his effort to exist apart from the universal organization of the great Creator and Life-giver and its regulations, was not the course of self-liberation. He was merely overcome by his own passion to have world domination and to be worshiped and served like Jehovah God. The only effect was to make him the victim and slave of his own selfishness, which is sin. Hence it made him the child of death, utter destruction. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. . . . There is a sin unto death: . . . All unrighteousness is sin." (1 John 3:4, 8; 5:16, 17) Said the Son of God, who came as the deliverer from bondage: "Whoso-

1 Who only is free in the absolute sense, and how is this proved?
2. What creatures are free, what is the source of their freedom, and how is their freedom relative?
3 Who is the chief foe of freedom, and what does any effort to be independent of Jehovah God bring, lead to or mean?
4. (a) What foremost issue has the adversary's goal raised, and why must this issue be settled shortly? (b) What will be the outcome of this settlement, and in only what proper element will faithful creatures live?
5. As to Satan, what was the effect to him of his breakaway from God for independence of action, and why is he a deceiver in offering liberty to others?

ever committeth sin is the servant of sin. And the servant [of sin] abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." (John 8: 34-36) Being himself in the thraldom of sin, Satan the Devil is the great deceiver when he offers liberty to others. Those who hearken to him he takes captive and brings them into bondage to his will.—2 Tim. 2: 26.

6 He who practices sin can never release himself from its penalty. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23) The way of righteousness and of keeping one's obligations to Jehovah God may appear to be a narrow way, but the creature who loosely abandons himself to the motions and pleasures of sin finds at last only the narrowness of the pit and grave. Despite the broadness of the way thither, it is not a free way and its end is the loss of all movement and activity. "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7: 13, 14) Satan the Devil has turned the whole world into the broad way, and those who are walking in the narrow way to life everlasting must hold fast to their course and turn neither right nor left.

7 God made his creatures free moral agents, with the liberty to choose either to live subject to His perfect and righteous will or to forget and deny their relationship to their Maker and to become a law unto themselves. No creature desires to lose his liberty. It is solely his loss of understanding that could cause the creature to forsake the will of the One who created him and gave him life to enjoy. Therefore the wicked enslaver, Satan, must present himself as a liberator in order to induce other creatures to forsake the laws of Jehovah God and to cast in their lot with God's opposer. It is well stated, at 2 Corinthians 11: 14, 15: "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." To put across his scheme Satan the Devil and his ministers must misrepresent Jehovah as being the God of oppression, cruelty and darkness. This means to say that Satan and his servants must use religion in order to deceive and to turn men away from the true God and to make men forfeit their God-given freedom. "Use religion"? Yes; for religion is that which misrepresents Jehovah God and leads creatures to disobey him. Consequently religion is not the truth, but is darkness. It blinds the creature and brings him into the bondage of error and sin, with death as the end thereof. Satan is the author of religion.

8 In the garden of Eden, when the righteous world in which the first man and woman lived was new and young, Satan introduced religion. He did so by lying concerning Jehovah God and stirring up false hopes in the woman Eve. He spoiled her correct understanding and enticed her with a seemingly good thing into overstepping the bounds which God had marked. He persuaded her that outside those bounds was liberty. Yes, by leaning to her own understanding and ignoring the word and commandment of God she could defy Him, eat what she chose and create a new, better and larger world for herself and Adam, so the Serpent argued. Eve had the warning of death for disobedience, but by the practice of religion she thought to gain the prize of immortality and expand her knowledge beyond the limits of what she then knew. So she acted on the word of this "angel of light" and contrary to the known word of God.

9 Adam joined his wife in the practice of religion by accepting and eating the prohibited fruit at her hand. It was not because *he* was deceived, but because he wanted to please himself by taking his stand on her side and sharing the consequences with her and thus keeping her for himself. He did not fear God; for if he had exercised such godly fear, he would have avoided any act or deed that would displease God. Rather than be a server of God by obedience, he chose to be a server of self, and thereby became the servant or slave to selfishness, which is sin. He pleased the creature rather than the Creator, and this he did because he lost understanding and faith in God. "[For] without faith it is impossible to please him." (Heb. 11: 6) Religion is a lack of understanding one's relationship to God and a lack of faith in his word. Adam and Eve did not stand fast in the freedom in which God had made them. They came into the bondage of sin and death by abandoning faith and obedience and by taking up religion.

10 Instead of continuing within the boundaries of the garden of Eden, they were now turned loose into the broad, unlimited earth outside, with plenty of room for the play of their own wills. But though thus given the run of the earth, were they free? No; they were no longer the children of God or members of his household. The "law of sin and death" was now operating within their members; and from that law they could not get free until at last the execution of God's sentence of death upon them brought them

6 From what can the practicers of sin never release themselves, and why is not their broad way a free way?

7. To induce others, why must Satan present himself as a liberator to those created free moral agents? and what means of deception, therefore, must he use?

8. When and by what persuasive arguments did Satan introduce religion, and with what thought did the victim take up religion?

9. How did Adam then show neither fear nor faith toward God, and into what did he and his wife thereby come?

10. How were they then given the "run of the earth", and why were they nevertheless not free nor lovers of God?

back to the dust from which they had been taken. Jehovah was no longer their God. Their god was the one whom they had chosen to obey. As it is written: "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) They had yielded themselves to Satan the Devil. They did not love God, for the love of God is to keep His commandments. "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; 1 John 5:3.

[11] By his course Adam brought great reproach upon God's name. Had he determined not to side in with his wife but to stand faithful to God, cost what loss of Eve might, he would have stopped, at the very start thereof, the reproach and misrepresentation against God. He would have proved the Devil a liar and would have vindicated the name of his Creator. By his lack of love, devotion and consideration for God and His name, and by ungratefully and willfully taking his stand with the religionist Satan and his dupe Eve, Adam brought destruction upon himself. The new, better and unconfined world did not materialize. In reality it became a religious world, a corrupt and dead world, a world doomed to destruction. Satan the Devil became its god, who is a god of lying and rebellion, a god of robbing Jehovah's sons of their liberty, a god of religion and antagonism to Jehovah's rule, law and word.

[12] To this date the human family has not escaped the bitter fruitage of Adam's religious course of action. It is written: "The whole world lieth in wickedness"; or, more literally translated: "The whole world in the wicked one is lying." (1 John 5:19, *Auth. Ver.* and *Roth.*) "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . by one man's offence death reigned by one; . . . by the offence of one judgment came upon all men to condemnation; . . . by one man's disobedience many were made sinners, . . . sin hath reigned unto death." (Rom. 5:12, 17, 18, 19, 21) There is no denying or escaping these facts by any member of the human family today, regardless of his nationality. Those denying are blinded by the mighty one who keeps them under his power and prevents their finding the way of escape and availing themselves of it. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4) Seeing, then, that bondage to the Devil and to sin and death have come upon the entire humankind, how can we get free, if possible? More important still, having gained freedom, how can we stand fast for it?

TRUTH MAKES FREE

[13] Jehovah God foreknew that there would be born men and women who would desire to be delivered from such bondage, not that they might please self and thus repeat what Adam did in Eden, but that they might worship and serve the only true and living God, their gracious Creator. Jehovah God is the great Liberator, and he mercifully held forth the promise of deliverance that all lovers and seekers of liberty might have hope and might live according to it. Read the Bible, God's Word, and you will find a continuous record of the promises and acts of deliverance by Jehovah, which shall culminate shortly in a new world of freedom evermore under a Government of liberation. Properly to him the prayer is addressed by those under religious oppression: "Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever." —Ps. 44:4-8.

[14] Complete deliverance comes with the establishment of that Government by God and its action against all oppressors of man and all blasphemers of God's name, by destroying them at the "battle of that great day of God Almighty". But even before that grand consummation of his deliverances at Armageddon there is a release from subjugation to this present evil world that is possible for men to enjoy. How? By means of the truth, truth which delivers from the fears, fetters and blindness of religion. The fatal event in the garden of Eden makes it clear that truth and religion are opposites. There has been a struggle between truth and religion ever since, and the overwhelming majority of the world have fallen for religion and opposed the truth and truth-tellers. Said the greatest truth-teller on earth, and he was speaking to the most ardent religionists of the world: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. . . . Ye are of your father the devil, and the lusts of your father ye will do.

11 How did Adam by his course bring great reproach upon God's name and destruction upon himself?

12 What scriptures emphasize that the human family has not escaped the fruitage of Adam's course, and what questions therefore arise to freedom-lovers?

13 Why is Jehovah the great Liberator, and why did he hold forth the promise of deliverance?

14 When does complete deliverance come, how is there possible any release from subjugation to this world now, and between what two opposite things, therefore, has there been a struggle since Eden?

He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8:39-47) That truth-teller was Jesus Christ, who said: "I am the way, and the truth, and the life."—John 14:6.

15 Likewise Jehovah God told the truth to the religionists in the garden of Eden just before their expulsion therefrom, when he pronounced sentence of destruction upon the Serpent of deception in this symbolic language: "And enmity will I put between thee and the woman, and between thy seed and her seed; he shall crush thy head, but thou shalt crush his heel." (Gen. 3:14, 15, *Roth.*) That pronouncement of truth was the first declaration of deliverance. It foretold the coming of the Seed, or the One from the womb of God's organization, who would bear the new and righteous Government upon his shoulder. He would triumph over all persecution at his heel and would crush the Devil and his persecutor seed to the death. Not for the sake of Adam and Eve did God utter that word of truth, because *they* were beyond redemption, but for the sake of those of their offspring who should hear of God's word and who would handle the word of God differently from their first parents. Adam and Eve, being now religious, would continue "handling the word of God deceitfully", deceiving themselves and many of their offspring as to its meaning. (2 Cor. 4:2) Thus they would religiously do with the things of God's word, "things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3:16) The first victim of this was Cain, their first son. He became a religionist. The one who was first to experience release from condemnation and deliverance from religion and from bondage to Satan the Devil was their second son, Abel.

16 How did Abel get free? What made him free? It was the truth of Jehovah's word, which truth Abel did not wrest selfishly to justify himself. He accepted it with faith and trust as a guide to his worship and his course of life. He confessed himself a born sinner, unable to redeem himself. Yet he also expressed belief in the truth that by the Seed, who would be bruised at the heel by the Serpent, Jehovah God would provide the sacrifice that would ransom Abel and all other believers from sin and death. As to Abel's justification by faith from inherited condemnation it is written: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." (Heb. 11:4) Sin lay at Cain's door, and he hated his righteous brother. Hatred made Cain a murderer of the righteous worshiper of Jehovah God. His works were evil, and he was in bondage to the wicked one Satan. His murder of Jehovah's first witness on earth did not emancipate him from servitude, whereas by God's resurrection power Abel will be brought forth to life and liberty in the righteous New World.

15. (a) What was the first declaration of deliverance, and for whose sake was it made? (b) How would Adam and Eve continue to handle God's word, who was the first victim of this, but who was first to experience a release?

16. (a) How did Abel get free, and what made him free? (b) Why did Cain's course not emancipate him from servitude?

STANDING FAST FOR FREEDOM

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."—Gal. 5:1, Am. Rev. Ver.

TWO thousand years after Jehovah's promise in Eden another powerful truth foretelling the coming deliverance of mankind was given, to Abraham, "the friend of God." It revealed that the Liberator would come through the line of that man of faith. Not far from Abraham's birthplace religion had been re-established on earth and organized, at Babel, or Babylon, shortly after the flood of Noah's day. Also dictatorship or totalitarian rule had been set up there, with religion as the means to make such oppressive rule of the people palatable to them as if being according to heaven's wish and purpose. Bloody aggression and greedy commercialism followed. Abraham came out from under such worldly bondage. He came out and no longer lived as a part of this world of religion, commerce and politics, and thereafter wandered loose and disengaged therefrom, living in tents wherever God led him, and looking forward to the ushering in of a world absolutely rid of such things, including their originator, Satan the Devil.

2 How did Abraham gain his freedom? By the truth of Jehovah's word, mixed with faith and with works of faith on Abraham's part. To what truth Abraham already knew, from and after God's revela-

1 Two thousand years after Eden, to whom was another powerful truth of deliverance given, and how did such one come out from under worldly bondage?

2. How did Abraham gain his freedom, and what is the Scripture testimony as to his relief from condemnation?

tion of purpose at Eden, Jehovah now added the further truth concerning the Seed and said: "In thee shall all families of the earth be blessed." "Look now toward heaven, and tell the stars, if thou be able to number them: . . . So shall thy seed be." (Gen. 12:3; 15:5) So "[Abraham] believed in the LORD; and he counted it to him for righteousness"; and thereby Abraham pleased the Lord God and was relieved of condemnation.—Gen. 15:6.

3 Abraham's wife Sarah continued barren up to seventy-five years of age. In anxiety she offered Abraham her Egyptian maidservant Hagar to act for her in bearing a child to him that thus he might have a seed for God's service, if that pleased God. Abraham took this bondwoman Hagar, and she became the mother of a son named Ishmael. But Ishmael, the son of the bondwoman, was not the one chosen of Jehovah God to be the promised "seed of Abraham". Fifteen years later, when Abraham was a hundred and Sarah ninety years old, Jehovah's miraculous power worked through this aged pair to give them the son in whom the seed should be called, and which son was named *Isaac*. Isaac was the son of the freewoman, Sarah.

4 When he was weaned, Ishmael, the son of the Egyptian bondwoman, mocked and persecuted Isaac, and showed he was a bondservant to the Devil and not possessed of the faith of Abraham. Therefore, according to God's will and command, the bondwoman and her son were cast out or dismissed from Abraham's tents and let go whither they would, serving whom they chose. Abraham's son by the freewoman was to be the sole and undisputed heir of his father. Like his father he must be servant to none on this earth, but should stand fast in the freedom in which he was born. This he must do by exercising faith like his father Abraham's, accepting God's word, believing in its truth and keeping God's commands.—Gen. 16:1-16; 21:1-21; 25:5-11.

ALLEGORY

5 These historical developments were recorded in God's Word of truth because they serve as an allegory. That is to say, they were the acts of a great prophetic drama performed by living actors and shadowing forth greater things to come, things of great interest and importance today to those who desire to be free. To those who against their best interests desire to be under religion and its ceremonies and observances the apostle Paul writes: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. [The other covenant was that made with Abraham concerning the seed through whom all families of the earth should be blessed.] For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above IS FREE, which is the mother of us all."—Gal. 4:21-26.

6 The Jerusalem of Paul's day was occupied by the Jews who were by birth "after the flesh" the descendants from Abraham, Isaac and Jacob. They were "Jews by nature". Jacob and his twelve sons went down into Egypt and there became a great people. Then, because they were the chosen people of Jehovah God, the Devil caused the Egyptians to hate, oppress and enslave them. God had not chosen his people to be slaves, to serve men, but to be unencumbered to serve the Most High God. He raised up Moses as their liberator. By the hand of Moses he led them forth out of the house of bondage and out of the furnace of iron, and destroyed their persecutors, the Egyptians. Thereby Jehovah made a name for himself and he made the Israelites or Jews to be his witnesses. He brought them to himself at Mount Sinai. There he inaugurated a covenant with them and gave them the law of the Ten Commandments and related ordinances and statutes. This law covenant was four hundred and thirty years after Jehovah's covenant with Abraham concerning the seed of the promise. When God formed the nation of Israel under the law covenant, did that mean the promised seed could and would come only by their self-efforts in the flesh according to the law covenant? No! If not, why was it added to the covenant made with Abraham?

7 It was to keep the Israelites or Jews independent of all nations and clean and separate from all religion till the promised seed should arrive. Then they could join that one, just as they had followed Moses. (Gal. 3:19, 24-29) Thus they would become Abraham's seed indeed, not by reason of natural descent as "Jews by nature", but by virtue of faith in Jehovah and in the Seed whom He brought forth. Having inherited imperfection and sinful propensities and inclinations, they were disposed toward sin and its subtle form which is religion. Hence God warned them against being unequally yoked with religionists, because their nation could not exist free and at the

3 How did it come that Abraham had a son by a bondwoman and a son by the freewoman?
4. Why were Ishmael and his mother dismissed from Abraham's tents, and what must Isaac, as Abraham's sole heir, properly do?
5 How were such things of history an allegory, and what, therefore, did the apostle Paul write to the Galatians who wanted to be under religion and its ceremonies?
6. How did the forefathers of Jerusalem's children come into bondage, how were they liberated, and what did God thereafter add to his covenant made with Abraham?
7. Why was this law covenant added to God's covenant with Abraham? and what warnings against religion did it include, and why?

same time be allied with religion's slaves. God's law said: "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee." (Ex. 23:32, 33; 34:12-16) "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God."—Deut. 7:16, 25.

[8] Time and again the nation of Israel forsook the law of Jehovah to indulge in religion, worshiping things made by creature hands and entering into treaties and alliances with the religionists round about them. God's law is the "law of liberty" from sin, religion and Devil. If the Israelites thought they were not free in being under the law to serve Jehovah God, then when they rebelled against his Theocratic law and rulership and attached themselves to religion, they always found it led them into sore bondage to the Devil and his demons and to his religious dupes and agents on earth. Without exception religion proved to be a snare to catch them into bondage. They came under great oppression. Repeatedly Jehovah God displayed himself as the God of freedom by liberating them from religion and religionists. He raised up to them deliverers, and in this role all of these pictured the coming seed of Abraham, the Seed of God's "woman" who must bruise and crush the Serpent's head.—Judg. 2:11-19, 3.

[9] The last such deliverance from bondage to their enemies was after the seventy years of desolation of the city of Jerusalem and captivity in Babylon. Then freedom of worship in their own homeland was granted them, and King Cyrus permitted all those "whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem". (Ezra 1:1-5) Thereafter Jerusalem and her people never again fell to the worship of idols and heathen gods. Nevertheless, Jerusalem and her children did not stand fast for freedom. She again came into bondage through the snare of religion. But how? you inquire. By departing from the truth of God's written Word. She took up with the precepts of men and with human traditions of teachers who put their own and other men's interpretations and philosophies above and before God's Word and commandments. This blinded the Jews to the true sense of God's Word and laws and led to the development of a clergy class among them, including scribes, Pharisees, Sadducees, and lawyers. Said Jesus to them: "Why do ye also transgress the commandment of God by your tradition? . . . Thus have ye made the commandment of God of none effect by your tradition. . . . But in vain they do worship [God], teaching for doctrines the commandments of men."—Matt. 15:1-9.

[10] Such form of worship came to be known as "the Jews' religion", or "Judaism", and Saul of Tarsus said that "the most straitest sect of our religion" was to live as a Pharisee. He said further: "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."—Acts 26:5; Gal. 1:13, 14.

[11] Jerusalem and her children came into bondage, and that because of religion. Hence God's law given to the Jews by Moses at Mount Sinai did not serve as a schoolmaster to lead the religionists to Christ Jesus. In the grand allegory of Abraham and his free wife and his bondwoman, that "friend of God" served as a prophetic figure of Jehovah God himself. His wife Sarah served as a picture of God's "woman" that produces the "seed", namely, God's holy organization universal. The "seed of Abraham", then, which is also the seed of God's "woman", is Christ Jesus. He is the Son of Jehovah God and is brought forth from the body of God's universal organization. He has been separated unto God's special purpose as Vindicator of His name and as King of the New World of freedom, the glorious Emancipator who brings 'deliverance to the captives, and the opening of the prison to them that are bound'.—Gal. 3:16.

[12] The heavenly organization of God's sons is free, because it is united to Jehovah God as the freewoman Sarah was to Abraham. The beloved Son of God, Christ Jesus, is free. He makes those free who accept him and hear the truth at his mouth and follow him. But religious Jerusalem and her children on earth did not become free. Jesus showed why, when he said to her: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23:37, 38) She and her children chose to stay in bondage to her religion at the temple house, and she rejected the Deliverer who would have made her free. It was to her reli-

8. In the case of the Israelites, how was God's law demonstrated to be the "law of liberty", and how did God display himself to be the God of freedom?
9 When was the last such deliverance from bondage, and yet how did the Jews again come into bondage through the snare of religion?
10 What did such form of worship come to be called, and what was the straitest sect thereof?
11. (a) Why did God's law covenant not serve to the Jewish religionists as a guide unto Christ? (b) In the grand allegory, whom did Abraham, Sarah, and her son, picture?
12. Why is God's organization of sons free? and why did earthly Jerusalem and her children not become free?

gious children that Jesus said, "Ye are of your father the devil," and the works of their father they did in killing Christ Jesus and in choosing the heathen Caesar as king. Forty years thereafter Jerusalem was wiped out by the armies of Caesar. The inducing cause and the whole responsibility therefor are to be assigned solely to RELIGION!

[13] Hundreds of years prior to that, when Jerusalem was faithful to Jehovah God and when his anointed king, David, reigned upon her Mount Zion, Jerusalem was a typical picture of God's organization above. King David was a type prophetic of Jehovah's anointed Son, Christ Jesus the King. One sabbath day Jesus preached in the synagogue at Nazareth and he read and applied to himself the prophecy of Isaiah: "The spirit of the Lord is on me, because he has anointed me to proclaim glad tidings to the poor; he has sent me to publish a release to the captives, and recovery of sight to the blind; to dispense FREEDOM to the oppressed; to proclaim an era of acceptance with the Lord."—Luke 4: 18, 19, *Diaglott* reading.

[14] Jesus exposed religion and declared the truth to the people concerning the kingdom of God to show them the way of release from religion, sin, and Devil. Those Jews who came to him in faith and became his disciples and continued in his word of truth were made free. They became free even from the law of Moses, which required of them perfection of righteousness. Such requirement they could not meet, and therefore the law showed them always their bondage to sin, imperfection and death. In due time Gentiles, or non-Jews, received the truth of Christ Jesus and accepted and believed in him as the Seed of God's "woman", the Seed of Abraham in whom all families of the earth should be blessed. These were likewise liberated from sin and its condemnation, and from bondage to the Devil, and from religion, which is demonism. Christ Jesus did not bring such Gentiles, or non-Jewish believers, into subjection to the law of Moses from Mount Sinai, for even the Jewish believers Jesus relieved of obligation to that law covenant of Sinai. To all such believers, whether Jew or Gentile, Christ Jesus opened the way to come to Jehovah God the Father. Jehovah begot them with his spirit, or invisible force of life, and they were adopted and made a part with Christ Jesus of the seed of Abraham. A remnant of such are on earth today.

MADE FREE FOR FREEDOM

[15] To this day the religionists resent it when one breaks loose from religion and enters into the liberty of a true follower of Christ Jesus. They use craft and make sly efforts to entrap and bring the delivered one back again into bondage. In apostolic days the sticklers for the Jews' religion sought to do that very thing. They induced some believers to be circumcised in the flesh and to "observe days, and months, and times, and years", and to try to justify themselves through works of the flesh according to Moses' law rather than through faith in the perfect redemptive work of Christ Jesus the Liberator.—Gal. 1: 16; 4: 9, 10; 5: 2-6; 6: 12, 13.

[16] Such reasoning and philosophizing upon the law of God through Moses is not according to Christ Jesus or his inspired apostles. It is not according to the great Spirit, Jehovah God. It is according to religion and its traditions of men, men who reject Jehovah as God, Christ Jesus as King, and Jehovah's kingdom by Christ Jesus as the only means of emancipation for humankind. They desire rather to show what they can do in the flesh and what they can create by their own hands guided by religion. Such men are not children of a free organization, but of Satan's organization of world oppression. With words fitly spoken, in his epistle to the Galatians, Paul cries out triumphantly to God's adopted sons, who are part of the seed of Abraham with Christ Jesus the Greater Isaac: "But the Jerusalem that is above is free, which is our mother. Now we, brethren, as Isaac was, are children of promise. Wherefore, brethren, we are not children of a handmaid, but of the freewoman. For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."—Gal. 4: 26, 28, 31; 5: 1, *Am. Rev. Ver.*

[17] Isaac of old was a witness of Jehovah. Christ Jesus, the Greater Isaac, by his faithful testimony concerning Jehovah and his kingdom, earned the shining title "The Faithful and True Witness". (Rev. 3: 14) Jehovah's witnesses of today, who are the adopted and anointed sons of God, are the remnant of the body of Christ, the Greater Isaac and Seed of Abraham. They are children of the free organization, the heavenly Jerusalem; they are no part of this world which is in bondage to the "god of this world" and his religion and wickedness. Although in the world, they are *not* of it. (John 15: 19; 17: 14, 16) They advocate and belong to the Theocratic Government of the righteous New World, which world is at hand with freedoms such as men have never known for six thousand years. Not only are these free, but all persons of good-will who

13. Of whom were King David and the Jerusalem of his day types, and at Nazareth what prophecy did the antitypical David apply to himself?
14 (a) Why were Jesus' Jewish disciples made free from Moses' law? and from what were the non-Jewish disciples made free? (b) How were all such made part of the "seed of Abraham"?
15 To this day what do religionists resent and attempt to induce delivered ones to do, as in apostolic days?
16. (a) According to what is such reasoning and philosophizing, and of what kind of organization are such ones children? (b) In contrast, what does the apostle Paul cry out to God's adopted sons?
17. (a) In what capacity did Isaac and the Greater Isaac act, and how are suchlike ones today children of the free organization and so acting? (b) Who else are now free with them, for what were they made so, and why are they exhorted to stand fast therein?

forsake religion, accept the truth, consecrate themselves to God, and become the companions of Jehovah's witnesses, even all these "other sheep" of the Lord are equally free with them. Who has made them free, and for what purpose? "For freedom did CHRIST set us free!" Therefore to us the apostle's exhortation is directed: "Stand fast therefore, and be not entangled again in a yoke of bondage." Being at the threshold of the New World, there is every inducement and reason to "stand fast". None who are bond-servants of the things opposed to God will enter into that new world. Only the free will enter through its gleaming portals.

YOKE OF BONDAGE

[18] There should be no uncertainty as to what the "yoke of bondage" is. It is religion, which is demonism. At this crucial stage of world history Jehovah's free people stand in a time of decision like that of the man and woman in Eden when confronted with the temptation of the Serpent the Devil. The New World of God's building is before us. Inasmuch as the announcement of it has gone forth and continues to go to all the nations of the old world, the wily adversary and counterfeiter again tries to appear as an "angel of light". He assures humankind that he wants to see men happy and all their burdens and fears lifted off them. Who does not know of the Nazi and Fascist political propaganda concerning a "new order founded on justice and morality"? And besides that: Not to be outdone by the dictators, other leading figures in the world come forward, and in all sincerity no doubt. To meet the crisis they come with plans for a postwar global organization in which, by liberal-minded arrangements, there are to be provided a fullness of earth's bounties for all; a strongly guarded peace; security in one's rights, privileges and property; ample room for self-expression and self-development; removal of all grounds for fear; and the fullest toleration of every one in his own manner of worship. All these brilliant ideas of a new, finer and better world are to be realized if man will simply stretch forth his hands and create it according to the religious, political, commercial and social pattern drawn for him by world leaders; and all credit for the attainment of such transformed world is to be given to men, its creators. Man is at last to be justified, vindicated, by the "works of the flesh", the creation of his own hands.

[19] No one questions the eminence and worldly wisdom of the men and women who endorse and push such programs for the man-made new world order. No one doubts, either, that Jehovah's witnesses are hated and persecuted by all nations. Nonetheless, Jehovah's witnesses can not and will not forego their right and obligation before God Almighty to proclaim The Theocratic Government and the world of righteousness which He will establish without any human assistance. They know that the worldly-wise proponents of an improved, re-made world are deceived by the "god of this world", and are being used of him to turn the attention and desire of the human race away from Jehovah God's promised world to Satan's disappointing substitute and counterfeit. It is merely a last, desperate effort of the Devil to maintain his domination of the world, and under him it can not and never will be a free world, any more than the world for millenniums past has been such.

[20] "Christendom" of 1943 was foreshadowed by unfaithful Jerusalem and her children. All of them, both mother and children, were in bondage to religion, and therefore rejected the real Deliverer and King in favor of Satan's domination of the world by his visible agent, Caesar. So, too, "Christendom" has rejected the rightful King of the world and offers a gawdy, gilded makeshift which will never bring what its designers promise. Jehovah's witnesses are not deceived, because they are enlightened by God's Word and do not lean to the understanding of men. They appreciate it that they have been granted favorable decisions in the Supreme Court of the United States in behalf of their rights and liberties as Christians and ministers of God's Word. They appreciate it that the High Court of Australia has exonerated Jehovah's witnesses and ruled that they are not a "subversive" association and hence are not an "illegal organization" subject to being banned. Despite this, Jehovah's witnesses know that these favorable facts do not guarantee their freedom for the postwar epoch, nor their security against world-wide persecution and encroachment. The Word of God has opened their eyes to see who are the real rulers of this old world and why, therefore, their fight is not with human creatures, or "with flesh and blood".

[21] The apostle Paul exposes who are the behind-the-scenes fighters against real liberty and against whom true Christians must stand. He says to them: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil [the prince of the demons]. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." (Eph. 6:11, 12, marginal reading) It is the invisible demon

18 What is the "yoke of bondage", and why are Jehovah's free people in a time of decision now like that of man and woman in Eden?
19 Despite what circumstances, and why, will Jehovah's witnesses not forego their right to proclaim God's Kingdom and Righteous World?
20. How was "Christendom" of 1943 foreshadowed by unfaithful Jerusalem and her children? and what legal decisions do Jehovah's witnesses appreciate, but what do they nevertheless know and see?
21. Whom does the apostle Paul expose as the hidden fighters against real liberty, and why will this fact now not allow for any real future liberty for those not standing fast on God's side?

principalities, powers and world rulers who are dominating the earthly situation and all selfish moves made by men of this world. Therefore the proposed human order beyond this total war can not be free; not with wicked spirits higher than men maneuvering all the nations into opposition to Jehovah God and his Son's righteous Government. Satan the prince of demons and all his wicked angels have been cast out of heaven and are now confined to the earth's vicinity. They are in great wrath. They well know that shortly they face a final, showdown fight with the victorious organization of God and his King which fought and hurled them out of the heavens. Therefore they are bent on organizing a line-up of all humankind against God. This will hardly allow, no, not at all allow for any real liberty. All men who are not free from Satan's organization and who do not stand fast for freedom from it will be regimented onto the side of the enemy of Jehovah and the New World of righteousness.

[22] What if human totalitarian dictators were to be eliminated? Yet with the real and more powerful dictators still on top and men underneath and without the "full armour of God", what actual progress and what real gains for liberty will the leaders of mankind make? None. Therefore Jehovah's witnesses and their companions know that in the revamped order after the present conflict for world domination they cannot relax their vigilance; more than ever they will have to stand firm for freedom. Mindful of the Scripture prophecies, they look for an association of nations to be formed which will constitute a supernational organization for world security, law and order. That will be higher than any present national government, and the nations in this association will be obliged to yield up some of the national sovereignty. But, let them build it as high as the tower of Babel, God's Word yet stands true that only Jehovah God and Christ Jesus his reigning King are "the Higher Powers", to whom all Christian souls must be subject for conscience' sake. By their covenant with the Most High Sovereign and his King they are obliged to "obey God rather than men".

[23] Encroachments against Christian obedience to God's law and against Christian proclamation of the truth WILL continue, because religion, which is demonism, will hold the world in its grip with a death clutch. Let freedom-lovers never drop their guard. Keep in mind the prophetic warning of Revelation, chapter 17, that the "great whore" of organized religion will prosecute her fornication with the rulers and merchants of the earth who cry, "What the world needs is more religion!" She still claims and she will gain a seat on top of the postwar "collective security" creature. As a result the "beast" and its "ten horns", which receive power and give their strength unto the "beast" for "one hour", will then "make war with the Lamb", who is "Lord of lords and King of kings". That means a final campaign of religious war against Jehovah's witnesses and their companions who "follow the Lamb whithersoever he goeth".

[24] Jehovah's witnesses are not unaware of how religion fights. At hand is a letter dated "Port of Fort Erie, Ontario, March 15, 1943", and from "National Revenue, Canada". It is addressed to the Watchtower Society, which was decreed by Royal Order in Council in 1940 to be an "illegal organization" in Canada, which Dominion professes to be a Christian nation and to hold the Word of God in high regard. The letter reads: "Gentlemen: I beg to advise that I have forwarded you via Railway Express Agency one package containing 7 BIBLES which had been left at our office by various parties, as all Bibles published by your firm are prohibited entry into Canada. Yours truly, [signed] Collector of Customs and Excise." Only organized religion could be responsible for such direct action against these Bibles, which are the authorized King James Version reproduced unchanged. Giving us further foregleams of what is in store for the truth in the postwar era is the Resolution adopted last May in the closing session of the Catholic Press Association of the United States convention in Toledo, Ohio; and which Resolution reads, in part: "We regret what seems to be a systematic and sustained attack upon the Catholic church on the part of certain periodical magazines in America. . . . The Catholic Press Association expresses its abhorrence of all attacks upon religion and the church, especially at this critical moment when collaboration of all moral and spiritual forces is imperatively necessary." (Toledo *Times*, May 22, 1943)

[25] A relentless effort will be made to bring conditions to where organized religion and her political and commercial consorts can cry "Peace and safety!" Not, of course, with reference to the servants of Jehovah and "men of good-will" toward his Kingdom. Regardless of the adverse oppressive action of men in high places of power now and in the future, Jehovah's covenant people are guided by the inspired declaration: "FOR FREEDOM D'D CHRIST SET US FRFE." They will refuse to sacrifice this freedom to worship and praise the Lord God and his New World. To yield would mean to bow in bondage to Satan's

22 Though human dictators should be eliminated in the postwar period, why will Jehovah's people have to stand for freedom more than ever?
23 Why will encroachments against Christian obedience and service continue, and what does Revelation 17 show in warning thereof?
24 What recent action by the Canadian Revenue Department shows how religion fights, and how does the recent Catholic Press Association Resolution show what is yet in store for the truth?
25. What effort toward security will the worldly elements make? and by what inspired declaration will Jehovah's people be guided, and why so without any relapse?

organization and to demonism, which is religion. It would mean becoming bondservants to the sin of rebellion against God and of treason against his universal domination. Christ Jesus, by his ransom sacrifice and by his truth revealed since coming to the temple in A.D. 1918, has made us free, but not that we might choose again the bondage of religion and of sin and thereby relapse back under the power of Satan and his demons and his doomed world. Jehovah God, by his Liberator Christ Jesus, made us free to remain so forever as the devoted people of the Most High.

[26] Not for a selfish purpose will the liberated ones "stand fast for freedom" and fight against being "entangled again with the yoke of bondage". They must use their favored position to do lasting good to the people according to God's will and commandment. To them it is written: "Now, brethren, you were invited to Freedom; only take care lest this FREEDOM become an occasion for the flesh; but through love be you subservient to each other. For the whole law is fully set forth in this single precept: 'Thou shalt love thy neighbor as thyself.'"—Gal. 5:13, 14, *Diaglott* reading.

[27] The brethren will therefore hold fast their liberty in Christ, using it to show love for the Lord's "other sheep" who have been scattered by organized religion's shepherds. They will obey God's commandment to go forth and carry the spiritual food to these starving sheep and show them the way of escape from religion and to the spiritual well-being and prosperity under Jehovah's Theocratic organization. No time remains now to fight one another, to bite and devour one another in disunity; for that is a way to consume one another as the Devil, the Dragon, would have us do. Voluntarily we must sink all things of selfish concern and unite in the common cause against the enemy, doing so for the advancement of the Kingdom interests against the aggressions of demon-controlled men.—Gal. 5:15.

[28] It is not the time for us to try to please men of the world with our message. Says the apostle Paul: "Is it man's favour or God's that I try to gain? Or am I seeking to please men? If I were still a man-pleaser, I should not be Christ's servant. I must tell you, brethren, that the gospel which I preach bears no human impress." (Gal. 1:10, 11, *Weymouth*) Not according to this world and its works of the flesh will we walk, but we will walk after and according to the great Spirit Jehovah by keeping his law. We desire to be filled with his spirit; for it is written: "Uphold me with thy free spirit." (Ps. 51:12) "Where the spirit of the Lord is, there is freedom." (2 Cor. 3:17, *Diaglott*) Not for a moment will we yield room to false brethren, members of the "evil servant" class. They seek to spy out our liberty and then to devise subtle schemes and arguments to lead the unsuspecting and unaware back into bondage to dreams of perfecting character-development, respectability with the world, religious formalisms, man worship, and suchlike.—Gal. 2:4, 5.

[29] We cannot go back into the world and fall in with its schemes of reforming the world and building it up for a long time to come; "for if I build again the things which I destroyed, I make myself a transgressor," said the apostle. (Gal. 2:18) Such would be the course of self-enslavement; whereas Christ Jesus did not deliver us for such a choice. "Be not ye the servants of men," ye for whom Christ died. To maintain our standing in him we must keep up the fight for freedom; we must continue to obey the truth and to proclaim it to others, that the Lord's "other sheep" may gain the liberation which it brings. In view of the certainty of further and increasing aggressions of the enemy who envy and begrudge Jehovah's people their liberty in Christ, the best resistance is to steadily press the offensive against the forces of demonism, which is religion. Christ Jesus, our Leader, is not on the defensive, but is on the march to victory. The armies which are in heaven follow him, and his remnant on earth do likewise, whithersoever he leads.

[30] The remnant, with their companions in arms, must keep up the offensive against demonism in these closing days of the *Elisha work* of the church of God in Christ Jesus. Remember the counsel of the prophet Elisha when on his deathbed, at which time the demon-worshiping Syrians were carrying on their aggressions against the nation of Israel. Under the pressure the king of Israel, the grandson of King Jehu, came down to the sick Elisha and wept over him. "And Elisha said unto him, Take bow and arrows." The king did so. Then Elisha said: "Put thine hand upon the bow." "And he put his hand upon it: and Elisha put his hands upon the king's hands." Then Elisha had the king open the window eastward in the direction of Syria, the land of the enemy religionists. "Then Elisha said, SHOOT. And he shot. And [Elisha] said, THE ARROW OF THE LORD'S [JEHOVAH'S] DELIVERANCE, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And [Elisha] the man of God

26 Will they "stand fast for freedom" selfishly, or for what purpose?
27. How will they use their fast-held liberty, and why is there no free time to fight one another?
28 (a) Why is it not the time to please worldly men with our message? (b) According to what or whom will we walk, and why never yield to false brethren for a moment?
29. Why cannot we fall in with the schemes to reform the world? and to maintain our stand what resistance is best, and why?
30. In what work is the church of God now engaged, and what was the instruction and conduct of Elisha on his deathbed to the king of Israel?

was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."—2 Ki. 13:14-19.

[31] Unlike the king of Israel, let Jehovah's representatives on earth of His kingdom not stay the offensive nor slack the hand. Clad in the full armor of God, they will in the remaining action of the Elisha work carry on the offensive against demonism without letup. Let them take the arrowshaft of Theocratic truth and shoot against the land of demonism; it is "THE ARROW OF JEHOVAH'S DELIVERANCE!" So take the arrows of truth, and bundle them together into a strong, unbreakable, invincible union of truth. Then smite the earth, or visible part of demonism, therewith, not once, nor twice, nor thrice, but as with a continuing smiting until Almighty God puts it into the mind of the "beast" and its "ten horns" to rid themselves of the 'great harlot'. Then, to complete matters, the conquering King of kings and Lord of lords will destroy every last escaping one of organized religion. Thereafter, when religion's estranged allies turn upon Jehovah's covenant people and seek to kill them off, the King will also destroy the "beast" and its "ten horns".

[32] All you freedom-upholders, keep shooting the arrow of Jehovah's truth of deliverance, and keep smiting with suchlike, until the last of the Lord's "other sheep" has been hunted out and gathered to the right side of Jehovah's enthroned King. By helping others to freedom, you will be successful in standing fast for the freedom whereunto the King at the temple has made us free. So doing, we shall never be dragged into the bondage of iniquity under the rod of the wicked, but Jehovah's promise will be fulfilled toward us: "As the mountains are round about Jerusalem, so the LORD [Jehovah] is round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity." (Ps. 125:2,3) With clean hands, only those who have maintained their stand for God-given, Christian freedom shall go into eternal life and liberty in the New World.

31. What must Jehovah's representatives on earth do with the arrowshaft of truth, and how long and till what events must they keep up the offensive with the combined arrows of truth?

32 With what end in view must freedom-upholders keep shooting such arrows, and why will such clean-handed ones not be dragged back into bondage under iniquity's rod?

JUDAH, FAVORED SON OF JACOB

"JUDAH, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 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. 49:8-10) More than thirty-six centuries ago these words of great prophetic import came from the lips of a dying man, Jacob, the father of the nation of Israel. They were addressed to the fourth of his twelve sons, Judah, and marked the Israelite tribe bearing that name as destined to be outstanding in the national life of the typical Theocracy, and blessed above the others by Jehovah. Though uttered in the dim past, in 1713 B.C., the latter part of this prophecy is just now having its final fulfillment, in this day of A.D. 1943. Let us examine with interest, therefore, the life history of this favored son of Jacob.

While Jacob was serving Laban twenty years for his two wives and his cattle, there were born unto him eleven sons, among them Judah, by his wife Leah. At that time Leah said: "Now will I praise the LORD: therefore she called his name Judah," meaning "praise". (Gen. 29:35) Judah's early boyhood was spent in Padan-aram, and when he was still a young lad he traveled with the family to the land of Canaan. There, years later, when Judah was approximately twenty-eight, first specific mention is made of his conduct. It is to his shame. He, with nine of his brothers, was tending the flocks at Dothan. Coming towards them they spied the eleventh son, their hated half brother Joseph, the "dreamer". Conspiracy was hatched: "And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him." Reuben and Judah were the only dissenters. Judah raised the counter-proposal: "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him." To a band of Midianite and Ishmaelite merchantmen bound for Egypt they sold the lad for twenty pieces of silver. (Gen. 37:18-28) Judah, though not favoring murder, stood with the others in the conspiracy against the innocent youngster, and both he and Reuben participated in covering up the crime. Judah was not guiltless, just as those remaining in anti-God "Christendom" and following and backing up her religious leaders are not guiltless, but will partake of her plagues and destruction. (Matt. 15:14; Rev. 18:4) Indeed, at this point Judah foreshadowed a class of persons that have envied and ill-treated the true followers of Christ Jesus because they noted that such Christians had greater favor from God, having a better vision of his purposes and seeing the requirement of obeisance by all to the King Christ Jesus. (Gen. 37:5-11; Phil. 2:9-11) After the shameful bargain Judah's conclusion, shared by his brethren, was that he was for ever rid of this young half brother who had tormented him with the truth, and that he had also profited by receiving some filthy lucre from the merchants Never did he expect to see this troublesome dreamer again

Thereafter Judah married Shuah, a Canaanite, and by her had three sons, Er, Onan and Shelah. Er was wicked in the Lord's sight, and was slain. The levirate law required Onan to raise up seed to his brother through Er's wife, Tamar. Onan refused, and suffered destruction. Judah then

told Tamar to wait till Shelah be grown, that he might fulfill the levirate marriage. Judah did not abide by his word or the law: Shelah was grown, yet the promise remained unfulfilled. Judah himself thereafter unwittingly became involved with Tamar and married her and she gave birth to twins, Pharez and Zarah. Judah became the father of Pharez by Tamar, his daughter-in-law, under conditions which the critics of the Bible would call disreputable. It clearly appears that Jehovah maneuvered the circumstances under which Pharez was born, that he might be a link of the genealogy leading up to the King. From him descended the royal house of David, and subsequently the man Jesus. (Ruth 4:18-22; Matt. 1:3) The "holier than thou" religionists decry the manner of maintaining the royal line of Judah, which was ofttimes precarious and endangered by the Devil's interference, and lose sight of the vital issue involved. Tamar had respect for God's law and his name and sincerely desired to serve him and his people. She stepped into the breach at the opportune time to preserve the name of Judah, concerning which tribe Jehovah had given his promise that it should produce his Vindicator-King, the "Lion of the tribe of Juda". (Rev. 5:5) Judah acknowledged his injustice toward Tamar, saying: "She hath been more righteous than I; because that I gave her not to Shelah my son."—Gen. 38.

Twenty years have now elapsed since the selling of Joseph into slavery. The first year of a seven-year famine has begun. Jacob says to his sons: "I have heard that there is corn in Egypt. get you down thither, and buy for us from thence." (Gen. 42.2) Joseph's half brothers journey into Egypt, his full brother Benjamin remaining with his aged father. Joseph had been made prime minister of Egypt and the food administrator of the land. He recognizes his brothers when they appear before him, though he is not remembered by them. Joseph accuses them of being spies; this for the purpose of a test. They had mentioned a "younger brother", and now they were "to be proved" to see if they had undergone a change of heart since their criminal treatment of another "younger brother", Joseph. (Gen. 42.14, 15) They must bring Benjamin to Egypt. Their conduct toward Benjamin was to be the touchstone upon which the test was founded. Likewise today it is the treatment rendered toward the Lord's anointed witnesses that determines the judgment of the peoples of earth, whether they be separated as "sheep" or herded into the "goat" class. (Matt. 25:40, 45) Holding Simeon as a hostage Joseph sends the others on their homeward trek.

In the course of time the famine, approaching the end of its second year, makes a second trip into Egypt imperative if Jacob's household is to survive. But Jacob is unwilling to meet the terms of sending Benjamin with his brothers. Judah steps forward. "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." (Gen. 43:8, 9) In the face of this solemn oath by Judah the patriarch relents, and the second trip into Egypt starts, Benjamin accompanying the caravan.

After feasting with Joseph in Egypt, the travelers prepare for their departure to Canaan, laden with provisions. Now a most heart-searching test was arranged for by Joseph He instructed that his silver cup be hid in the sack of Benjamin. The account of how the travelers were subsequently overtaken on their homeward journey, accused of the theft of the prime minister's cup, their goods searched and the damaging evidence found in Benjamin's sack, and their return to stand trial before Joseph, is a familiar one. The judgment: Benjamin sentenced to slavery in Egypt; the others free to return to Canaan.

Here was a golden opportunity to rid themselves of Benjamin, their father's favorite at that time, if they still had the same disposition manifested years ago toward Joseph. Would they seize upon the circumstantial evidence against Benjamin and make capital of it? No! A complete change of heart was strikingly demonstrated by the impassioned plea for the young lad voiced by Judah, acting as group spokesman. Climaxing his stirring appeal Judah magnanimously concludes: "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren." (Gen. 44:18-34) The fervor with which Judah argued the case erased all doubt as to his change of heart. His about-face was complete, unquestionable.

It is apparent that Judah prefigured a class of persons who at one time were antagonistic to the consecrated spiritual children of God, the brethren of Christ, but who, upon learning of their error, are of a contrite heart and desire to make amends and to do good wherein they had previously rendered evil. As was Benjamin, so the anointed today are falsely accused, all of which is permitted by the Greater Joseph, Christ Jesus, and serves as a test upon the people of good-will. Such persons boldly and willingly come to the fore and speak in defense of God's anointed witnesses, stand shoulder to shoulder with them, and share their trials and persecutions, and joys, experienced in Kingdom service

Joseph, greatly moved by Judah's eloquent and touching plea, could restrain himself no longer. He made himself known to them as their long-lost brother Joseph, sent them home laden with gifts, and with instructions to bring their father and families into Egypt, where there was food His parting injunction was: "See that ye fall not out by the way." (Gen. 45:24) Now Christ Jesus sends both the anointed and the "other sheep" throughout the earth with the gracious invitation that all of good-will come to the Greater Joseph and the Greater Pharaoh for life-sustaining spiritual food, and in the pursuance of this commission they must not 'fall out by the way'.

When Judah and all those of Jacob's family had come down into Egypt Pharaoh said to Joseph concerning his brethren: "If thou knowest any men of activity among them, then make them rulers over my cattle." Here were service privileges. Inasmuch as Judah took the leading part among the ten half brothers throughout their trying experiences in Egypt, he was doubtless counted a 'man of activity'. Neither are the Lord's "other sheep" at this time slothful, but energetically busy themselves in Theocratic activities. Their zeal is rewarded by added service privileges of responsibility, and by ample nourishment in these times of spiritual famine in "Christendom".—Gen. 47:11, 12.

No further disclosures of Judah's life appear in the Divine Record. His descendants became the foremost of the

twelve tribes of Israel. (Judg. 1:1-4; 1 Chron. 5:2) The national history of Israel proves the blessing pronounced at Genesis 49:8-10 was not the mumbling of an idle whim of an old man on his deathbed, but was prophecy directed by God. Through that tribe came the man Christ Jesus; to him God's covenant people have been gathered, and now the people of good-will, prototyped by Judah, are being gathered into that "one fold" of "praisers" of Jehovah's name. Judah's favor was from Jehovah. 'The Lord refused the tabernacle of Joseph, and chose the tribe of Judah, which he loved.'—Ps. 78:65-68.

Let the peoples of earth profit by this prophetic drama. All nations are gathered before the throne of the Greater Joseph for judgment. The dividing issue that separates the "sheep" from the "goats" is their reaction to the work of his spiritual brethren, and the false charges hurled against his followers. As Joseph counted Judah's actions with respect to Benjamin as done unto himself, so Christ Jesus regards the treatment accorded the 'least of his brethren'. (Matt. 25:31-40) As Judah stood forth for Benjamin, people of good-will stand with God's people in this world crisis. Life in the New World shall be their reward.

BUSY IN SOUTH AFRICA

COMMUNICATIONS between the various branches of the Watch Tower Bible & Tract Society are slow, but it is good to know that eventually all the necessary provisions for the sustaining of life and bringing comfort to all persons of good-will continues to get through. The good information that was brought to the attention of the assembled body of Jehovah's witnesses at "The New World" Theocratic Assembly last September reached South Africa in due time and they arranged for a convention at Johannesburg in April. A letter from that part of the world, dated May 14, stated: "The September blessings were dispensed and all were greatly encouraged. Your September message, conclusion of your report, college news and extracts from several of your recent letters were received with great enthusiasm. That session ended with the reading of the enclosed message to you. The 'Ayes' signifying endorsement nearly brought the roof down."

Printed here is their

MESSAGE TO THE PRESIDENT

Jehovah's witnesses and their companions from all parts of the Union of South Africa and also from Southern Rhodesia to the number of 1200 assembled in convention at Johannesburg April 23-26, 1943, declare as follows.

1. THAT we are grateful for the arrangement to meet together in order that we might have a further opportunity of magnifying the name of Jehovah and publishing the good news of and concerning The Theocratic Government,

2 THAT we joyfully acknowledge the leadership of the Greater Jephthah and the unified command and control now exercised by Him through the Society;

3. THAT we have greatly appreciated the opportunity to enjoy many of the blessings poured out at the Theocratic assembly at Cleveland in September, 1942, but which did not reach us at that time;

4. THAT our hearts have been cheered and that we have been greatly encouraged by the consideration of the many strengthening and refreshing truths brought to our attention in recent months and at this convention;

5 THAT in particular the "Message from the President" to which we have just listened has filled our hearts with joy The manifest evidence of the Lord's blessing on the work since 1922, and especially in 1942 as revealed in the year report, gives us renewed determination to go forward until the final victory is won.

6. THAT as a company of those devoted to Jehovah we send our love and greetings to our brethren in America and particularly to you, dear Brother Knorr. We assure you that all your efforts to serve Jehovah's people at this time and to extend the work of witness are greatly appreciated and our desire is to co-operate wholeheartedly with you as fighters for the New World,

7. THAT, by God's grace, we will continue to look well to the Kingdom interests in this part of the earth, using all the equipment provided by the Lord, and that, in the coming months, we are determined to put in more time in the field and make more back-calls than ever before;

8. THAT, recognizing the time has come for the ingathering of the Lord's "other sheep", we will, each one, be diligent in searching these out and by means of back-calls and book studies help them to take their stand on Jehovah's side and thus find the place of safety, and that all such fruitage will be gladly offered to the Lord, to be used to his praise.

(*Continued from page 258*)

You Free". All students of the book, whether privately or in group study, will advantageously use this booklet It contains a foreword, "Education in Freedom," giving instructions for conducting group studies. Then follow well-framed questions, with supporting Scripture references, covering each chapter and paragraph of "*The Truth Shall Make You Free*". A new feature is a complete Scripture index of all such corroborative texts, seven pages thereof. This booklet, with a neat, durable cover, is offered to all students on a 5c contribution per copy.

"FREEDOM IN THE NEW WORLD"

In this new booklet, of 32 pages, you get the entire public address of the president of the Watchtower Society that entranced the audiences attending the "Free Nation's" Theocratic Assembly in over 100 cities connected telephonically. The front-cover design gives you the import of the booklet's message Get a copy, on a contribution of 5c, and be one of the many millions who are due to read this thrilling portrayal of the freedom at hand

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at ten o'clock a.m., Friday, October 1, 1943, at which the usual annual business will be transacted.

"WATCHTOWER" STUDIES

Week of October 3: "God of the Free,"

¶ 1-16 inclusive, *The Watchtower* September 1, 1943.

Week of October 10: "Standing Fast for Freedom,"

¶ 1-17 inclusive, *The Watchtower* September 1, 1943.

Week of October 17: "Standing Fast for Freedom,"

¶ 18-32 inclusive, *The Watchtower* September 1, 1943.

FIELD EXPERIENCES

MEMORIAL ASSEMBLY, RIO DE JANEIRO, BRAZIL

"On April 16, just two days before the Convention, we were informed that the police permit had been denied, with a long list of charges against the Society, the Branch servant, and others. Appeal was made above the head of the *delegado* who rendered this decision. When it reached the third superior he refused to grant an audience, but sent word to the first *delegado* to hear the matter. The latter, to whom information had been given by a prejudiced subordinate, on hearing the presentation by the brethren and on checking up on some of the charges, agreed that the Society and brethren were victims of persecution by those holding divergent opinions. He granted the permission, a condition of which was that a representative of the police should attend each session of the assembly. Agreed! And in the opening address such representative was welcomed and the hope expressed that he would gain information to enable him to take his stand on the side of The Theocracy and receive life. There was no evidence of an officer present at any other meeting; although the manager of the hall had warned that the police always examined the *carteiras* of identity of foreigners and excluded or jailed any subjects of the Axis powers, no one was asked to present his *carteira*.

"An airmail letter had been sent to President Knorr asking the Memorial date and other needed information, but before it could have been received the mail began to come in (after a four months' interruption) bringing the March 1 *Watchtower*, 1943 Calendar, and then the 1943 *Yearbook*. Our joy knew no bounds. The *Consolacão* for May was printed, carrying the annual report for Brazil taken from the *Yearbook* and a talk on 'Baptism'; and the Brazilian *Watchtower* for May containing the article 'In Remembrance of the King' from the English March 1 *Watchtower*. Such discourses were given during the Assembly, after which the magazines were released Having 5,000 copies of the Brazilian *Watchtower* containing the speech 'Peace—Can It Last?' we arranged a public discourse on this subject for Wednesday afternoon, April 21, advertised by information marchers with placards, 300 window cards, and 20,000 handbills. On the reverse side of the handbills the following notice was printed at the bottom: 'If you are interested in the subject of this lecture and cannot attend, fill in the coupon, mail it to the address below, and you will receive a copy of the lecture free' This has given contact with a number of people interested in the subject, requests continue to come in, and back-calls are being made upon these.

"The Assembly opened with a welcome speech by the chairman at 2 p.m., Sunday, April 18, followed by a discourse on 'The New World', which caused much astonishment at the disclosure that the service of preaching 'this gospel of the kingdom' with the magazines had been officially stopped in Great Britain.

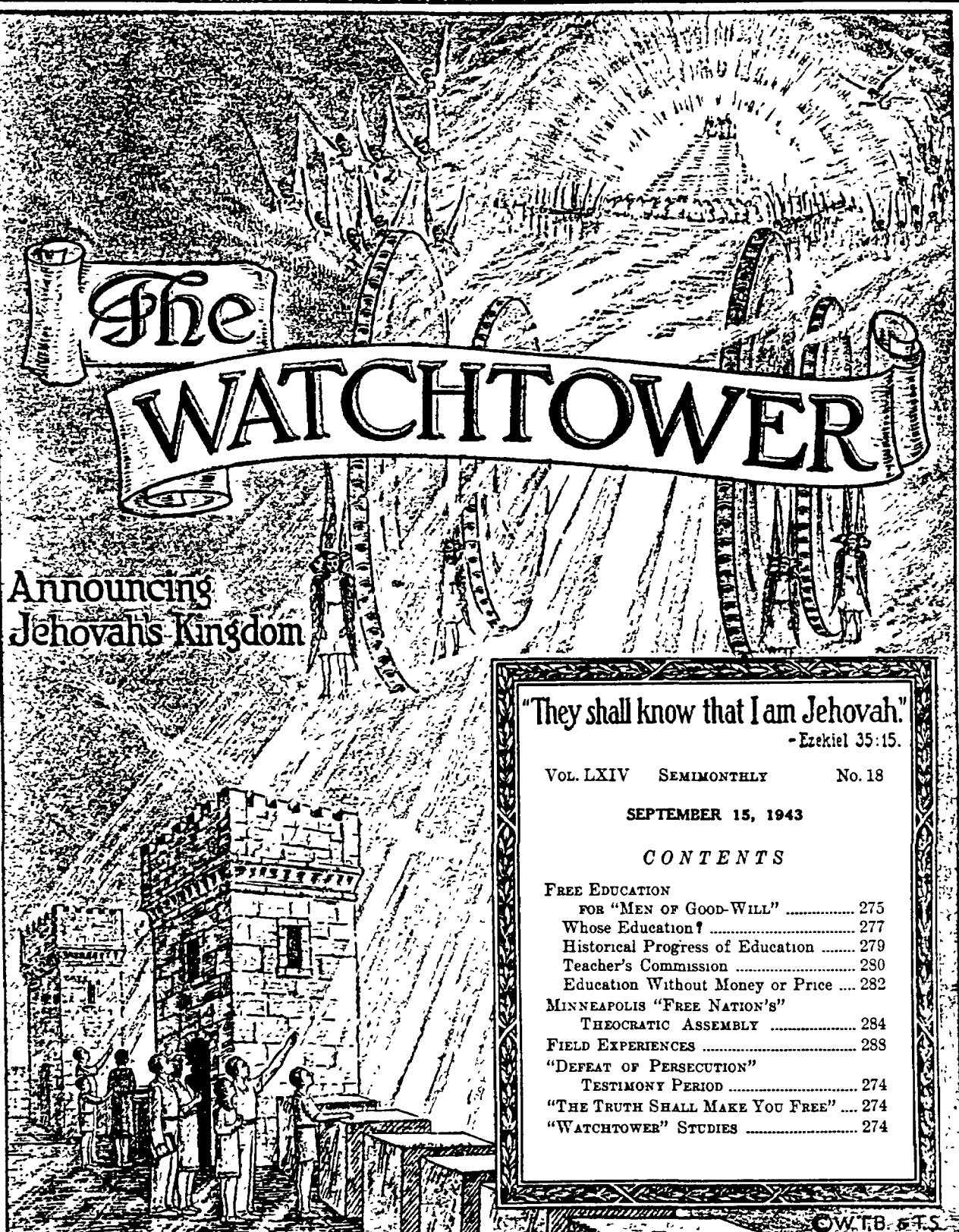
"Ninety attended the Memorial, April 19, at which the discourse 'In Remembrance of the King' was given; 11 partook of the emblems, the same number as Jesus served at the first Memorial. On April 20, after field service, at 2 p.m., the study of the *Informante* began, followed by the lecture 'Comfort All That Mourn'.

"This lecture and the release of the booklet containing it were of special significance. The first shipment of these booklets from the United States had been lost on a torpedoed vessel. As we were receiving the news of this loss came the announcement of a second shipment under way. The vessel carrying this second shipment, trying to avoid submarines, went on a rock and nearly sank. Help arriving, the cargo was transferred to another vessel and finally arrived in port. The cargo was in such confusion that it was some time before any was released from the customs. From day to day the dispatcher promised our shipment, but not until Tuesday, April 20, did a few cartons of *Comfort* booklets arrive, just in time for release at the afternoon discourse. The brethren were so thrilled at the release and hearing how Jehovah had preserved the booklets and brought them to us that they went out on the streets with them immediately, and the whole 5,000 disappeared like snow in the sun. This short but intensive work was followed by a study of the Brazilian *Watchtower*, closing another day of festivity for the publishers of The Theocracy.

"On April 21, a national holiday, and the last day of this Assembly, the field service was augmented by distribution of invitations to the public lecture at 3 p.m. After a quick lunch there ensued an intensive publication with placards and with invitations, 20,000 being distributed. A number of curious persons attended this lecture, at the close of which *The Watchtower* containing the discourse was presented to the audience. Perfect order reigned, and, as the lecture ended, we felt happy for the protecting hand of Jehovah against His enemies who wanted to disturb our Assembly. At 8 p.m. the Branch servant spoke briefly, closing the convention. He offered a declaration answering the accusations of the enemies who had tried to prevent this four-day assembly, and which was unanimously adopted. Ten persons were immersed, one of whom has already entered the pioneer service, and others show great joy at having found The Theocracy. At this assembly the organization setup for the New World Assembly of last September was followed, and it enabled brethren who had never before had such responsibilities to perform in an orderly and satisfactory way, so that not an item was omitted, and the entire program was carried out promptly. During intervals and preceding the lectures, songs of praise to Jehovah were sung. Interesting were the experiences of brethren who came from distant cities with all manner of difficulties of transportation and documents. One brother traveled nine days, when normally he would have spent two, reaching the convention, however, to participate in the blessings which were poured out by the God of all consolation and comfort, Jehovah, so that we might be strong and 'more than conquerors through him that loved us'. All together, 5,649 books and booklets were placed at meetings and in the field."

"PLEASE ENCLOSED FIND A CHECK

for $5. This is from a man 77 years old who only recently took his stand for the New World and is now a Theocratic publisher. After reading the *Watchtower* article 'Everything for the Issue' he immediately discontinued the use of tobacco, after having been an addict for 62 years. This dear sheep is very poor in this world's goods, but has saved sums that were formerly spent for the 'filthy weed' and he now offers this to the Society to be used in the preaching of the Kingdom message, as Jesus commanded." —Indiana.



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

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SEPTEMBER 15, 1943

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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Please address the Society in every case.

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

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

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"DEFEAT OF PERSECUTION" TESTIMONY PERIOD

With this Testimony Period during the entire month of October the new book *"The Truth Shall Make You Free"* will be released for public distribution. This will be offered in combination with the new booklet *Freedom in the New World,* on a contribution of 25c. As this Testimony Period will be observed world-wide, where the Kingdom publishers are not supplied with this new literature they will proceed with their intensified testimony work using the latest book and booklet on a contribution to correspond. Our readers and all persons of good-will are welcomed to a part in this mighty educational movement, fearless of persecution, because it is only through past "defeat of persecution" by obedient and courageous proclamation of the Kingdom message under opposition that this announced Testimony Period can be carried out, by God's grace. This period therefore represents a triumph for God's truth and cause, and all wishing to share therein we are ready to put in touch with the proper organized group of Jehovah's witnesses, upon request. All due preparation for this world-wide testimony should go forward now, as to your supplies, territory and time. Then you will have special results to report at the month's close, either direct to us or to the company with which you associate in field service.

"THE TRUTH SHALL MAKE YOU FREE"

With great gratitude to the "God of truth" the Society here announces this new publication *"The Truth Shall Make You Free".* The release of the publishers' edition of this book was a loudly applauded feature of the "Free Nation's" Theocratic Assembly held simultaneously in August in more than 100 cities. The truths set out in unbroken sequence in the 384 pages of this book, illustrated with art work in color, will amaze and delight you and equip you unto the present fight for freedom. The book is in violet cloth binding, with gold-stamped title and relief design, and contains instructions as to how to study and also a complete index of all Scripture texts cited therein. *"The Truth Shall Make You Free"* is now offered on a contribution of 25c a copy, mailed postpaid to any address. Release of the book for general distribution world-wide is announced elsewhere.

"WATCHTOWER" STUDIES

Week of October 24: "Free Education for 'Men of Good-Will'," ¶ 1-22 inclusive, *The Watchtower* September 15, 1943.

Week of October 31: "Free Education for 'Men of Good-Will'," ¶ 23-42 inclusive, *The Watchtower* September 15, 1943.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIV SEPTEMBER 15, 1943 No. 18

FREE EDUCATION FOR "MEN OF GOOD-WILL"

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

JEHOVAH occupies the highest seat as the top-ranking Educator. All creatures in his image and likeness he created to live forever. Whether they live eternally or die depends upon their own choice of conduct. Those who choose everlasting life must give heed to the Highest Educator and learn and apply the instruction from him. The fact is, all true instruction to fit one for endless life in happiness, peace and liberty proceeds from Jehovah God. One wise man, taught by Him, writes: "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding: he layeth up sound wisdom for the upright; he is a shield to them that walk in integrity." Jehovah God is the Father of all the family of his sons in heaven and in earth. To his sons on earth he says: "My son, forget not my law; but let thy heart keep my commandments: for length of days, and years of life, and peace, will they add to thee. My son, let them not depart from thine eyes; keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way securely, and thy foot shall not stumble."—Prov. 2:6, 7; 3:1, 2, 21-23, *Am. Rev. Ver.*

[2] It is free education that Jehovah provides for those who learn of him. He is interested in their eternal interests. He does not make teaching a profession for his personal maintenance or for selfish gain, but as an expression of his loving-kindness toward those who seek and appreciate eternal life in a free world. He is not dependent upon any or even all creatures for enrichment of himself. Nothing that his learners or disciples might render to their great Teacher could add to his wealth, for all things come of him and only of His own can creatures give unto him. He gives teaching unselfishly, solely for the benefit that his creatures get therefrom. His great delight is in having them receive the instruction and wisely use it and thereby be kept from that which would work against their eternal life. Of him it is recorded for the benefit of those in the way of death: "Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live." (Ezek. 18:31, 32, *Am. Rev. Ver.*) Everlasting life is a free gift from Jehovah God: "for with thee is the fountain of life." Hence the education he imparts unto life everlasting is likewise free.—Ps. 36:9, *Am. Rev. Ver.*

[3] Particularly since the World War of A.D. 1914, a great crisis in education has struck this old world. No one can successfully deny that the world's education before the first World War was faulty and in vain. Otherwise, that world-enveloping conflict would never have come, with its terrible toll of life, and with famines and pestilences as attendant and consequential circumstances. A shaky, imperfect peace followed for two decades, and now all humankind is feeling the shock and ravages of a global war, whose end is not yet and whose total costs in human life and material wealth no one on earth can yet determine. During the twenty-year peace interval there was an attempt made for the revision of human education, and some religionists and politicians and financial-industrial leaders set out to undermine democratic teachings and theories and to indoctrinate the peoples with totalitarian ideas. These new educators of the world, of the Nazi and Fascist and Hierarchy type, gained control in Central Europe. They ruthlessly brought the peoples into their school and made a forced application of their doctrines over the protests of the many who believed otherwise.

[4] Jehovah God is the great Teacher of history and has caused vital history to be written in advance, in the form of prophecy. He foretold the aggressions of that school of religious, political and social regimentation of humankind. In the the prophecy of Daniel, chapter eleven, He described the totalitarian power and its allies under the name or symbol of "the king of the north", because its seat lies at Rome, including Vatican City, and it was north of Egypt. Egypt was for many centuries the seat of "the king of the south", whose present allies and protectors include espe-

1 Those who choose everlasting life must receive and apply education from whom? and why so?
2. Why is the education he gives to his learners free, and what is his great delight respecting them?
3. How has a great crisis in education struck this old world since A.D. 1914?
4 Of what branch of learning is Jehovah the great Teacher, and as such how has he described the aggressions of the totalitarian school of regimentation?

cially Great Britain and the United States. Describing the encroachments of the totalitarian "king of the north" upon the many fields of human thought, interest and endeavor, the prophecy says: "In his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. He shall enter also into the glorious land, and many countries shall be overthrown: . . . He shall stretch forth his hand also upon the countries."—Dan. 11:38, 39, 41, 42.

5 Not only did the total-state "king of the north" invade and overthrow the "land" or field of liberal government in Italy, but he also, with the aid of religious hierarchs and their political and financial puppets, invaded the field of republican government in Germany. There he abolished the young democracy and set up a nationalist dictatorship in the hands of a religionist. Just a matter of months thereafter, namely, on July 20, 1933, the Nazi dictator concluded a concordat with the Vatican for the protection and advancement of its religious interests. What followed the concordat is now well-known history.

6 "The king of the north" promptly invaded the field of national education and thought and caused the libraries, universities and public schools to be purged of their books and writings of liberal, democratic and freedom-loving thought and to be burned or otherwise disposed of. Not only the field of secular education felt the flaming fury of the concordat partners, but also the field of Bible education. The Central European branch of the Watchtower Bible and Tract Society, with offices at Magdeburg, Germany, was banned and Jehovah's witnesses were decreed to be an "unlawful society". The Nazi dictatorship made the possession of the Watchtower Bible publications to be a crime, and on one occasion treated the public to the spectacle of burning 50 thousand copies of them at one time. In like spirit the totalitarian dictator of Spain, who was put in power with the aid of the Nazi-Fascist-religious dictators, caused 110,000 copies of the Bible, shipped from Britain for distribution in Spain, to be seized and ground to pulp; and this was as recently as October, 1940.—New York *Times*, October 6, 1940.

7 The invisible demons under Satan, "the prince of the demons," are back of such assaults upon the instruction of the people in the Word of Jehovah God. The Bible plainly discloses that "the king of the north" is under the power of the demons and serves the Devil's scheme for universal domination to the exclusion of Jehovah God. (Dan. 11:36, 45) The Bible further discloses that the fixed purpose of the demons is to re-educate the entire human race in the totalitarian ideas and methods and to drive the unwilling ones, under, apparently, sheer necessity of self-defense, into totalitarian rule, even though it be under another name less suspicious and hateful to the people. In straight terms the Nazi dictator of the "king of the north" combine voiced this aim of the demons, in his proclamation of February 24, read for him at a party meeting in Munich and also broadcast and recorded: "The Nazi world of ideas will become the common property of all peoples, even our enemies, through this struggle. One State after another will be increasingly compelled to resort to the National Socialist thesis in the conduct of the war they provoked."—New York *Times*, 2/25/43.

8 Many thoughtful men and women who are enemies of "the king of the north" now express the fear that his boast is what is actually taking place, as they witness the successive steps being taken by an "administration with its form of bureaucratic and despotic government, ruling by decree and edict, in place of orderly legislative functioning and constitutional procedure", to quote one such expression on the subject. (Cincinnati *Times-Star*, 4/21/43) The president of the United States Chamber of Commerce has issued a warning against "big government", "super-statism," saying: "Super-statism is not a bogey of business men's imagination." (New York *Times*, 3/25/43) And an editor of the New York *Times* cries out, "Which path, America?" and concludes his warning, saying: "It might be well to know in advance which way they are leading us. Otherwise we may wake up some day and find that we are the dependent and powerless subjects of a totalitarian state, run by our own brand of 'New Bureaucrats'."—New York *Times*, 3/14/43.

9 Not merely in the lands overrun by the ruthless "king of the north", but also in the lands lined up on the side of the democratic "king of the south", the field of education has been vitally affected and greatly altered and weakened. Especially is this noticeable when considering the teaching staff in the free public schools and non-religious institutions of learning. In America it has been regularly featured for some time in the headlines of the news that the teaching faculties in colleges and universities are hard hit as thousands of these leave the classroom for

5. What fields of government did "the king of the north" invade, and how did he tie in with the religious interests in 1933?
6 How did "the king of the north" invade the field of national education and thought? and how did his conduct toward the Watchtower Society and the Bible show a further invasion?
7. Who are back of such assaults upon public instruction, and what is their fixed purpose, as disclosed in the Nazi dictator's February 24 proclamation?
8. How do some thoughtful persons express the fear that his boast is what is actually taking place?
9. How has the cause of education been affected and weakened also in democratic lands?

some active or more direct part in the global conflict between "the king of the north" and "the king of the south". Many teachers are leaving their posts because their profession is underpaid and they can earn more money at other occupations now inviting workers. A dearth of teachers is feared, as replacements by the younger generation of college graduates are held difficult, due to the war.

[10] A recent survey by the United States Office of Education disclosed that last spring 106 thousand teachers in rural communities quit; which means one teacher in four; whereas in the cities only one teacher in ten has withdrawn. The teacher shortage is growing very rapidly, and, though some replacements are being made by rehiring retired teachers and by other means, an expected shortage of between 60 and 90 thousand is in sight now. Needless to say that those in need of education with more individual attention and help must suffer. The postwar era is certain to show it.

[11] Educators and others are looking ahead to that (to them) "unknown quantity", the postwar world arrangement. Educational associations are calling for aid to schools by the national government despite the fear of government control of education as in Nazi Germany. Educational reforms are being called for; sweeping changes in college methods of imparting knowledge are foreseen; hope is expressed that the spirit of liberal-arts education will remain alive; and the re-education, not alone of Germany's youth, but also of the whole world, is suggested as being the need for permanent peace and security.

[12] The United States Committee on Educational Reconstruction sees "global education" as the urgent need. It argues that just as there was an International Labor Office connected with the League of Nations and joined by the United States, so in the arrangement following this war there should be established an "International Education Office" to repair the damage that has been done to the fields of learning by "the king of the north".

WHOSE EDUCATION?

[13] Admitting now the need for global education or re-educating all nations in the coming transition, we must face the question: Whose educational program shall it be? Whose reforms shall they be? With what schools of learning shall those whose education has been interrupted by global war resume their studies? Who shall determine this? According to all past historic precedent it is certain that this will not be left to the secular authorities of the victorious nations. Desperate politicians and commercial traffickers and social leaders are now pleading for "more religion". Certainly RELIGION will have a guiding and controlling voice in the answers to the questions, and particularly that form of religion with headquarters at Vatican City, Italy. It cannot be forgotten that the chief executive of America did, in 1934, declare his intention of opening up diplomatic relations between America and the Vatican as soon as the Americans could be brought around to it, and that he has since sent a personal envoy to the Roman pontiff and now has an American *chargé d'affaires* stationed at the Vatican. And what is the real significance, political or otherwise, of the visit in February of the archbishop of New York to the Vatican, has not yet been divulged by any of the actors in the transaction.

[14] On June 9, at Toronto, Ontario, the role of the churches of all denominations in co-operating for postwar reconstruction was discussed at the North American Institute's conference on the organization for peace. There the clergyman from the Social Action department of the National Catholic Welfare Conference, of Washington, D.C., said: "Each church must bend its whole effort to the education of the people to construction." It is common knowledge that the Vatican head of that clergyman claims that all the education of the people rightfully belongs under and should be under the charge and supervision of the Vatican Hierarchy, and that the public schools and other non-religious educational institutions of the nation are "godless schools" and that parishioners may not send their children to such schools except with priestly dispensation. The Hierarchy not only claims such right, but is determined to have what it claims. Its ambitions for exclusive control in the religious and educational field are seen in representations made by Roman Catholic leaders to the United States State Department that Protestant missions in predominantly Catholic Latin-American countries were a hindrance to the "good neighbor" policy and should be discontinued. In protest the Presbyterian General Assembly drew up a statement, June 1, which said: "On the principle expressed by the hierarchy, Roman Catholics ought to be suppressed in the United States, seeing it is predominantly Protestant."—New York *Times*, 6/2/43.

[15] In order for global education, or world re-education, or an International Education Office to go through, it is certain that an understanding will have to be had, no, rather, a compromise will have to be made, with the Hierarchy which arrogates to itself

10. What does a recent survey by the U. S. Office of Education disclose regarding teachers? and who must therefore suffer?
11. What measures are being suggested or called for respecting the postwar world arrangement?
12 What does the U. S. Committee on Educational Reconstruction see as urgently needed, and why?
13. In answering the questions concerning global education or re-education of nations, who or what will have a guiding voice, and what hints are there of this from America?
14. What pronouncements, claims and efforts of the Roman Catholic clergy are a further indication of this?
15. For the foregoing education program to go through, what will have to be made with the Hierarchy, and what will this mean as to facts of history?

the chief and dominating seat in the world educational structure. This would mean the suppression or perversion of the true facts of history concerning the religious organizations in America and elsewhere as in Axis-dominated countries at present. This is clear from the ten-year campaign carried on in America by educational leaders of the three leading religious groups. The purpose of the campaign was presumably to cut out from public-school textbooks all passages regarded as biased from the standpoint of race and religion. What is the result? It is asserted that now almost no complaints are raised concerning public-school textbooks, but there yet are complaints regarding the private- or parochial-school books.

[16] Religion's dominance in many nations accounts for it that in proposing what it calls "six pillars of peace" the Federal Council of Protestant organizations in America offers as the sixth "pillar" this: "Establishment of the PRINCIPLE of the rights of peoples everywhere to intellectual and religious liberty." The achieving of such liberty IN PRACTICE among all peoples everywhere is another thing; and that is where the Federal Council admits the difficulty lies, but because of what religious system the Council did not state. It is not necessary.

[17] Important to the education of the people is liberty of the press, and at the coming peace conference the news publishers of America propose to make representations for "freedom of the press of the world". (New York *Times*, 4/20/43) A representation of educators at that peace convention is also being demanded by schoolteachers. The need of instructing and enlightening the people in order to preserve what liberty the nation yet has was forcefully stated by Thomas Jefferson, the champion of democracy. In writing to George Wythe, his teacher, friend, and co-signer of the Declaration of Independence, August 13, 1786, Mr. Jefferson said: "I think by far the most important bill in our whole code is that for the diffusion of knowledge among the people. No other sure foundation can be devised, for the preservation of freedom and happiness. . . . Preach, my dear sir, a crusade against ignorance; establish and improve the law for educating the common people. Let our countrymen know that the people alone can protect us against these evils, and that the tax which will be paid for the purpose [of education] is not more than the thousandth part of what will be paid to kings, *priests*, and nobles who will rise up among us if we leave the people in ignorance."

16 What has the Protestant Council in America proposed as its sixth 'pillar of peace', but what difficulty does it admit as to setting it up?

17 What are publishers and educators proposing as to the peace conference? and how did Thomas Jefferson state the need of instructing the people, in his letter to George Wythe?

[18] The only education that will enable the people to defend and preserve true freedom and that will equip them for endless life and peace is from Jehovah God and by Christ Jesus. According to God's infallible Word the postwar period will not be very long, although men propose to make it a thousand years long. Democracy or any other form of national and international government will last no longer than the postwar era. Yet fear not: the New World which God establishes thereafter will have such lasting foundations that it cannot be moved, for ever. Jehovah's new world of righteousness will be no "common people's world", although the common people will then enjoy their greatest blessings ever. It will not be a global democracy or a democratic world, but will be Theocratic.

[19] The education that the peoples of all nations need now and in the coming era must be concerning what is of the highest importance to them. That is Jehovah's Theocracy, the kingdom of God exercised through his Son and King, Christ Jesus. Such education prepares and fits "men of good-will" for life in the New World; and that life will be without end. What could be more important than this? All other learning and instruction come far, far short of guiding men to that which is the desire of every righteous heart: everlasting life. Preparation in religious and other worldly institutions of learning may enable men to make a success in the unusual postwar opportunities that are expected; but of what lasting benefit will that be to them? Were the pontiff of Vatican City then to gain the whole world, of what eternal value would that be to him or his hierarchy? The unescapable battle of Armageddon will destroy that world and the hierarchy. Christ Jesus said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 26, 27) When Christ Jesus spoke of losing one's own soul to gain the present world of religion, politics and commercial business he meant losing everlasting life in the new world that follows the fight at Armageddon.

[20] Jehovah, the great Teacher, tells in his Word about "men of good-will" today living who will learn of him and act according to knowledge and who will therefore pass alive through the "battle of that great day of God Almighty" and emerge into the cleansed earth of his new world. What education for any

18. What is the only education fitting the people for liberty and life? and how does the fate of the postwar governments and what is to come thereafter show this?

19 On what, therefore, do the people need education now and in the postwar era? and how do Jesus' words show nothing could be more important than this?

20. What does Jehovah's Word tell concerning the life prospects of "men of good-will"? and what education does he now offer, and by whom?

worldly calling or destiny could surpass the instruction and training for this blessed reward to "men of good-will"? Such education Jehovah God now offers by Christ Jesus to "whosoever will"; and those who are espoused to Christ Jesus as members of his "bride" have a part in extending it to the meek ones of earth for their good and comfort.

HISTORICAL PROGRESS OF EDUCATION

[21] Wrong instruction leads to death, and unessential teaching does not save one from that result. Right instruction, which is also vitally essential, leads to life. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." "He is in the way of life that keepeth instruction: but he that refuseth reproof erreth." (Prov. 6:23; 10:17) There is a very present need of instruction in truth and righteousness. It is due to the fact that error, with its results of sin and death, has invaded the earth, and that the "father of lies", Satan the Devil, has since deceived the whole world by religious instruction. Hence right instruction must often take the form of reproof, exposing the errors of religion. For correct and life-giving teaching the meek person must look upward to Jehovah God. "The way of life is above to the wise, that he may depart from hell [the grave] beneath." (Prov. 15:24) Jehovah interests himself in such as thus seek light and truth: "the meek will he guide in judgment: and the meek will he teach his way." (Ps. 25:9) For the meek the great Supervisor of essential education has provided ample learning.

[22] Jehovah's textbook of instruction is his recorded Word, the sacred Bible. It is The Great Book of Freedom. It is not a man's book; not the mental outpourings of the thirty-six or more men who wrote the Bible. It was directly inspired by the Lord God. As testified by the inspired apostle Paul: "The holy scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:15-17) In writing such counsel to the young man Timothy, Paul admonished him: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures." Timothy's father was a Greek, but his mother and her mother were Jewesses. (2 Tim. 3:14, 15; 1:5; Acts 16:1) This calls attention to the fact that Jewish parents and all men and women of faith taught their children from an early age on respecting the word of God. The custom was to teach the child the Bible at least at the age of five.

[23] The divine Record shows that before Moses wrote the first five books of the Bible the parents of faith in the Most High God taught their own children the promises and commandments of God and thereby passed along his word and the history of his dealings with humankind by oral tradition. (Gen. 18:18, 19; 28:1-5; 35:1-4; 48:1-22; 49:1-33) When Jehovah God used Moses as his mediator and entered into a covenant with the nation of Israel and made them his chosen people, he gave them the laws, statutes and ordinances of his covenant in writing. Therein the Lord God specifically provided for the education both of his covenant people and of the strangers within their gates. It was the highest and most necessary education, that of the law and the purposes and promises of God, in order that they might be safeguarded against religion and might worship and serve Jehovah alone. Not only must the tribe of Levi, its priests and Levites, act as teachers of the adults, but the parents must instruct their children from early childhood onward in the holy scriptures. This sets the rule for every parent today who has consecrated himself to God and is thereby in a covenant with the great Life-giver, that such parent must instruct his offspring in God's Word. This is a part of witnessing for Jehovah that may not be neglected or avoided with divine approval. —Ex. 12: 26, 27; 13:8, 14, 15; Deut. 4:9, 10; 6:6, 7, 20-25; 11:19-21; 31:10-13; 32:46, 47; Prov. 31:1, 2, 27, 28; Lev. 10:8-10; Ezek. 44:15, 23; Mal. 2:7.

[24] Moreover, the nation of Israel must learn to read and write in order that they might read the Scriptures and might copy them for continual reference and admonition. The fulfillment of the ordinances of the law covenant also required their training in elementary arithmetic. (Deut. 6:9; 11:20; Lev. 15:13, 28; 25:8, 15, 16, 50; Deut. 27:1-8; Josh. 8:32-35) They must also be taught essential history. Such history, from creation onward, dealt with the origin of God's covenants and set forth his acts against the wicked and his doings with his faithful servants and with his chosen visible organization. That an authentic and correct history might be preserved the Lord lifted the matter out of the realm of tradition and caused the inspired written account to be made and preserved in the Bible, the Holy Scriptures, and that without sparing religion.

[25] Schools aside from the above provisions for in-

21. To what do wrong and right education lead, why is the right instruction often reproof, and to whom must the meek ones look for essential education?
22 What is Jehovah's textbook, why is it not a man's book, and when did men and women of faith teach their children concerning it?
23 Before the Bible's beginning, how were the children taught, what duty did God's covenant with Israel lay upon parents, and what rule does that set for the consecrated parent now?
24. That the Israelites might fulfill their covenant, what elementary education therefore became necessary, and how did God provide for an authentic and correct history?
25. What schools were set up in Israel, according to the records concerning Samuel, Jehoshaphat, and Elijah and Elisha?

structing the entire people of the nation were not specifically ordained. However, schools did spring up, at first for the adults who should act as instructors for others. The company of prophets which Saul met in the days of Judge Samuel is understood to have been one of such schools, presided over by Samuel. (1 Sam. 10:1-13; 19:20-24) About two centuries later King Jehoshaphat of Jerusalem encouraged the instruction and training of all the people of the kingdom of Judah in the law and word of their God. This was a good preparation for them to face the menace of the religionists, the Moabites, Ammonites and Mount Seirites, whom Jehovah God caused to be destroyed before ever they reached the city of Jerusalem and without any fighting on the part of Jehoshaphat and his people. (2 Chron. 17:3-9; 20:1-30) At the same time the prophets Elijah and Elisha were active for the education of the people in the northern kingdom of ten tribes of Israel. Queen Jezebel tried to destroy the prophets associated with Elijah and Elisha and thus to suppress this educational movement for the worship of Jehovah in Israel, and many of them she did kill. The account of the times mentions "sons of the prophets" in connection with Elijah and Elisha. Although no such expression as "school of the prophets" occurs, yet these "sons of the prophets" were evidently in a school or college to fit them for their public work of popular education.—1 Ki. 18:4; 19:9, 10; 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38.

[26] After the captivity of the Jews in Babylon during the seventy years' desolation of Jerusalem schools were established in all Jewish communities, to which the parents might send their children for instruction beyond that which they received at home. Such schools were generally maintained in the synagogues or near them. The Jewish nation became the greatest nation of ancient times for the education of its people. To such an extent did schools of elementary and advanced instruction multiply that in most Jewish communities there was at least one school, and, according to some, there were in Jerusalem alone 394 schools; according to others, 460 schools. Generally a school or teacher was required for every twenty children; but where a community had forty, they might have one master teacher and an assistant. The teachers received no salary, but endeavored to maintain themselves. The pupils or their parents might make contributions to the teacher's support. Self-support, though, was possible for teachers, because, besides his elementary education, every Jewish child must be taught a trade. This accounts for it that the apostle Paul, although highly educated, was also a tentmaker and independently supported himself therefrom, lest he be burdensome to the Christian congregations. (Acts 18:1-3; 2 Cor. 11:7-9) He offered free education.

[27] Satan the Devil is against any true education of the people in the Word of God, and he saw to it that these schools were corrupted and given over to the teaching of the fables and traditions of men, especially so among the more advanced schools. It was a Jerusalem with hundreds of such schools and rabbinical colleges of learning that Jesus confronted when he went up thither. The famous school founded by the so-called "Hillel I, the Great", flourished in her, and Gamaliel became president of it (A. D. 30-50), he being the Gamaliel at whose feet Saul of Tarsus sat and learned and advanced in the "Jews' religion" and in the traditions of the fathers, before becoming the apostle Paul. (Acts 5:34-40; 22:3; 26:4, 5; Gal. 1:13, 14) Doubtless Jesus, while growing up at Nazareth, was sent by Joseph and Mary to a local elementary school, while at the same time he learned the carpenter trade of his foster father. There is evidence to indicate that Jesus knew and spoke four languages, Hebrew, Syriac, Latin, and Greek. Jesus' exploit at the temple of Jerusalem as a boy of twelve years shows that he was not corrupted by any teaching of traditions in the school he attended, but that he discerned and pursued the really essential education, that he might be 'about his Father's business'.—Luke 2:39-52; Matt. 13:53-58.

TEACHER'S COMMISSION

[28] What was the Father's business for Jesus? and what is it for every follower of Jesus? For Jesus, after his special consecration to God and his baptism, it was not to engage in work of material construction and building, such as carpentering; he left such work of providing for people's material comforts. He saw the commission unto which he had been anointed by God's spirit at Jordan river, and he read that commission in God's Word and owned his obligation to it. In the synagogue at Nazareth, that the Jews might know what he was about and why, he read his commission in Hebrew, thus: "The spirit of the Lord is upon me, because he has anointed me to proclaim Good News to the poor; he has sent me to announce release to the prisoners of war and recovery of sight to the blind: to send away FREE those whom tyranny has crushed, to proclaim the year of acceptance with the Lord. (Luke 4:16-21, *Weymouth*) He then showed them that he had left his carpentry work at Nazareth because his commission henceforth from God was to be a Teacher, the Greatest Educator ever on earth. As such he would be Jehovah's witness.

26 After Jerusalem's 70-year desolation, to what extent were Jewish schools promoted, and how were the teachers maintained?

27. What was Satan's move toward such education, how was Jerusalem distinguished for its educators, and what about Jesus' schooling?

28. What was the Father's business for Jesus the carpenter? and where and how did Jesus plainly point this out?

[29] The instruction course that Jesus offered could not be obtained in the thousands of Jewish schools of the day all subject to religionists; "for [Jesus] taught them as one having authority, and not as the scribes." "Never man spake like this man." (Matt. 7:29; John 7:46) He taught concerning the new world and the Theocratic Government thereof. The theme of his instruction was, 'The kingdom of heaven is at hand; repent ye, and believe the gospel.' (Mark 1:14, 15) Although it was nineteen centuries before the establishment of the Kingdom in power in A.D. 1914, yet the instruction concerning that Theocracy was education of supreme importance to men and most honoring to God. That Government will vindicate Jehovah's name, which name all the miseducation of this perverted world has misrepresented and reproached by religious lies.

[30] Christ Jesus offered free education to humankind. Never did he pass around the collection plate to put his learners under embarrassing constraint. He associated his apostles and others with him in the teaching campaign, and to them he said: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, FREELY give." What contributions the benefited people cared to make in the way of food and lodging and other assistance to the preaching work were to be accepted: "for the workman is worthy of his meat [or hire]." —Matt. 10:7-10; Luke 10:7.

[31] There should be no uncertainty as to what is the mission of a Christian clear on to the end of this world. After Jesus' death and his resurrection to life in the spirit he said to his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy [spirit]: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20) Previously, when asked as to the evidences that should mark the end of the world, he foretold to his disciples the World War, the famines, the earthquakes, the pestilences, and the persecution of his faithful followers. What did Jesus then foretell should be the pursuit that his followers should take up after world war? What education did he emphasize exclusively as being of first importance, yes, of all-importance, to the people in the postwar period? Was it training in economics, science, religion, politics, social relations, and foreign relations, in order to qualify the people to contribute every one something toward solving the revolutionary problems of this period? How foolish and futile that, if the final end of the world is upon humankind! Sensibly, and with unmistakable simplicity, Jesus marked out the specialized course of education of immediate value and necessity to all peoples when he said: "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.

[32] The Kingdom teaching must continue on to the end of the postwar period. Because it is a revolutionary time in every worldly field and because educational institutions of the nations are obliged to undergo drastic changes to meet the demands of a total world, this is no reason for any modification to be made in the primary pursuit and calling of men, women and children consecrated to Jehovah God to do his will and to serve his kingdom. Their commission remains unaffected by the revolutionary world-changes. The people's need for salvation to life in the new world remains just the same, in fact, becomes more pressing. Instead of there being a dearth or shortage of teachers in the all-essential instruction of the Kingdom of life and peace; instead of Christians' being enticed away from the work of giving Kingdom instruction in order to get larger financial returns by another occupation, there should be more Kingdom publishers in the field, giving the witness to all nations. Christ Jesus, the great Teacher, left us the example in his own choice of exclusive life-occupation, and he also left us his command what to do. In contrast with the closing down of many educational institutions and the discontinuance of many classes of instruction in the world, there should be more study classes in the Bible established. More companies of active ministers of the Kingdom gospel should be formed by Jehovah's witnesses. In view of the Kingdom's establishment, and the imminence of the battle of Armageddon, and the glorious incoming of the new world, these war years and the postwar era should witness the expansion of education in the most vital field of human interest as never before.

[33] If there is need for the re-education of all peoples it is in respect of the name of Jehovah God and his Theocracy by Christ Jesus. It is now the time for the free education of "men of good-will". This world clamors and will more loudly and insistently clamor for educational revision in other directions, which can and will be only against the Kingdom. However, not what the worldly leaders and educators demand,

29. What shows the education Jesus offered was not to be obtained in he Jewish schools, what was his chief subject, and why was it of ighest importance even back there?

30. What shows Jesus offered free education, and why do contributions ccepted not deny this?

31. How do Jesus' words before ascending to heaven and also in his rophecy concerning the world's end remove all uncertainty as to what s a Christian's mission on earth?

32. How long must the Kingdom teaching continue? and instead of any modification of the situation to compare with the worldly educational developments, what should there be as to Bible education?

33. What is the deciding factor as to that wherein the people should now be educated? and who will meet and is meeting the challenging situation?

but what the need of the people demands and what the Most High God commands is the deciding factor. The situation constitutes a challenge. Who will meet it fearlessly, unselfishly, without compromise, and with the free education that the great Life-giver provides? The Bible answer is, Jehovah's witnesses and their companions, his "other sheep". And in this behalf the Watchtower Bible College of Gilead, in New York state, was founded and inaugurated last February.

EDUCATION WITHOUT MONEY OR PRICE

[34] Jesus, in order to give the people of good-will the advantage of free education, went directly to the homes of the people and to the free open spaces, the mountains and the seaside. The Teacher went to the people and made the learning available to them without charge. He taught no worldly science, but the essentials to salvation which is by God's kingdom and the ransom sacrifice of the Son of God. His footsteps Jehovah's witnesses follow today. What if there are hundreds of thousands of religious and secular buildings and institutions for teaching and learning throughout "Christendom" today? Jesus went ahead with his educational program in spite of the many schools of his time, and in this attitude Jehovah's witnesses imitate him now. God has committed to them the message of the Kingdom and of life, which none of "Christendom's" schools possess. Let her schools revise or revolutionize their curriculum and methods as far as they can stand it, they will be "ever learning, and never able to come to the knowledge of the truth". (2 Tim. 3:7) Jehovah God has only one channel for dispensing his free education unto life eternal, and that channel is his Theocratic organization. To that organization it is written, prophetically, at Isaiah 54:13: "And all thy children shall be disciples of the LORD [Jehovah]; and great shall be the peace of thy children." —Leeser's translation.

[35] Jehovah God and Christ Jesus are the great Teaching Faculty of the organization. Jesus said: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Verily, verily, I say unto you, He that believeth on me hath everlasting life." (John 6:45, 47) "Christendom" by her proposed postwar reconstructive and educational program pushes Jehovah God and his King Christ Jesus into a corner. Jehovah's witnesses, however, in spite of persecution for His name's sake, do not lose sight of the true Teachers, who guide to life. As it is written: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, [lest] ye turn to the right hand, and [lest] ye turn to the left." (Isa. 30:20, 21) Jehovah's witnesses look to their Teachers, God and his royal Son, to interpret the Bible for them in the due time, and then hasten to discharge their duty by bringing such teaching to all those who are of good-will to Jehovah and his Kingdom.

[36] It is true that Jehovah's witnesses carry Bible-study books with them and place these in the people's hands and accept small contributions from persons of good-will desiring to aid in the work. But this does not deny that theirs is free education to "men of good-will". A vast quantity of literature is placed upon no contribution at all. Besides that, Jehovah's witnesses freely run recorded Bible lectures on portable phonographs and make back-calls upon good-will persons without charge to them. They organize and conduct Bible-study classes in many homes at their own cost of time and means and at no expense to those receiving such home instruction. The educative work is not carried on for "filthy lucre"; for there is no financial profit made in it. It is done at God's command and with a lot of hard, steady work, under persecutions. Of course, Jesus carried no books to distribute. There were no printing presses in his day to supply either Bibles or books containing his talks in print explaining God's word and purpose. Education by him was free, though he accepted offers of meals and lodging and certain women followed him and ministered to him of their substance. —Matt. 27:55, 56; Luke 8:1-3.

[37] In this connection a Scripture rule is cited (Gal. 6:6): "Let him that is taught in the word communicate unto him that teacheth in all good things." Instead of referring to the learner's obligation to contribute financially to the support of the instructor, this text refers to the method of instruction. According to a more emphatic translation: "Howbeit let him who is being orally instructed in the word have fellowship with him that is so instructing him, in all good things." (*Rotherham*) *Teach* or *instruct orally* is *katechéo* in Greek, from which the English word *catechize* is drawn. It literally means to "sound down" into the ears by oral instruction. The one thus instructed should communicate or respond orally, contributing something to the progress and profitableness of the study meeting. This is the method

34 (a) How did Jesus make his free education available to the people? and how must Jehovah's witnesses now follow him? (b) Why are the schools of "Christendom" inadequate? and how is the free education for eternal life dispensed?

35 Who are the great Teaching Faculty of the organization, and how are these not being 'pushed into a corner' any more?

36. In spite of contributions accepted, why is it free education that Jehovah's witnesses offer, and why did Jesus offer or distribute no books?

37 How does the one being taught 'communicate with the one teaching in all good things', and how do Jehovah's witnesses follow this rule in home Bible studies?

which Jehovah's witnesses use and encourage in their home Bible studies. They use no so-called "catechism", but question booklets covering each paragraph of the Bible-study books. The question is orally propounded and the learner or group of learners is requested to respond, or *communicate*, or give oral answer to the question; after which the book paragraph and the Scripture texts cited are read aloud for the edification of all, study conductor and learners alike. Thereby all communicate in all good things, with profit to all.

[38] Such method of education is far more effective than the straight lecture method, such as is employed in worldly colleges, and which lecture method a Commission on Liberal Education recently recommended to be discontinued as "outmoded" and abused. That is why making back-calls upon persons of good-will and conducting home Bible studies using the Watchtower study helps has been so greatly blessed and has enabled these seekers for truth and life to understand what they read in God's Word. It is only by understanding and thus knowing the truth that "men of good-will" shall be made free with the freedom which Christ Jesus bestows.

[39] The great campaign of free education of men of good-will is on! It specializes on that which is essential to eternal life in the New World. Nothing can stop it until those thus educated graduate into the New World. Why not? Because the great Spirit is back of the campaign. He offers the refreshment of life-giving truth to whoever thirsts for the only education that counts. As it is written in the prophecy which applies since the establishment of God's kingdom by his Lamb, in A.D. 1914: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And the Spirit [Christ Jesus] and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22: 1, 17) Besides the present-day remnant on earth of the "bride" of Christ, the Lord's "other sheep" who have already heard and have come join in this blessed work of extending Jehovah's invitation by his Son to come to the river of Kingdom truth. (Ps. 46: 4) All persons of good-will may respond and partake of the satisfying stream freely. The only cost to them is the time and effort of studying the truths published by his visible organization engaged in the Elisha work. Blessed are those who hear the truth with hearing ears and who then discern that the real purpose of the truth is to lead them to consecrate or devote themselves completely to the Life-giver Jehovah and his service. Such are blessed with a joyful share in the Kingdom educational campaign now before the final end comes on the world.

[40] This educational service will continue till then. It is bound to cause a complete division among the peoples. Call to mind that when the Israelites under Joshua entered the promised land it was only by passing between the waters of Jordan which were divided. The waters above and to the right of the priests bearing the ark were held up, whereas the waters to the left rushed down to their mergence with the sea of salt, the Dead sea. Likewise, after the prophet Elijah was taken away from Elisha his successor, Elisha crossed the Jordan by God's special intervention. He took the mantle which had fallen from Elijah and wrapped it together and smote Jordan's waters as Elijah had done. He called upon Jehovah, saying: "Where is Jehovah, the God of Elijah?" And when Elisha had done so, the waters parted hither and thither: and he went over, to further service of Jehovah God for about fifty years. —2 Ki. 2: 1-15.

[41] Jordan's waters picture earth's peoples rapidly descending down to destruction in the sea of death at Armageddon. The smiting of the waters, or peoples, with the prophetic mantle began after the Lord came to the temple in 1918 and judged the house of God and thereafter began judging the nations and separating the peoples thereof as "sheep" and "goats". The water-smiting by the Elisha class under Christ Jesus has resulted in the 'parting of the waters'; and as the smiting with the Kingdom message continues, the dividing of the people will widen, until the separation is complete. The waters to Elisha's left, which continued their descent down to the Dead sea, picture the "goats", who heed not the educational work of the Elisha class and their companions and who hasten on unprotected to the world-destruction at Armageddon. The waters to Elisha's right, which halted and let him pass through the river bed to carry on in his witness for Jehovah, picture the "sheep" class. These are the "men of good-will" who do not seek to destroy Jehovah's remnant but who take advantage of their educational work and halt from the terrible descent into destruction.

[42] Today the "mantle" of Theocratic truth, wrapped together in unity, becomes stronger and stronger, and the smiting power of it becomes more effective. It is our obligation to continue smiting therewith, crying out as we do so: "Where is Jehovah, the God

38 Than what other method is this more efficient, and why, therefore, have the back-call and home Bible-study work been so blessed of God?
39. (a) On what does the free-education campaign specialize, and why cannot it be stopped? (b) What is the cost of drinking at the river of truth, and whither or to what is the truth meant to lead them?
40 What does this educational service cause, and how was this foreshadowed in the time both of Joshua and Elisha and Elijah?
41. What do Jordan's waters picture, when did the smiting thereof begin, and what has resulted since then?
42 What is the "mantle", what is it our obligation to do therewith, and what blessed day draws near therefore?

of Elijah?" The "waters" have already parted marvelously; they shall continue to part until the truth has separated and made free from Satan's organization all the "meek of the earth". These must hasten to enter into Jehovah's service with his remnant before the final end of this doomed world. So, on with the free education of men of good-will! The blessed day draws near when all the free and faithful shall enter into the life abundant in the New World, every tongue confessing that Jesus Christ is Lord to the glory of Jehovah God the Father.—Phil. 2:10, 11; Zeph. 2:3.

MINNEAPOLIS "FREE NATION'S" THEOCRATIC ASSEMBLY

FREEDOM rang loudly for three unforgettable days in Minneapolis, Minnesota, August 20 to 22. Its joyful tones of triumph sounded out as a testimony to the existence and unsuppressible activity of a free nation; and the echoes thereof continue to resound to the ends of the earth. Amid the clangor of global war it penetrated through with its good-cheer and hope, as agreeable and consoling to the ear as the sound of the *shofar* trumpets blown by Israel's priests on the Jubilee year to "proclaim liberty throughout all the land unto all the inhabitants thereof". Scores of thousands, rejoicing in their newly realized freedom, clapped their hands and shouted for joy. They hailed the bold declaration of freedom, which freedom countless thousands shall yet come to know and enjoy. The occasion of this most significant demonstration of 1943 was the three-day "Free Nation's" Theocratic Assembly of Jehovah's witnesses and their companions.

Of the 100 American cities in this world-wide assembly the greatest flour and lumber city of the world, Minneapolis, was the key city. From it the telephone lines which connected Minneapolis with ninety-nine other cities from the Atlantic to the Pacific and to the Gulf of Mexico spread out like an open fan south of the Canadian borderline. By such means the gatherings of these freedom-lovers enjoyed an annihilation of time and space and sat down at a common table of spiritual food with those at the central assembly. Across the borders and beyond the oceans, namely, in Mexico, Brazil, Cuba, West Africa, Sweden and Hawaii, like gatherings of Jehovah's people were sharing in the common feast of freedom; how? By means of copies of the principal Assembly speeches, delivered (translated, where necessary) in the local auditoriums by special appointees of the Watch Tower Bible and Tract Society, the visible sponsors of the Assembly. Many, many thousands in yet other lands were also present in spirit with the gathered hosts, as evidenced by cablegrams received at Minneapolis from distant transoceanic points.

Ten trunk railroad lines, four being transcontinental, besides bus and airline facilities, feed into this fair "city of lakes and parks" near the headwaters of the mighty Mississippi river; and all these transportation systems brought Theocratic conventioners in their thousands, besides some private autos whose "gas rations" permitted their reaching the key city. Some few intrepid souls hitchhiked long distances. Almost all endured the hardships and inconveniences of travel due to the strained conditions of today; and a goodly number from Canada reportedly risked life and liberty to be at the glorious feast of Jehovah's provision.

Although Minneapolis is a city of 325 religious "churches", many thousands of her citizens opened wide their doors for the entertainment of the visiting servants of Jehovah, despite the terrific campaign of newspaper misrepresentation and roastings directed against these faithful Christians. Many of such homes, however, yielded to religious pressure, and before the convention opened more than 1200 private residences canceled their arrangements, many turning down their invited guests on arrival. But He who on earth had not where to lay his head provided for the lodging of all his followers, even for the faithful colored brethren, whether in homes of persons of good-will or in other quarters; and all the city hotels were filled up solid. Doubtless many of such citizens of good-will who entertained thus Jehovah's witnesses had in mind Jesus' words concerning the end of the world: "I was a stranger, and ye took me in." They desired to show themselves of the *sheep* class. The *goats* did not limit themselves to refusing to take in Christ's "least" brethren. They complained to the municipal authorities and put the mayor and his council of 26 aldermen to great pains for holding fast to their contract obligations and defending constitutional rights and liberties belonging to all American citizens.

The huge but magnificent $3,000,000 Municipal Auditorium, built in 1927 and of Romanesque design, proved wholly adequate for this key assembly, with but one exception, namely, the overflowing public meeting on Sunday. Its spacious arena, with balcony and gallery, seated 10,000 persons; but the Exhibition Hall in the basement beneath was used to accommodate a great part of the overflow. Fronting the arena on the east end was a broad stage, 70 feet from parascenium to parascenium, and from which the Assembly speeches were delivered to the visible audience and, by the telephone cables, to the invisible audiences of all the joint assemblies, and to Station WBBR, Staten Island, N. Y. The auditorium is also equipped with a $125,000 organ, with 10,000 pipes, and having two consoles, one a concert of 5 manuals and the other a theatrical of 4 manuals. These consoles are on movable platforms which rise from beneath the arena floor. An artesian well, sunk 800 feet beneath the level of the street, brought up water at a temperature of 52 degrees and was used for the air-conditioning of the great structure. The broad corridors of the various floors and the many subsidiary rooms provided locations for setting up the various departments concerned with running the convention, such as administrative offices, volunteer service, ushering, information, rooming, pioneer registration, signs, hospital, electrical and refrigeration, parking, etc.

A cafeteria was installed in the basement Exhibition Hall, where, from 7 a.m. to 9 p.m., except during the meetings, complete kitchen and cafeteria equipment fed an estimated 1,000 conventioners an hour with wholesome food and tasty dishes. The hungry approached the counters in eleven lines

in orderly fashion. Jehovah God by his organization provided sufficient "ration points" to care for the physical needs of all, with a surplus left over at the close of the Assembly, as when Christ Jesus fed the five thousand from five loaves and two fishes. The book supply and territory departments occupied the eastern section of this Exhibition Hall.

All help, to service these many departments, was voluntary and non-remunerative; and thousands of consecrated men, women and children willingly offered themselves in answer to the service call and worked long, steady and intensely active hours to minister to their brethren. The entire working setup was an admirable demonstration of thorough organization, fine foresight, efficient performance, zeal for God's cause, love of men of good-will, good order without friction, and brotherly unity and co-operation under Christ. Worldly observers marveled thereat. Jehovah was honored.

OPENING DAY

Friday, August 20, dawned with ideal weather conditions for the great gathering. At an early hour the initial organization at the Auditorium was already functioning, as thousands began coming in for the bounteous "feast of fat things". Promptly, at 8:30 a.m., the convention chairman opened the morning's "assembly for Theocratic activities", at which an estimated 5,000 attended. After song, prayer, a brief consideration of the day's Bible text, and then field-service instructions, the Kingdom publishers obtained their territory assignments and literature and issued forth onto Minneapolis' broad and clean streets. In the morning they carried the message from house to house, and in the early afternoon did street work, distributing handbill-advertisements of the public meeting, offering the Society's magazines on the corners and curbs, and doing information walking with announcement placards attached to their persons. This was in addition to the signs on streetcars and buses, already displayed since August 9, and signs placed in store windows, besides signs carried on the bumpers of automobiles and sprayed in white on the sides thereof. "Freedom in the New World" they all unanimously announced; and the so-called "Four Freedoms" propaganda of the worldly politicians received a great setback. Due to the transportation difficulties the convention witnessing was restricted to the areas of the "Twin Cities", Minneapolis and its neighbor on the other side of the river, St. Paul, together comprising a metropolitan population of over 911,000 Minnesotans.

At the appointed time these publicity agents of God's Theocratic Government reassembled at the Auditorium for a quarter-hour of sacred songs, to the accompaniment of the great organ played by competent consecrated hands. At 2:45 p.m. prayer and a heart-warming address of welcome were delivered by the convention chairman. Then, as the voices of 9,000 swelled in singing to Jehovah the song "Eternal God, Celestial King", the nation-wide telephonic system tied itself together into a network binding the joint assemblies to the key one. The unseen audience heard part of the song. At a few seconds after 3 p.m. an assistant chairman introduced the president of the Watch Tower Bible and Tract Society, N. H. Knorr. As he took his position before a battery of microphones to deliver the keynote speech of the Assembly the audience greeted him with glad applause. Adorning the stage on which he spoke were graceful palms and baskets of gorgeous gladioli, reflecting Jehovah's power and glory. The speaker stood against a background of a blue plush curtain. Against this, and above his head, there was spread a 40-foot banner, from which dangled a broad white fringe. Upon the banner's base-material of rich violet plush there scintillated with spangles of white and gold the dynamic words of the great Master, "The Truth Shall Make You Free," with its citation, John 8:32, beneath. This text was in perfect keeping with the president's subject, "Standing Fast for Freedom."

This keynote speech found its basis in that masterful enunciation of the principles of Christian freedom contained in the apostle's letter to the Galatians, and particularly Galatians 5:1, reading: "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (*A.R.V.*) Rapt attention was paid to the speaker, and repeated applause broke as he advanced with his speech. He exposed religion as being the "yoke of bondage" and described how "Christendom", like Jerusalem and her children of old, had been brought into bondage thereby. Jehovah's witnesses have been delivered from this yoke, but must ever be on guard lest they relapse and give in to organized religion's relentless fight and encroachments against the truth and its witnesses. A solemn warning was sounded that the fight to maintain this freedom to worship and serve Jehovah God and his kingdom must continue more energetically than ever in the postwar era. The offensive against religion must be pressed unabatedly. The Scripture illustration emphasizing this need held the audience spellbound as the speaker briefly described the visit of Israel's king to the bedfast prophet Elisha. When the speaker, repeating Elisha's command to the king with bent bow and its arrow against the string, cried, "Shoot!" the effect was electric and many were startled as if shot. "The arrow of Jehovah's deliverance!" rang out, as with overtones of victory and freedom. Beyond what the king back there did, Jehovah's witnesses, with the bundled arrows of Theocratic truth, must smite the earthly visible organization of Satan continuously. The ones who keep up the shooting and smiting will be those who will aid others to freedom and will themselves be able to stand fast for this cherished possession. With Scriptural positiveness the speaker ended, saying: "With clean hands, only those who have maintained their stand for God-given, Christian freedom shall go into eternal life and liberty in the New World." (The president's speech in full was published in the September 1 issue of *The Watchtower*, to which we here refer all our readers.)

When the applause died down the chairman introduced the vice-president of the Watchtower Society, who is also its legal attorney, and a veteran of many battles in the courts of many states, including the United States Supreme Court, for the Christian and constitutional rights and immunities of Jehovah's witnesses. He now filled in the remainder of the network hour, appropriately using the subject "Freedom of Worship". Already raised to heights of enthusiasm by the president's speech, the audience applauded greatly when the speaker said: "Although worldly governments must recognize this right, they can no more grant to Jehovah's witnesses the liberty to worship God than they can give to God the liberty of receiving such worship. The immortal freedom to preach as ministers of Almighty God soars high above the reach of earthly powers, or decrees. Today, in all the earth, there is but one people who enjoy freedom of worship. It cannot be taken from them. Who are these people? *Jehovah's witnesses!*"

Then swiftly he reviewed their fight, particularly from 1933 on, to hold the line against the aggressions of the totalitarians against this Christian right, both in continental Europe and especially in the United States. It was a glorious account of battles and of victories from Jehovah's hands to his faithful witnesses. Notice was served on the enemy that there will be no surrender or retreat from our rightful positions. To aid and prepare the battlers to keep up their fighting in the courts with yet greater effectiveness the Society has gotten out a timely booklet entitled "Freedom of Worship". When the vice-president reached the climax of his talk by announcing this booklet and its immediate release, there was another outburst of joy and appreciation. The ushers were kept busy for some time in supplying copies to the many applicants therefor.

The assembly convened again at 7 p.m. for songs. Some messages received by wire from far points were read, including a cablegram from Cape Town, South Africa. Another from the Dark Continent reported 3,000 assembled at five points in West Africa. The telegrams which got through from other joint assemblies in-

creased the rejoicing of the key-city conventioners with their reports of attendances, and of their reception of the three o'clock program and of their appreciation.

At 7:15 p.m. the evening addresses began, of a half-hour each. The first speaker was a representative of the Society who was being called in to take up a course of study at the Watchtower Bible College of Gilead. The two speakers that followed him were both members of the first graduating class of this Bible College; which announced fact evoked applause from the audience. The training these young men received at this institution of Christian learning was noteworthy from the preparation of their speeches and the manner of delivery thereof. All three presentations were based on articles of this past year in *The Watchtower*. The convention turned out in as great numbers for these as in the afternoon. Such sustained attendance, together with earnest attention and loud expressions of appreciation, denoted several things, namely, the brethren's keen expectancy of further good things, their desire to hear the full counsel of God, and that Jehovah's witnesses are not following a human leader nor interested in only his utterances, but are attending upon God's message through his visible organization under His appointed Leader for it, Christ Jesus.

NATIONAL EDUCATION

The early pioneers who founded and built up Minneapolis were interested in education besides general upliftment in material things, one of their first moves being to found what has become the University of Minnesota. Minneapolis now has well over a hundred public-school buildings; yet never had she entertained such an educational assembly as gathered at the Auditorium these three memorable days. This assembly represented educational interests of crowning importance and of eternal value to the people of that city and state and the nation and of all nations of the earth. The developments of the second day, Saturday, August 21, forcefully established this fact.

The day dawned clear and mild, and those skies which gave to the state its Indian name *Minnesota*, meaning *sky-tinted waters*, smiled benignly upon the Assembly. Multitudes of new arrivals continued to pour in and converge upon the Auditorium, and the attendance swelled to around 12,000. So the field-service participation increased. Such publicity work during the morning and early afternoon at the homes of the people and on the public thoroughfares of the "Twin Cities" gave zest and whetted up the appetite for the spiritual table that Jehovah God was to spread in the afternoon and evening for his devoted people in the very midst of their enemies.

At 2:30 p.m. there was a rousing song, and then experiences were related. The assembly was specially delighted to have graduates of the College of Gilead, both young men and women, speak to them briefly and tell of their experiences both during the college term and since their graduation last June; and each and all received quite a round of applause. Once more the benefit of their training at Gilead shone forth in the comportment and expression of these graduates; and many pioneers in the audience were stirred with strong desire to prove worthy someday to be called in for a course at Gilead.

At 3 p.m. the circuit of the vast telephonic network again closed, with *all* assemblies of the American cities wired together. It was the greatest such network, not only in the history of Jehovah's witnesses, but also, as far as we know, in the history of telephony. The circuit, furthermore, was this time closed for *two* hours, and that in spite of global war. The provision and availability of this vast intercommunication system for so long and under such conditions was plainly of Almighty God. It was doubtless his time for an outstanding event in the progress of His educational campaign, carried on since the coming of his Messenger, Christ Jesus, to the temple in 1918. The Municipal Auditorium was now full and its Exhibition Hall was required to take care of the excess. The song "Arise and Shine" died away, and then a symposium of four speakers began, all being directors of the Watch Tower Bible and Tract Society.

The first speech, of forty minutes, on the theme "The Free Nation Keeping Truth", was based upon Isaiah's prophecy, chapter 26. It plainly identified this only "free" nation, showed what truth it kept and how so, and held up to view the freedom which this favored nation alone enjoys now among all nations on the earth. (See a succeeding issue of this magazine for the full text of this speech.) The next address had as its theme "The Service Must Go On". Said the speaker: "We are God's free men." However, he went on to explain that all such free creatures were under Kingdom requirements of service to God, and not one is exempt therefrom. Various devices of the enemy are applied to deprive these of their freedom, but, notwithstanding all such enemy encroachments and opposition, the service to Jehovah God and his kingdom must continue. And it will, no matter what is brought to bear against his witnesses, and "even though death be the toll".—Job 27:3-5.

The chairman then introduced the Society's oldest director, W. E. Van Amburgh, who has been its secretary-treasurer for the past forty years. The appearance of this tall veteran of service, feeble with 80 years of age, was highly appreciated by the assembly. His hands shook greatly with palsy as he held the paper he read on "Progress in Face of Opposition"; but his opening words came through distinctly: "The Theocratic Government of Jehovah is the principal theme of the Bible, from Genesis to Revelation." Briefly he described the progress of God's organized people despite opposition, particularly from 1894 onward, and showed the extent of the witness work today, so that even the high courts of the land have been obliged to recognize the righteousness of the work of Jehovah's witnesses.

Proving that even the newspaper and radio world have been constrained to publish that Jehovah God has witnesses in the earth, the speaker read excerpts of a June 29 newspaper account of the underground witness work which makes progress in Nazi Germany and which all dastardly attempts of the Hitlerites have failed to stamp out. After making gratified mention of Watchtower Bible College and its import, he closed, saying "Thus God's 'faithful and wise servant', the Society under Jesus, goes victoriously on, under his leadership, to new triumphs, and to the final complete overthrow of Satan and all his wicked hosts, in complete vindication of Jehovah's name. His kingdom under Christ has been set up. Let all the remnant and their companions shout 'ALLELUIA!'" And with all his vocal strength he *did* shout this final word of praise to Jehovah, fairly leaping off his feet and thrusting his right hand triumphantly into the air. The response of the audience was instantaneous and loud.

The outstanding feature of the two-hour program then followed, at 4 p.m., this being the president's speech on "Free Education for 'Men of Good-Will'". Because of its value and importance to all freedom-lovers his speech in full is published as the leader in this magazine issue. The vim, earnestness and conviction with which the president spoke added great power to what he said, and drew round after round of applause, from early in the speech on, for more than a score of times. He concluded with a reference to Elisha's smiting the Jordan waters with the prophetic mantle and crying, "Where is Jehovah, the God of Elijah?" and then made the modern-day application, shouting: "So, on with the free education of men of good-will! The blessed day draws near when all the free and faithful shall enter into the life abundant in the New World, every tongue confessing that Jesus Christ is Lord to the glory of Jehovah God the Father." By now all listeners were lifted to a high pitch of expectancy, and what followed will survive in memory into the New World. "May I now offer for adoption this Declaration?" the president

said, and then read, in a crescendo of declamation, the following

DECLARATION

JEHOVAH'S witnesses and their companions, being gathered together world-wide in the "Free Nation's Theocratic Assembly", do hereby declare:

THAT Jehovah God by his truth and by the sacrifice of his beloved Son Christ Jesus has made us free; and that, though in the world, we are not of it, but are of His new world to come;

THAT our freedom is not granted for any selfish or lawless purpose, but is that we may fully serve Him and the earthly interests of his kingdom under Christ Jesus;

THAT our commission from God ordains us to be his witnesses and ministers of the gospel of his Kingdom; and we must perform our part as such in the educational work which he has decreed must be carried on at the end of the world, where we are now;

THAT all "men of good-will", without distinction as to race, creed or color, must be located and prepared for life in the new world; and that the educational work with the Kingdom truth is the most essential instruction to such ones now and in the postwar period, as it makes them ready for life eternal;

THAT our work is not subversive of present governments, nor for commercial gain or any selfish purpose or in the interest of any religious sect; but is for the purpose of spreading good-will among men, and promoting full respect for law, order and righteousness, upon which the permanent freedoms and peace and prosperity of the New World will rest;

THAT the textbook of freedom is Jehovah God's Word, the Bible, and that the truths he has revealed therein by his Son and King at the temple make the people free, without which all freedoms announced by men are passing and illusory;

THAT in obedience to our commission we will endeavor now and in the postwar era to extend more widely the publication of Kingdom truth and to increase the number of free Bible-study classes in the homes of "men of good-will" throughout the earth, using the educational means which the Lord has provided for our use. We are in favor of free education of all "men of good-will" concerning The Theocracy.

Hardly had he finished his ringing closing sentence, when, amid the crash of applause, a director leaped to the microphone and moved the adoption of the Declaration. The vice-president seconded the motion Said the president: "You have heard the motion for adoption, and its second. All who are in favor say Aye!" A mighty "Aye" of unanimity arose on the instant, and the din of further applause followed. Again the president spoke: "By Jehovah's grace, it is now my privilege to present one of the latest educational means He has provided through his organization for our use, the new book entitled—" The name of the book was drowned out by the clapping of thousands of hands, and, without warning, all the lights in the main auditorium flashed out, hiding from view the beautiful violet-covered book, with gold-stamped title, held in the upraised hand of the president. Dismay or wonderment swept throughout the vast assembly at the momentary darkness; and then all eyes opened wide in amazement as the beams from two spotlights in the balcony flashed and played fully upon the violet sign over the president's head, causing to gleam forth the golden-lettered words, "The Truth Shall Make You Free." Comprehension broke in the minds of all beholders: *There* was the title of the new book! Whereat a shout went up such as never before struck the ear since the ancient days of Jehovah's victories won for his chosen people. All auditorium lights came on again, and the president went ahead: "To everyone at this Assembly from five years old upward who will accept it in the spirit of this Declaration a copy of this book will be given FREE!" This last word set off another shout of exultation, of equal caliber with the previous one.

Here was something new indeed, so harmonious in spirit with the president's theme, "FREE Education for 'Men of Good-will'." In 1941 the Society bestowed upon the 15,000 children of 5 to 18 years of age at the St. Louis Theocratic Assembly a gift copy of the book *Children*. But never before did it offer to *everybody* above five years in attendance at its general assembly a free copy of a new clothbound publication. This meant a free copy not only to the more than nine thousand who accepted such at Minneapolis, but also to the more than a hundred thousand attenders at all the other assemblies in the nation-wide telephone network who heard the president's announcement. Before the chairman could finish announcing that the new book would be distributed to all these as they *left* the Auditorium building, thousands had arisen from their seats and were on a grand but orderly march to the exits. Then 750 ushers sprang into action to properly direct the streams of men, women and children. The corridors and six great series of ramps of the building resounded with the tramp and voices of joyous, eager thousands. In ten minutes the main auditorium was cleared, and in twenty minutes everyone had passed the outside exits and had his treasured copy of *"The Truth Shall Make You Free"*. What an examination and a glancing through the book by joyous possessors there was! The book exceeded any expectations!

It was a happy host that reinvaded the Auditorium building for the evening sessions. Song, experiences by special pioneer publishers and college graduates, and messages from London, England, and Newfoundland and elsewhere, were enjoyed by a packed-out auditorium. Thereafter the speeches were delivered, on "Unity and Its Gains", by the vice-president; on "Progress of Theocratic Ministry Training", by the servant of Kingdom Farm, where the Watchtower Bible College is located in the building Gilead, and on "To Whom Does the Textbook Belong?" by the president's secretary. Then Brother Knorr himself put in appearance and called attention to the study-questions booklet described in the appendix of *"The Truth Shall Make You Free"*. Another surprise was sprung when he announced this new booklet's completion and its immediate release there. It was good news indeed when he advised that the campaign with *"The Truth Shall Make You Free"* was to begin in October. Such was the anticlimax of a day of overwhelming blessings. With unutterable gratitude to the great Giver of every good and perfect gift his favored people retired for the night's rest before the final day of Assembly.

GRAND FINALE

The widely-heralded day of Sunday, August 22, lighted upon Minneapolis with continuing gracious weather. The day's events began with an early gathering, at 8 a.m., where, after a discourse on "Baptism", 237 expressed their desire and qualification to be immersed in water in symbol of their wholehearted consecration to do God's will. These were conveyed to Lake Calhoun for such baptism. Meantime the service assembly at the Auditorium was concluded and the active publishers went afield in the educational campaign, extending the final invitations to the public lecture.

By 2 p.m. the main auditorium was already jammed full, at which time a Watchtower director stirred everyone with the exhortation on "Elders Feed the Flock". The effect thereof upon the conventioners was cumulative. It gave fresh emphasis to the vital truth that Christ has made his followers free to serve Jehovah, and that his apostles and all the faithful never permitted Satan's organization and its business and commercial element to so crowd in upon their affairs as to absorb all their time and leave no time for them to preach the Gospel. The obligation rests upon all consecrated ones who, by knowledge, experience and growth, have come to maturity or eldership to feed the flock, and particularly now the Lord's "other sheep" who have been scattered by religion. The all-out, total effort of the enemy organization today in its global war will not be permitted by the faithful to take them over body and soul and to so engross their time, atten-

tion and strength as to make them fail of doing their part in 'feeding the flock'. This speech caused great searchings of heart.

A short intermission remained until the great public event, and during this time the grand Auditorium organ provided a fine program of music. All available space in the great municipal structure was now crowded out. The city fire department men would allow no more in, and thousands collected outside to listen to the loud-speakers strategically placed. Down one street, as far as the eye could see, for at least two blocks, there were private cars and listeners inside or congregated outside; and this crowd augmented as the program went on. Upward of seventeen thousand were thus gathered to hear the advertised speech "Freedom in the New World". The whole scene was a slap in the face of the local newspapers which had scorned the lofty educational purpose of the Theocratic Assembly and which had stooped to a lot of evil surmisings, inflammatory insinuations, and deprecatory statements under blaring headlines. The enormous turnout, which included many thousands of the public of the "Twin Cities", was convincing proof that Jehovah's people need not depend upon the commercial and religion-bound press to advertise their events.

Now there was a congregational song, during which the great web of the telephone system clicked in and gathered together all the widely-spread joint assemblies to the spiritual table at Minneapolis. All heard the chairman's brief introduction of the public speaker, the Watchtower president, who received quite an ovation. The very first words of the speech, spoken in measured tones, gripped all audiences: "The free world comes only from the hand of Almighty God. It is at the door, and no power in heaven or in earth can turn back the hand of the all-powerful Creator from building it and offering it in all its glory to worthy creatures." For fifteen minutes the audience (including the radio listeners of WBBR) maintained a silent close attention as the speaker declared that the free world would be that of the sons of God, and showed how humankind had lost its freedom and that now the propaganda goes forth for a free world by man's creation. Then the audience could no more restrain itself, and applauding began. It kept on recurring with increasing frequency as the speech went forward.

The speaker uncovered the reason for the present-time propaganda for a new and finer world. He pointed back to "Christendom's" ancient prototype, unfaithful Jerusalem, whose course foreshadowed how the coming postwar man-made order would play with men's freedom and deceive them and then the superhuman demons would bring all humankind into a condition the very opposite of a free world. Religion and her political and commercial allies would fail, and would fall out with one another. Finally Jehovah God would assign them all to a 'liberty unto the famine, pestilence and sword' because of their fighting against God and his new world. "None of such opposers of the Theocratic New World will survive"; and the audience agreed with applause.

Then the speaker held forth Jehovah's dependable promise, recorded in His Word, of a new world. It was most delightful to hear his progressive description of the Theocratic Government of that free world; the visible earthly representatives thereof; the freedoms that it will bring and permanently insure to men, freedoms that men of this old world could not even dare to offer; finally, the destruction of death and the grave and even of the prince of demons, Satan the Devil. All this shall culminate in the everlasting vindication of Jehovah's name and in the choice of Him as their God by all the faithful people that live in true and lasting freedom. The speaker then assured his audience with these final words:

"The foregoing is no imaginary Utopia dreamed by some religious 'saint' [evidently the 'sainted' Catholic, Sir Thomas More], but is God's written Word sworn to over His own name and is true. Accept and believe his Word now and let it henceforth be your life-guide and hope and comfort. If you do so, it means for you the gaining of the heritage of life everlasting and FREEDOM IN THE NEW WORLD."

The speech had ended, and the chairman announced its release in printed form, and that each might have a free personal copy and several more copies for friends of good-will. Thus this new booklet *Freedom in the New World* enjoyed a tremendous circulation at its very birth, as the thousands at Minneapolis and all other Assembly points gratefully accepted copies in token of this expanding campaign of "free education for men of good-will". Such distribution greatly added to the total of literature distributed by the conventioners in the field activities the past three days.

Many were now obliged to leave the key city for their home territories, and yet the Auditorium's main hall was packed for the concluding features of the evening. A half-hour of experiences proved to be still palatable to the feasters. Next the convention servant, whose activities are largely in the background, delivered a discourse on "No More Time for the Old Course". At the close of these three days of the grandest Assembly yet the brethren sincerely felt that way and were more than ever resolved to apply themselves to the righteous course that ushers one into the free new world. Another speech followed on "Faithful and Wise Servant". The speaker, one of the College graduates, discussed the place held by God's anointed servant-class under Christ, and by its legal servant, the Watch Tower Bible and Tract Society, in doing God's present work on earth.

The conventioners were much gratified to have Brother Knorr make a final appearance on the stage to give, as announced on the program, "a message from the president." This proved to be a half-hour having all the warmth and good-cheer of a big family that love God and one another, assembled together in peace in a cozy home at close of day and reviewing things dear to their hearts. The president read numerous telegrams lately received from other Assembly points and foreign lands, and then finished off with an impromptu talk. He stressed the added responsibility of God's consecrated people now due to increased knowledge and new instruments for his service. There was set forth as our valid hope the glorious vista of further work, with enlarged opportunities, in the time yet remaining before the battle of Armageddon. Courageous words were also spoken of determination to carry on in the face of persecution and of opposition to this educational campaign down to the God-appointed close of the work. Then, with prayer of praise and thanksgiving and for continued blessings, the president dismissed the Assembly. The great trek homeward by Jehovah's refreshed hosts took place now.

To Jehovah Most High and to Christ Jesus his Son are due, and are rendered, all credit and praise for the success and blessings of this "Free Nation's" Theocratic Assembly.

FIELD EXPERIENCES

"REDEEMING THE TIME"

FLATBUSH, BROOKLYN, N. Y.: "The Lord is blessing our early morning street witnessing. This month of June, between the hours of 5:30 and 8:30 a. m., I have had the privilege of placing 10 *The New World*, 1 Bible, and many magazines and booklets; also 3 Swedish books."

ANOTHER PRISONER SET FREE

MOUNT CLEMENS, MICH.: "We have one new Kingdom publisher to report for June. She is 65 years of age and has one brother a priest and one a bishop in the Catholic church. She was hard to handle, as she was high in worldly things. We held a study by her for six months. She is waiting for the time for baptism."

The WATCHTOWER

Announcing Jehovah's Kingdom

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

VOL. LXIV SEMIMONTHLY No. 19

OCTOBER 1, 1943

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"DEFEAT OF PERSECUTION" TESTIMONY PERIOD

With this Testimony Period during the entire month of October the new book *"The Truth Shall Make You Free"* will be released for public distribution. This will be offered in combination with the new booklet *Freedom in the New World,* on a contribution of 25c. As this Testimony Period will be observed world-wide, where the Kingdom publishers are not supplied with this new literature they will proceed with their intensified testimony work using the latest book and booklet on a contribution to correspond. Our readers and all persons of good-will are welcomed to a part in this mighty educational movement, fearless of persecution, because it is only through past "defeat of persecution" by obedient and courageous proclamation of the Kingdom message under opposition that this announced Testimony Period can be carried out, by God's grace. This period therefore represents a triumph for God's truth and cause, and all wishing to share therein we are ready to put in touch with the proper organized group of Jehovah's witnesses, upon request. All due preparation for this world-wide testimony should now be completed, as to your supplies, territory and time. Then you will have special results to report at this month's close, either direct to us or to the company with which you associate in field service.

"THE TRUTH SHALL MAKE YOU FREE"

With great gratitude to the "God of truth" the Society here announces this new publication *"The Truth Shall Make You Free"* The release of the publishers' edition of this book was a loudly applauded feature of the "Free Nation's" Theocratic Assembly held simultaneously in August in more than 100 cities. The truths set out in unbroken sequence in the 384 pages of this book, illustrated with art work in color, will amaze and delight you and equip you unto the present fight for freedom. The book is in violet cloth binding, with gold-stamped title and relief design, and contains instructions as to how to study and also a complete index of all Scripture texts cited therein. *"The Truth Shall Make You Free"* is now offered on a contribution of 25c a copy, mailed postpaid to any address. Release of the book for general distribution world-wide is announced elsewhere.

"WATCHTOWER" STUDIES

Week of November 7: "The Free Nation Keeping Truth," ¶ 1-22 inclusive, *The Watchtower* October 1, 1943.

Week of November 14: "The Free Nation Keeping Truth," ¶ 23-41 inclusive, *The Watchtower* October 1, 1943.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV OCTOBER 1, 1943 No. 19

THE FREE NATION KEEPING TRUTH

"Open ye the gates, that the righteous nation which keepeth the truth may enter in."—Isa. 26:2.

JEHOVAH'S day is Freedom's day! It begins with the birth of the free Nation. Mighty blows for freedom throughout the universe follow, struck by that Nation. The field of action is heaven and earth. Heaven first feels the joy of the clearing out of the enemy. No mere blasting of squadrons of airplanes out of the skies is that, to guarantee the freedom of the air. No; it is the downing of man's great oppressor from his heavenly seat of power to the confined quarters of the earth, there to face execution within a "short time". The jubilant cry loudly rings throughout the heavens: "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Anointed One, because that accuser of our brethren, who accused them before our God day and night, has been cast out."—Rev. 12:1-10, *Emphatic Diaglott* translation.

[2] The free Nation, clothed with power and authority and bringing salvation to men, is the kingdom of God's Anointed One, God's most highly exalted Son, who now enters in actively upon his authority. The Nation's Father is Jehovah God, who bestows the kingdom upon his Son. Its mother is Jehovah's universal organization of faithful, holy creatures and is called *Zion*. The birth of the Nation of the Anointed One came at God's appointed time, in A.D. 1914, before the travail of the "war in heaven" began. Concerning that event without equal God's prophet said long ago: "*Before* she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."—Isa. 66:7, 8.

[3] Zion's other "children", besides the "man child" or Anointed King of the new Nation, must be brought forth as citizens of the Nation. As it was foretold in the Psalms: "And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The LORD shall count, when he writeth up the people, that this man was born there." (Ps. 87:5, 6) The new Nation is called *Zion* after its mother. It was foreshadowed on earth by a capital city of the same name, Zion, whose first king was David of the tribe of Judah, and which city ruled over the nation of the twelve tribes of Israel.

[4] David, in order to reign in Zion, first had to endure the pain and travail of fighting to oust the heathen enemies from the stronghold of Zion and then make it his royal capital. Thereby the complete occupancy of the city of Jerusalem was gained. (2 Sam. 5:6-9) Thither King David brought his royal household, and there his successor, Solomon, was born. (2 Sam. 12:24, 25) In the day of Jehovah, however, the birth of the "man child" Government takes place before the "war in heaven". After that fight to oust the devilish enemies of freedom the bringing forth of the other "children" or members of the free Nation takes place. Although the Anointed King of the Nation is heavenly, he was once on earth and called "The Son of man"; and the other members of the Nation are also called from among men, to be "born in Zion", the highest privilege. It being therefore no earthly nation, those called to be members thereof may not, while on earth, subvert, meddle in or interfere with the political organization of any worldly nation.

[5] The capital city or ruling organization which the Most High God has chosen and which he put in power in 1914 is Zion, or the New Jerusalem. This was pictured long ago in the action Jehovah God took in the affairs of the nation of Israel; of which this is written: "He refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the mount Zion which he loved. He chose David also his servant, and took him from the sheepfolds." (Ps. 78:67, 68, 70) Jehovah God therefore used the nation of Israel under King David to picture the free spiritual Nation, of which his Son, Christ Jesus, "the Lion of the tribe of Juda," is the

1 What events in heaven at the beginning of Jehovah's day mark it as Freedom's day?

2 What is the "free nation", what is its parentage, and when was it born?

3 As what, therefore, are her other "children" brought forth, and what is the new nation called, and by what was it foreshadowed?

4. How does the beginning of David's reign on Mount Zion differ from the birth of the "man child" Government, and why is it no earthly nation?

5 How was God's choice of his ruling organization long ago pictured, and of whom or how many is the membership of that nation composed?

"Lord of lords, and King of kings". He is the Head of the Nation, and all his followers who prove faithful in his footsteps to the death are the members of his royal "body". The Scriptures definitely state that the membership of this National body is 144,000 and One, Christ Jesus being the Head One and representing the entire Nation of spiritual Israelites.—Rev. 7:4-8; 14:1, 3; 20:4, 6.

6 The wicked adversary of Jehovah and Christ Jesus is that "accuser of our brethren", Satan the Devil. The city or ruling organization which he opposes against Zion is made up of wicked spirits like himself and also of official representatives among men. It is called "Babylon". It was pictured by that ancient foe of freedom, Babylon, the oppressor city on the river Euphrates. Babylon was founded by Nimrod, who defied Jehovah as God, put the people in fear of himself, took away their liberties, set himself up as the first human king on earth, and established religion over his subject people. Only true worshipers of Jehovah God, such as Noah, Shem, and other faithful ancestors of King David remained free of Nimrod and his political, commercial, religious organization, Babylon. Satan's visible organization not merely included the city of Babylon on the Euphrates, but took in "all the kingdoms of the world". Satan himself so declared to Christ Jesus when tempting Jesus with the bait of world rulership if He would renounce Jehovah God and fall down and worship Jehovah's adversary.—Matt. 4:1-11.

7 Satan's organization Babylon, therefore, included the nation of Moab. This nation lay on the eastern side of the Dead sea opposite from the tribe of Judah. Being a part of Satan's organization and hence representing it, the religious nation of Moab became a symbol of Satan's organization as a whole. The capital or chief city of Moab was named "Ar", which means "city"; and it is sometimes spoken of in prophecy as standing for the whole nation of Moab. (Num. 21:15, 28; Deut. 2:9, 18, 29; Isa. 15:1) The lofty city of Ar and the entire nation of Moab were the continual foes of God's chosen nation, from and after the time that they refused to supply provisions to the Israelites when journeying to the Promised Land and hired the unfaithful prophet Balaam to curse the Israelites and to lay a religious trap of Baal-worship for them. (Numbers 22, 23, 24; 25:1-5) Hence God's instruction to the Israelites was: "Thou shalt not seek their peace nor their prosperity all thy days for ever."—Deut. 23:3-6.

8 Moab showed great pride in itself, but contempt for God's chosen nation. They enjoyed considerable economic prosperity and the resulting wealth and treasure. (Jer. 48:7, 26, 27, 29, 33, 36) Their counterparts today are the religionists of "Christendom", namely, the religious, commercial and political leaders who practice religion for selfish gain, making commerce out of religion. "Christendom" today compares with the lofty city of Ar of Moab. She is the loftiest "city" on earth, making practically all the rest of the earth her colonial possession for selfish exploitation. "Christendom" is the most powerful section of the visible part of Satan's organization Babylon. The modern-time Moabites are proud. They have great contempt for the spiritual Israelites of today, those who are begotten of God's spirit and called to be members of his "holy nation", Zion. They are for always opposed to the kingdom of God, and they conspire with all other worldly powers against those spiritual Israelites on earth who visibly represent the Kingdom. (Ps. 83:3-8) The modern Moabites exalt themselves against the Holy City, Jehovah's kingdom, and, in opposing its rule of the earth, they are against the freedom of the people.

PROPHECY OF DOOM

9 The day of Jehovah, beginning in 1914, is the appointed time for him to settle the score with all his opposers, including the modern Moabites and their mighty city. This he does by the birth of the new Nation, his kingdom, pictured by the mountain of Zion. Commercial "Christendom" and her worldly allies refuse to acknowledge the newborn Nation and its rulership, and tumultuously assemble their might to maintain world domination by an association of nations, a global government. Concerning those events of the day of Jehovah his prophet foretold, saying: "Wherefore have nations assembled in tumult? or should peoples mutter an empty thing? The kings of earth take their station, and grave men have met by appointment together, against Jehovah and against his Anointed One [saying]: Let us break asunder their bonds, and cast from us their cords! He that sitteth in the heavens will laugh, my Lord will mock at them: then will he speak unto them in his anger, and in his wrath confound them: Yet I have installed my king, on Zion my holy mountain." —Ps. 2:1-6, *Rotherham*.

10 Jehovah's right hand is one of almighty power applied in behalf of righteousness. It now rests in his capital organization Zion, and will deal blows of destruction against the modern Moabites and their lofty religious city. On the day of Jehovah this must occur, and of this the prophecy says: "For in this mountain shall the hand of the LORD [Jehovah] rest, and Moab shall be trodden down under him, even as

6 What is the organization Satan opposes against Zion, how was it pictured, and what does its visible part include?

7 Where was Moab located, what was its capital, and what early acts marked it as the foe of God's chosen nation?

8 Who are the counterparts today of Moab and of Ar, and what is the conduct of the modern Moabites respecting spiritual Israel?

9 What does Jehovah settle on His day, and by what? and what action do the nations and their rulers take in that connection?

10 What is Jehovah's right hand, where does it now rest, and how will He spread forth his hands in the midst of modern Moab?

straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim." That is, as the swimmer in the Orient swims hand over hand, beating the water with powerful blows and a loud noise, so Jehovah by his installed King on Mount Zion will smite the modern Moabites and their commercialized religious organization repeatedly with hard, swift blows, right and left, as He advances his cause in the very midst of his enemies.

[11] "And he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust." (Isa. 25:10-12) Instead of Jehovah and his kingdom, the modern Moabites of "Christendom" make religion and their association of nations, fortified by military power, their high tower of defense behind the walls of which to take refuge. (Pss. 9:9; 46:7, 11; 59:6, 16; Jer. 48:1; marginal readings) By his judgment messages against religion as delivered by his faithful witnesses since 1918 Jehovah God has dealt crushing blows to "Christendom" and the international supergovernment which she now proposes to bring out of the pit of inaction and revive. These messages of truth and prophecy are merely preliminary to the violent smiting which He will give "Christendom" at the execution of these judgments in the "battle of that great day of God Almighty", the battle of Armageddon.—Rev. 16:14-16.

[12] The prophecy of the doom of modern Moab, "Christendom," continues, illustrating how the God of righteousness humbles the proud religionist organization and exalts his approved organization that worships him in faithfulness and that praises his name. "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." (Isa. 26:1) That day is the "day of Jehovah of hosts" beginning with the birth of his Theocratic Government by Christ and ending with the vindication of His name at the battle of Armageddon. It is a day when the prophecy of Christ Jesus comes true, that kingdom should rise against kingdom, and total nation against total nation, and that famines, pestilences, persecution of Christians, and continual "distress of nations, with perplexity", should disturb "Christendom" and her religious hierarchy. These things are visible signs that the "war in heaven" began in 1914 and that the invisible demon part of Satan's organization Babylon has been cast out of heaven and brought down to the earth and made the footstool of Zion's King, Christ Jesus. It is a day of general disillusionment for all peoples, and by it "Christendom" and religion have not been exalted and glorified in the minds of the people, but all is uncertainty, unsettlement, and revolutionary movement. Religion and "Christendom" *have* failed the people. Religion will *again* fail when she gets on top of the international peace machinery after the total war and seeks to ride it to security and prosperity and lasting peace.

[13] Amid such circumstances in "Christendom", who, pray, can sing a song of confidence? The prophecy answers: Those "in the land of Judah". Judah was the land of which Zion was the capital city, and where its king "sat on the throne of Jehovah" as His Theocratic representative. Judah, therefore, now pictures the earthly condition of those who are in line for membership in the heavenly Zion, Jehovah's capital organization. These have consecrated themselves to its interests and faithfully hold fast to it as the only rightful Ruling Power of the earth. The name *Judah* means *praise* and was given in praise to Jehovah God. (Gen. 29:35) The people in the covenant with God and who praise his name Jehovah are those in the "land" singing the song, namely, Jehovah's witnesses. Such praisers of Jehovah today are the remnant of those to whom the apostle Peter writes, saying: "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. 2:9.

[14] As the Lord God by Christ Jesus interprets his prophecies to his witnesses, they discern that Babylon has been dislodged from heaven and that the lofty religious organization of modern Moab has been rejected of him, its religion has been exposed as being demonism, and the city of "Christendom" is doomed to utter destruction at Armageddon. As Jehovah's witnesses they take up his judgments as written beforehand against His enemies and declare them against these opposers of the newborn Nation, God's kingdom with Christ Jesus in the throne. As against such bad news for the enemy, they sing forth good news for all "men of good-will" who long for deliverance from Babylon's abominations and oppressions and who pine for security, peace, prosperity and life-long happiness under a lasting, righteous organization. The singers of Judah, or Judeans, sing out fearlessly to all: "We have a strong city; salvation will God appoint for walls and bulwarks." (The *Douay Version* Bible inserts the word "Zion" into this text.)

11 What is modern Moab's "fortress of the high fort of thy walls", and how does Jehovah God smite it low to the dust?

12. On Jehovah's day, whose special prophecy comes true, and how? and what success do "Christendom" and religion have?

13. In "that day" who and where are the ones that can sing the song of confidence, and what fitting words does Peter's first epistle address to them?

14. According to divine interpretation of prophecy, what do they discern respecting Satan's organization? and what do they declare against the enemy, and what to all "men of good-will"?

15 It is Zion of which these "Judeans" are singing, the strong and invincible Theocratic Government of the true and living God. It was exalted to power with the enthronement of Christ Jesus as King of the new Nation, the "holy nation", in 1914. Its strength was at once demonstrated by the war waged against Babylon, Satan's mighty world organization, which was beaten and thrust down to the earth to stay down and out. Of Zion's King it was prophesied: "The LORD [Jehovah] shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110:1, 2) His rod of strength will shortly "strike through kings in the day of his wrath", and Zion will remain victorious in the field.—Ps. 110:5.

16 An international police force, no matter of what strength and striking power, cannot guarantee a durable peace with freedom and security, nor will it be able to stand the terrible shaking of all man-made, artificial things at Armageddon. The one and only hope of lovers of life and liberty is God's "strong city", The Theocracy. Those who take refuge in and under it find themselves encircled with indestructible walls and bulwarks of God's protection and power, and which he has appointed to guarantee the salvation, security, deliverance and endless freedom of all who faithfully abide there. This is the truth! even though the dwellers in the lofty city of the modern Moabites scoff, and deny and try to suppress "this gospel of the kingdom". The choice must be made by the people, either to trust in the postwar supernational "city" of men's creation and take refuge in it, or to heed the Judeans' song of the "strong city" of God's kingdom and to haste to it for safety and preservation, in hope of life in a righteous new world. The prophecy declares that the song should be sung in this day of Jehovah, and all efforts of the "Moabites" will fail to quiet the song of Jehovah's witnesses and their companions of "good-will". The word of God's prophecy will not return unto him void, unfulfilled.

NATION THAT KEEPS TRUTHS

17 The Kingdom of saving strength has been put in operation, and the way to its salvation has been cast up and thrown open in this glorious day of Jehovah. Through the prophecy the Lord God causes the command to go forth to the King of his "strong city", Zion: "Open ye the gates, that the righteous nation which keepeth the truth [(*margin*) which keepeth truths] may enter in." (Isa. 26:2) At Christ's coming in his kingdom he is attended by all his holy angels, and these he uses to carry out Jehovah's command as gatekeepers. The "gates" were flung open after his coming to the temple for judgment in 1918. This was immediately after having cast Satan and his demons out of heaven, whereby mighty Babylon suffered a fall from which she will never rise. The prophecy (Isa. 66:7, 8) foretold that after the "man child", or Government of the new Nation, had been brought forth to power and Zion had successfully come through the travail of the "war in heaven", then she would bring forth her other "children". The Scriptures disclose that after Christ's coming to temple judgment in 1918 he raised the faithful ones who had been called to the Kingdom and who had faithfully followed him and were then sleeping in death. The sleeping saints were thus brought forth and acknowledged and identified as members and joint heirs with the King Christ Jesus in the capital organization Zion.—1 Thess. 4:13-16; 1 Cor. 15:49-57.

18 As for the remnant who were alive on earth and seeking to serve the Kingdom interests, Christ Jesus on his throne at the temple judged them. He examined how they kept their integrity under the test then sorely trying God's consecrated people, and how they were volunteering for the witness work, the "song" that was yet to be "sung in the land of Judah" to the praise of the Most High God, the Father of the new Nation. During and for a short time after World War I the religious enemies of the truth and their allies had brought those of the faithful remnant into captivity and had sought the spiritual death of these, if not, also, their physical extinction. Now, by His wondrous acts of deliverance and by the enlightenment and freeing power of the truth, Jehovah's King brought forth these prisoners of the enemy and set their feet on the highway to Zion, Jehovah's Theocratic organization. The remnant must be brought into it as approved members of Zion. Jehovah's acknowledgment of them as approved ones in line for the Kingdom constitutes Zion's bringing forth on earth of her other children. These are then anointed of the Lord God to be his visible representatives of Zion, the capital organization. "The LORD loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." —Ps. 87:2, 3.

19 Isaiah's prophecy represents the remnant as approached unto the city and outside her walls, when the call from heaven goes forth: "Open ye the gates, and let the just nation, that keepeth the truth, enter in." (*Douay*) The remnant are in line to be of that "holy nation", The Theocratic Government, which is a righteous nation and a just. They 'seek first the kingdom of God and his righteousness', and the

15 Of what do those "Judeans" sing, and how was it and will it yet be demonstrated to be a "strong" city?
16 (a) Why, then, is God's "strong city" the only hope for life and liberty, and between what, therefore, must the people choose? (b) Will "this song" be sung, and why?
17 To whom was the command to 'open the gates' addressed, when were they opened and who were first to enter in?
18 Concerning what did the Judge Christ Jesus examine the remnant, and how did Zion bring these forth on earth as her other children?
19 Where does the prophet Isaiah represent the remnant as standing, from what had they been purged, and what words of the psalmist do they say?

greatest work of righteousness is the vindication of His name. Under the pressures of World War I they had been in large measure guilty of iniquity of lip, refraining from publishing the name and kingdom of God as commanded and as obligated to do in fulfillment of their covenant with him. Now by the power of his spirit and of his truth Jehovah's King at the temple purges them from that unrighteousness of lip and fills them with courage and boldness to be his witnesses. Therefore the delivered remnant rejoice in the Lord's salvation and say: "I shall not die, but live, and declare the works of the LORD. The LORD hath chastened me sore: but he hath not given me over unto death [at the hands of the enemy]. Open to me the gates of righteousness: I will go into them, and I will praise the LORD: this gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation."—Ps. 118:17-21.

[20] The truth is not a religion, but is the righteous laws and commandments of Jehovah God, and the faithful testimony concerning his name and purpose and Theocratic Government, and the reliable, enduring, fixed and incontrovertible facts concerning his works and doings toward his favored people and against his wicked enemies. Jehovah is a "God of truth", and his Word is the truth. "The wicked have told me fables: but not as thy law. All thy statutes are truth: . . . For ever, O Lord, thy word standeth firm in heaven. Thy truth unto all generations." (Ps. 118:85, 86, 89, 90, *Douay*) "All his works are done in truth." (Ps. 33:4) "Thou art near, O Lord: and all thy ways are truth." (Ps. 118:151, *Douay*) "The works of his hands are truth and judgment. All his commandments are faithful: confirmed for ever and ever, made in truth and equity." (Ps. 110:7, 8, *Douay*) The King of His righteous nation, when faced with death on the tree, refused to deny the truth, and said to the Roman governor, Pontius Pilate: "I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37.

[21] The King now bears the title "The Faithful and True Witness", and all of his free nation hear his voice of testimony and are of the truth. The remnant of his free nation whom Zion has brought forth as her children after her travail of "war in heaven" must imitate their King and bear witness to the truth of God's kingdom. They do not follow religion and its fables and traditions of men and its works of self-deception, but follow and obey and do the truth. Therefore at the temple judgment their King and Judge purged the remnant of all soils of contact with religion. Then he gave them the truth and thus a clean identification as Christians and witnesses of Jehovah God. (Zech. 3:1-5) As being lined up for membership in the "royal priesthood", they must keep the truth. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. The law of truth was in his mouth, and iniquity was not found in his lips." (Mal. 2:7, 6) They keep the truth, not by remaining silent about it, for that would mean denying the truth by letting the error stand unchallenged. They keep the truth both by being faithful to it and by telling it out to others. "A faithful witness will not lie." (Prov. 14:5) The continual giving forth of the truth fixes it more deeply and inerasably in the heart and mind of the truthteller.

[22] God has favored no other people on earth with the truth than the remnant of his Theocratic organization. (Ps. 147:19, 20) This divine grace has not been restricted to them for their selfish enjoyment, but that they might "arise and shine" and be witnesses of Kingdom truth in all the world for a witness to all nations. "The lips of the righteous feed many: . . . The lips of the wise disperse knowledge." (Prov. 10:21; 15:7) The Lord has turned to his tried and faithful remnant of people a "pure lip, that they may all call upon the name of the LORD, to serve him with one consent". (Zeph. 3:9, *margin*) The approved and anointed remnant will continue to preach "this gospel of the kingdom in all the world for a witness" down till the final end of this world comes, regardless of the hatred and violent opposition of all nations. Thus, by God's grace, they prove themselves as of that "nation which keepeth the truth". No one that loves the lies of religion can be of that nation and enter into Zion. (Rev. 21:27) No lover of religious lies can be associated with that nation, and those "strangers" of good-will who now become the companions of the remnant must likewise love the truth and must keep it by faithfully witnessing to it.

"PURPOSE SUSTAINED"

[23] It is a time of intense and bitter opposition to the truth and its proclamation. For the hardening of the remnant and their companions in their purpose to serve the Lord and show forth his praises, the prophetic word says to Him: "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*: because he trusteth in thee." (Isa. 26:3) The italicized words in the *Authorized Version* reading of this text show themselves to be insertions; and a more literal and

20 (a) What is the truth? (b) What relation do Jehovah and his King have to the truth?
21 (a) How must the remnant of the free nation imitate their King? (b) Being in line for the "royal priesthood", what must they keep, and how?
22 (a) Why has God restricted his truth to his remnant, and how do they prove themselves of the "righteous nation" that keeps it? (b) Who only can be associated with that nation?
23 (a) What is a more literal reading of Isaiah 26:3 than in the Authorized Version Bible? (b) Why is the word "purpose" preferable to "mind"? and what is the purpose Jehovah sustains, and to what extent?

emphatic reading of the text is: "An imagination supported Thou fortifiest peace—peace! For in Thee it is confident." (*Young*) Or: "A purpose sustained thou wilt guard, [saying] Prosper! Prosper! because in thee hath he been led to trust." (*Rotherham*) The *mind* is that faculty of the brain with which we gather information and reach a conclusion; but the word that the prophet here uses means, not the faculty with which to think, but the thing thought or framed in the mind. (Isa. 29:16) The thing that fills the mind of Jehovah's remnant and their companions is not a vain imagination, but is a knowledge of His purpose. God's purpose has been revealed and made clear to them, namely, to maintain His universal domination and to vindicate His holy name by His kingdom under Christ Jesus. This divine purpose the Almighty God sustains and will make it to continue prospering until it is consummated in a finished reality to the glory of his name. He declares: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. 46:11.

[24] The purpose of His covenant people now is in harmony with the divine purpose. Their resolve is to declare Jehovah's name, which name stands for his purpose toward his creatures, and to obey his commandments for the furtherance of his irresistible purpose. His purpose is that his name shall be declared by them throughout all the earth before he shows his power over Satan the Devil and all his organization. (Ex. 9:16) Because of the stiffening opposition of the modern Moabites, the remnant and their companions do not drop their purpose to keep their integrity toward God and to be faithful witnesses that endure unto the end. Under all the pressure, crowding and encroachments of the enemy they sustain their one purpose, without even the thought of its abandonment. Having consecrated and entered into a covenant to serve the Most High God, whose name is Jehovah, and knowing that Jehovah's purpose does not change but will triumph over all opposition, they establish themselves in their own purpose to colabor with God, no matter how long it takes. Nothing do they permit to separate them from the love of God which is in Christ Jesus; and of them it is written: "Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. His heart IS ESTABLISHED, he shall not be afraid, until he see his desire upon his enemies."—Ps. 112:6-8.

[25] In this purpose and determination Almighty God also sustains, upholds and stays them up, because it is in harmony with his own will and purpose. (Pss. 37:17, 24; 54:4; 3:5; 51:12; Isa. 59:16) He guards them therein, and answers their prayer amidst this total war: "Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity." (Ps. 118:25) He blesses their faithful keeping to their purpose with progress, granting them victories over the modern Moabites and also success in 'fishing' and 'hunting' for the scattered and strayed "other sheep" of the Lord. (Jer. 16:16) He unites his people in this one approved purpose, and keeps them in peace among themselves that their lips may not be diverted from this righteous purpose. As it is written: "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him. There is no peace, saith my God, to the wicked." (Isa. 57:19, 21) And why does the Lord thus bless them, and why are they able to be strong, uncompromising and unchangeable in their purpose? The prophecy answers with this response to the Lord: "Because he trusteth in thee." —Isa. 26:3.

[26] Having stated the above guiding rule or principle, the prophet exhorts the remnant of the righteous, truth-keeping nation: "Trust ye in Jehovah for ever, for in Jah Jehovah is a rock of ages." (Isa. 26:4, *Young*) The "rock of ages" denotes "everlasting strength", immovable, inexhaustible. (*Authorized Version*) Christ Jesus is the Rock upon which he builds his church, but Jehovah God is the overtowering "Rock of ages". To Him the prophet Moses sang: "I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock, his work is perfect." (Deut. 32:3, 4, *Am. Rev. Ver.*) "There is none holy as Jehovah; for there is none besides thee, neither is there any rock like our God." (1 Sam. 2:2, *Am. Rev. Ver.*) Therefore in these "last days" when the earth of Satan's visible organization is being moved and shaken and men are trusting in the haven and shelter of another 'rock', Jehovah God has brought his name and his everlasting organization to the fore that his people might have an unshakable, ever-abiding Rock in which to take refuge and to trust safely through the time of "great tribulation". —Matt. 24:21, 22.

[27] Men are now beginning to put their trust in a new idol, the new order of international collaboration, to save themselves from a third World War and to secure for them and for their posterity the "four freedoms". But "their rock is not as our Rock, even our enemies themselves being judges". (Deut. 32:31) Christ Jesus foresaw the establishment of that "abomination of desolation" in the place of God's

24 What is the purpose of Jehovah's covenant people, and what do they do respecting it, as confirmed by the psalmist?

25. How does the Lord deal with them in respect of their purpose, and why are they able to be strong and unchangeable therein?

26 Who is the "rock of ages", what does this expression denote, and why has his name and organization been brought to the fore in this unsettled time?

27 In what new idol are men beginning to put trust, what warning did Jesus therefore give us who see this, and why may we 'trust forever' in Jehovah under coming assaults?

holy kingdom, and warned us today: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, . . . then let them which be in Judæa flee into the mountains"; that is, seek refuge in Jehovah, the Eternal Rock, and in his Image, Christ Jesus. (Matt. 24:15, 16) Conditions may become ever so threatening, the wicked may spring as the grass, and the workers of iniquity may flourish in their global new order; they may finally close in on us to 'eat up our flesh', yet we may unwaveringly trust for ever in Jehovah. He 'will set us up on a rock' unassailable and unascendable by our bloodthirsty foes. (Pss. 92:7; 27:1, 2, 5) "Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight." —Ps. 144:1, *Am. Rev. Ver.*

ABASEMENT AND EXALTATION

[28] The capital city of the proud, wealthy Moabites was built on an eminence or hill that commanded all the surrounding plain. The postwar super-government of "Christendom" and of all the globe will be built on high, and the "great whore" of Babylon will ride that many-headed creature. As it is written: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. 17:1-6, 18) That lofty city will not reign over Jehovah's faithful, trusting remnant and their companions, and will therefore try to tread these lowly ones lifeless to the ground. However, these "poor and needy" ones may keep their trust unshaken in Jehovah, because, when the "international new order" oppressors reach the peak of their power and domination, then the prophecy will be fulfilled: "For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy." (Isa. 26:5, 6) But Zion, our strong city, will continue exalted forevermore.

[29] Zion, Jehovah's capital organization under Christ, is Theocratic. Therefore those who are born in her keep her regulations, because these are from God, who is the Head of Zion and of her King Christ Jesus. The faithful remnant have always desired to walk in the way of His regulations. It is a matter of eternal life that they do so now, because it is the day of judgment since the Lord's coming to the temple in 1918. Jehovah is the Most Upright One. By his regulations or organization instructions and truth he provides an even, level and upright way for his covenant people to walk during this period of total war and during the human attempt at total peace thereafter. Accordingly the prophecy reads: "The path of a righteous man is even; O Upright One! the track of a righteous man thou makest level. Surely in the path of thy regulations, O Jehovah, we waited for thee; unto thy Name and unto thy Memorial [name] was there a longing of soul: with my soul longed I for thee in the night, yea, with my spirit within me I kept on searching for thee, for when thy regulations extend to the earth, the inhabitants of the world will have learned righteousness."—Isa. 26:7-9, *Roth.*

[30] During the night of darkness which descended upon the consecrated ones about 1918 by reason of the action of the modern Moabites and their religious allies, the faithful longed for light and the execution of the Lord's judgments for their deliverance. They sought him early, immediately after the close of World War I, desiring to know his regulations governing their future course of conduct. Then the Lord led them over the highway, the way of holiness, to Zion and to service in his Theocratic organization. The reproach which rested upon the Lord's memorial name because of their captivity and inactivity they longed to see lifted through their deliverance. So Jehovah, by his Elect Servant Christ Jesus, loosed them from their restraints, and now they freely and boldly sing forth his name, showing that Jehovah is the name of the true God, who is their Liberator and the Liberator of all them that now seek him.

[31] By the Lord's revealed judgments and regulations the faithful remnant have learned righteousness and therefore shun the worldly contamination and unrighteousness of religion. The "strangers" within their midst, the Lord's "other sheep", have heard the judgments of Jehovah God proclaimed by His remnant of witnesses. Such of them as have already heeded the Kingdom message of this day of judgment have done good to the brethren of the King Christ Jesus and thus have learned righteousness. Their righteous acts of faith are seen in their zealous work in the witness field at the side of the remnant, the King's brethren. More of these good-will "inhabitants of the world" will yet learn righteousness as a certain result of the continued proclamation of truth by the remnant and their companions. Such "inhabitants" will both learn and then do righteousness, as now commanded: "Seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—Zeph. 2:3, *Am. Rev. Ver.*

[32] The King Christ Jesus is on his throne at the temple, attended by all his holy angels, and the proc-

28 (a) Where was Moab's capital city built, and what does this picture for after this war? (b) What will that lofty city try to do to God's "poor and needy" ones, and then what will He do to her?

29 (a) What do those brought forth as other children of Zion do as to her regulations, and why? (b) By such regulations what does Jehovah provide for them, and what does the prophecy therefore say?

30. During what night did the remnant long and search for Jehovah what did they long for respecting his name, and how is such longing now satisfied?

31. Because learning righteousness by God's judgments what do the remnant do, and how is it being shown that the "inhabitants of the world" are likewise learning righteousness?

32 How has favor been shown to the wicked in the "land of uprightness", and their refusal to learn righteousness results how to Jehovah's people and to themselves?

lamation of the Lord's requirements or regulations for life in the New World serve as a keen two-edged sword to separate the people. The Lord's "other sheep" are severed away from the wicked "goats". Great favor or mercy has been shown to these "goats" to permit them to remain till now and to have an equal opportunity with the "sheep" to hear the Kingdom message. The remnant and their "sheep" companions are walking openly before all the world in the "land of uprightness" as witnesses to the majesty of God's kingdom; and Jehovah has manifestly uplifted his hand for their deliverance, protection, guidance and prosperity in His service. The religionists have been able to observe all this zeal of Jehovah's people and to profit by it, if they will. But do they? The prophecy answers: "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of Jehovah. Jehovah, thy hand is lifted up, yet they see not: but they shall see thy zeal for the people, and be put to shame; yea, fire shall devour thine adversaries." (Isa. 26:10, 11, *Am. Rev. Ver.*) Jehovah's covenant people are hereby advised that they may expect to brush up with the wicked "Moabites" and their allies and to fight against their encroachments continuously until the judgment fire of the battle of Armageddon devours such opposers and persecutors.

[33] The remnant and their companions shun all dealings with such wicked ones and waste no consecrated time in controversies with them, but let them go their own willful, stubborn way and take the consequences of which they have been forewarned. We seek no debates or controversial arguments with those who refuse to see and who envy the zeal of God's people. It is now a time of "peace to men of good-will"; and Jehovah God has appointed the way of peace for his remnant and "other sheep". The war of Armageddon is ordained for the wicked, with destruction of all their works; but as for the Lord's zealous and courageous witnesses the prophecy says: "Jehovah, thou wilt ordain peace for us; for thou hast also wrought all our works for us." (Isa. 26:12, *Am. Rev. Ver.*) It is God that is working among his people both to will and to do of his good pleasure, and he has accomplished all the results for them thus far. To Him must go all the credit for the success, progress and prosperity of the witness work till now and of that which will climax his "strange work" in the near future. Were it not that He has "wrought all our works for us", this visible organization and its work would have come to nought in that crucial year of 1940. But men cannot overthrow it, because in reality they are fighting against God in trying to do so. (Acts 5:38, 39) Almighty God has ordained peace, or prosperity and achievement of success, for his anointed remnant and "other sheep"; and such it is bound to be for those enduring to the end of the work.

33. (a) How has Jehovah ordained peace for his people, and what course, therefore, do they take? (b) How has he "wrought all our works for us", and how is this manifest?

FREE FROM OTHER LORDS

[34] Having now passed through the wide-open gates and entered in within Zion's walls and bulwarks of salvation (Isa. 60:11), these delivered and protected ones can take up the next words of the prophet and say: "O Jehovah our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased [(*margin*) they are Rephaim], they shall not rise: therefore hast thou visited and destroyed them, and made all remembrance of them to perish."—Isa. 26:13, 14, *Am. Rev. Ver.* (Rephaim giants once occupied Moabite territory.—Deut. 2:11.)

[35] The modern Moabites have tried to lord it over the Lord Jehovah's people, till within recent years. Today they are pushing the idea that all peoples, including Jehovah's covenant people, are the property of the State and that "Caesar" has the prior and sole claim upon them. The religious element among the "Moabites" have persuaded the political element like King Eglon of old to believe themselves to be "the higher powers". Down to the year 1929 even Jehovah's witnesses had not been delivered from the popular view that the political rulers of this world are the "higher powers" to whom Christian souls are commanded by God to be subject. But by publishing the truth on Romans 13:1-7, in *The Watchtower* of June, 1929, the remnant were given the freedom of the truth that Jehovah God and Christ Jesus are exclusively "The Higher Powers", whom Christians must obey rather than obey men opposed. The year previous, namely, in 1928, by the publication of the book *Government*, the Lord God also revealed to them that "Christianity is not a religion", but is of the truth. It was because of not understanding these vital facts of truth that God's consecrated people succumbed to conspiring religious, political and commercial elements in 1918 and fell into captivity and permitted other lords to regulate, hinder and restrain their Christian activity.

[36] In ancient times the Moabites under fat King Eglon oppressed Jehovah's people eighteen years. Correspondingly, eighteen years after 1918, or in 1936, Jehovah God made emphatic to his people the truth that all religion is of the Devil. Hence during those intervening eighteen years, and particularly

34 Having passed within Zion's gates, what do the delivered ones then confess and say, according to prophecy?
35 How, and till when, had other lords besides Jehovah had dominion over his consecrated people?
36 Since 1918, like whom have Jehovah's remnant prepared themselves against modern Moabites and then struck for freedom, and likewise the Lord's "other sheep"?

since 1929, when the persecutions upon Jehovah's witnesses in Germany and America and elsewhere began to increase in severity and magnitude, his remnant under Christ Jesus prepared themselves like Judge Ehud, the ambidextrous Benjamite. The Lord provided the remnant with the large dagger of these Theocratic truths. Then, in His due time, particularly from 1936 on, Christ Jesus by his remnant on earth has plunged the cold steel into the paunch of pudgy King Eglon and caused his dirt to be exposed. (Judg. 3:12-30) Since then, also, the Lord's "other sheep" have been fulfilling the picture of the Kenite woman named Jael, who took the hammer and tent-pin and nailed the head of King Eglon's fellow conspirator, Captain Sisera, to the ground. (Judg. 4:18-24) Thereafter, according to the ancient type, the power of the Moabites and of the Canaanites over Jehovah's chosen nation was broken.

[37] Today, as a result of like action, the totalitarian monstrosity and the religious lords are as dead to Jehovah's people. Spiritually, therefore, Jehovah's remnant of witnesses are free, thus fitly representing on earth His righteous and holy nation, the new Nation of Zion. The Jael class, or "other sheep", are standing unbreakably with the remnant in this freedom wherewith Jehovah by Christ Jesus has made them free; and together they all say now, this very day: "O Jehovah our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name." The political powers, with the full connivance of religious clergy, may take Jehovah's people into custody by sheer physical force. They may deprive them of their unrestrained bodily movement in a concentration camp, and may ban them, as in Germany. But always and for ever they fail to crack and bind the spirit of truth and freedom within the hearts of Jehovah's faithful ones; and the making mention of His name and purpose continues to go on, as in Nazi Germany, where the Hitlerites find the underground witness work to be the one that they cannot control, break up or subdue, as reported by the Munich newspaper *Neueste Nachrichten* as recently as June of this year. (Boston C. S. *Monitor*, June 29, 1943, page 7)

[38] The judgments of the Lord written aforetime in his Word have had bold declaration and doomed those "lords" to destruction. They are for ever dead to the Lord's people already and shall never again live as "higher powers" to them. They are deceased; and those "Rephaim", or totalitarian and religious giants of Satan's demonized organization, shall never again rise to spiritual power over Jehovah's "free nation" and put them in any bondage to the Lord's enemies, either now or in the postwar period of a super-State, dominated by religion. Till Armageddon's fight they may continue to trouble Jehovah's people, as did that Moabite named "Sanballat the Horonite", who accused Nehemiah of sedition and tried to lure or frighten him off from rebuilding the walls of Jerusalem. But Nehemiah armed his builders and met Sanballat's threat with the command to the workers on the wall: "Fight for your brethren!" and Jerusalem's walls were built to completion. (Neh. 2:10, 19; 4:1-14; 6:1-16) Finally, when those who have in the past lorded it over Jehovah's people do die and decease at Armageddon's war of execution, they shall literally go into extinction, without hope of rising and living in the new world which is without end. The sanctimonious harlot of religion leads them down thither. (Prov. 2:16-18; 9:13-18; 21:16) Jehovah's judgments proclaimed by his witnesses have already visited them and greatly incensed them; but at Armageddon the execution of those judgments will visit and punish them, and Jehovah will destroy them, without a trace left, thus making every memorial of them to perish. The New World shall be free for "men of good-will".

[39] Before that execution, and while those doomed "lords" and "Rephaim" are permitted to remain but a short time longer to defiantly oppose the Theocratic Government by Christ, the Lord God of the remnant continues to increase his free Nation. Therefore the prophecy addresses itself to God, saying: "Thou hast increased the nation, O Jehovah, thou hast increased the nation; thou art glorified; thou hast enlarged all the borders of the land." (Isa. 26:15, *Am. Rev. Ver.*) Concerning the Government which rests upon the shoulder of the Prince of Peace it is written: "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." (Isa. 9:6, 7) That Government knows no national borders on earth, but will exercise world domination over the globe; for God has removed all restricting borders "far unto all the ends of the earth". (*Auth. Ver.*) All the inhabited earth becomes the territory in which "this gospel of the kingdom shall be preached . . . for a witness unto all nations" before the final end of them and their lords comes.

[40] As Jehovah's witnesses, in obedience to his command to preach, have gone to as many of the nations as they could penetrate by personal house-to-house witnessing, and by printed page, radio, telephone and underground, our only Lord God has added to the

37 How, and why, therefore, does the making mention of Jehovah's name in even totalitarian lands go on?

38 (a) How are those "lords" and "Rephaim" already "dead", "deceased" and beyond rising, and what is shown in Nehemiah about their continuing to trouble Jehovah's people? (b) How does Jehovah visit them and make all their memory to perish?

39 How does Jehovah continue to increase his free Nation?

40 (a) As a result what part has been added to the remnant class? (b) Who else have been brought into company with the remnant and why evidently has the populousness of God's people on earth not yet been fully reached?

nation. He not only has gathered the Ruth and Esther class, or newer and younger part of the remnant class, unto Zion within the gates of our "strong city", but has also added the "strangers" that are welcome "within thy gates". These "other sheep" the Good Shepherd has apparently only begun to bring into his fold into company with his free Nation represented by the remnant. The prophecy says: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." (Zech. 2:4) The increasing of the Lord's Nation has therefore not yet reached to the populousness he has decreed for it before Armageddon finishes off the envious opposers of such increase.

41 The increase thus far is to Jehovah's glory. By a still greater increase and addition of "other sheep" He shall be further glorified among multitudes of "men of good-will" from the rising of the sun to the going down thereof. How, then, can we but continue to sing this song of His praise in the land of Judah in this day of Jehovah?

41. Who has thereby been glorified, and how may he be still further glorified?

THE CREATOR OF PEACE AND EVIL

"I FORM the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things." No self-contradiction is in that statement of the Most High God, as recorded at Isaiah 45:7 (*Am. Rev. Ver.*). It has been misunderstood by religionists, and by reason thereof Jehovah God has been misrepresented. Jehovah is good, and all his ways are right. (Ps. 25:8) Every good and perfect thing proceeds from him. (Jas. 1:17) Hence many have taught that it would be impossible for him to create anything that would be *evil*. The difficulty arises from wrongly understanding the term *evil*. Worldly dictionaries define *evil* as "anything having bad moral qualities, corrupt, wicked or wrong". To be sure, Jehovah God could not create anything or practice anything that possesses bad moral qualities or that is corrupt or wicked or that is wrong, because 'all his works are perfect'. (Deut. 32:4) God is his own interpreter of his Word on this question.

Another translator, Rotherham, renders Isaiah 45:7 in this manner: "I am Jehovah, and there is none else: forming light and creating darkness, making prosperity and creating misfortune." That God creates evil there cannot be the slightest doubt, because his Word so says. There is a wide difference, however, between evil and that which is morally wicked or wrong. According to the Scriptures *evil* in this and like texts means that which brings adversity or hurt, affliction or sorrow. It is not necessarily morally wrong.

Death is a great evil. It is the very opposite of life, and no greater misfortune could befall any creature than to lose his life. Death brings adversity, hurt, affliction or sorrow to those who were the friends of the deceased. It was Jehovah God who provided death as the penalty for the violation of his law, as stated at Genesis 2 17. It was not wrong for him to do so, but it was right for him to fix the severest punishment for the deliberate violation of his law. He created man, and his creative work "was very good". (Gen. 1:31) It was God's will that adversity should not befall his creature man; therefore he commanded him not to eat of the fruit of a certain tree, and informed man that if he willfully violated God's law evil would befall him, which evil or adversity would be death. The evil which God had created, and which fell so heavily upon Adam, was not wrong, but right. It was a just punishment for the willful violation of God's word. The rightful and just enforcement of that law brought the greatest adversity, sorrow and affliction upon Adam and upon his offspring and has affected the entire human race.—Rom. 5:12.

Jehovah God, as the scripture states, created light. "Light is sown for the righteous," or those who do right. (Ps. 97:11) He created darkness, which is the portion of those who willfully continue in wrongdoing. (Ps. 82:5-7, Jude 13; Ps. 107:10; 2 Pet. 2:4) To those who are obedient to him he opens his hand and fills them with that which is good. (Ps. 104:28) "For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly." "The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous LORD loveth righteousness; his countenance doth behold the upright."—Pss. 84:11; 11:5-7.

This divine rule Jehovah plainly announced to the nation of Israel when He directed Moses to state to that people the terms of His covenant with them. If that people would keep His commandment and obey his voice they should prosper and have his blessing: and if they would turn away from Jehovah and disobey him evil would befall them. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land."—Deut 30:15-19; also Deut. 31:27-29.

By his prophets God repeatedly warned the Israelites that he would bring evil upon them for their wrongdoing. (Jer. 6:19) The Israelites were God's covenant people and were bound by the terms of the covenant to obey and serve God. Because of their wrongdoing God did bring evil upon them as a punishment therefor. Note Judges 2:13-15 on this: "And they forsook the LORD, and served Baal and Ashtaroth. And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer

stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed."

Surely it cannot be contended that it was wrong for God the Creator to punish the Israelites for a violation of their covenant with him. It was not wrong, but exactly right, for the reason that they had deliberately violated their solemn agreement with Jehovah. God created the evil that befell the Israelites for their wrongdoing, and his action in bringing that evil upon the Israelites was right.

What was God's purpose in thus bringing the evil upon them? Was it merely to give them some experience with evil, that they might thereby learn the baneful effects thereof? No, such was not the reason. The Scriptures plainly state that the "children of Israel did evil in the sight of the LORD" by forsaking God and serving the Devil. (Judg. 2:11) The evil that they did was a gross sin, and therefore wrong. The Israelites, by the terms of their covenant, were promised life if they would obey God's law, and were told that death would follow a deliberate violation thereof. The only way creatures can possess and hold eternal life is to know and to obey God. By departing from their covenant the Israelites were destroying their opportunity for life. The name and word of God were involved; and, for their good, Jehovah God would keep before them that he is the only true God and the Giver of life. The action of Jehovah in bringing evil upon the Israelites was not selfish, but was because of his love for them and for the upholding of his word and name. He would have them know that they could not follow or worship the Devil and receive that which they so much desired, namely, life and happiness.

The law of God was expressed to Israel in these words: "Thou shalt have no other gods before me." (Ex. 20:3) His commandment to them was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37, 38) Knowing this clear and positive statement of the law and commandments of God and then going contrary thereto revealed to the true Israelites the hideousness of sin, "that sin by the commandment might become exceeding sinful," because the sin was not mere immorality but the breaking of their covenant with God. Sin is a transgression of God's law, and to know his law and commandment and then to deliberately violate the same increases the enormity of the wrongdoing and makes such enormity manifest. That is the argument of the apostle Paul in Romans 7:12-14. The Israelites had agreed to obey God's law and commandments, and by taking an opposite course they broke their solemn covenant and also broke the law and commandment. For such wrongdoing on their part and as a punishment therefor God brought evil upon them, for their own good. In his so doing, that evil was right.

There is a vast difference between evil and wrongdoing. All wrong or wrongdoing is evil, but not all evil is wrong. An act of injustice is always wrong, and also usually works evil upon another. The administration of justice is right, and often brings evil upon the person against whom it is enforced. Wrong or wrongdoing is always attended by injustice. Evil may be the result of the enforcement of justice or may result therefrom, but wrong could never result from the strict enforcement of justice. Jehovah is the just God, says Isaiah 45:21. The dwelling-place of justice is with him. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." (Ps. 89:14) In the administration of justice to his creatures evil or affliction must of necessity result to the wrongdoer. That does not at all argue that it is wrong. On the contrary it fully supports the statement of Isaiah 45:7 that God creates evil.

Justice means that which is right and in full harmony with God's law. *Judgment* means the judicial determination or decree rendered by one having the rightful authority to do so. When the Psalm declares that 'justice and judgment are the habitation of Jehovah's throne', the meaning is that all the judicial determinations or decrees rendered or made by Jehovah are right; and this is true even though such judicial decrees for the enforcement of justice bring suffering and sorrow, and therefore *evil*, upon the ones against whom they are enforced. It is the exclusive right of Jehovah to delegate authority to others to render judgment. In delegating such authority to certain ones in his organization of Israel, and commanding that they should administer justice, God declared that there should be no discrimination in so doing. His prophet Moses said, at Deuteronomy 1:17: "Ye shall not respect persons in judgment, but ye shall hear the small as well as the great, ye shall not be afraid of the face of man; for the judgment is God's and the cause that is too hard for you, bring it unto me, and I will hear it." Here Moses typifies or represents Christ Jesus.

Any judgment or decree made or rendered and enforced because of ill-will, hatred or malice is wrong or unjust. On the contrary, a decree or judgment made or rendered and enforced by one possessing the rightful authority and only in the honest administration of justice is right, even though it results in suffering on the part of the one against whom the decree is enforced. Because the enforcement of a just judgment does bring suffering and affliction it is evil, but is in full harmony with God's law. Such judgment or decree, however, must always be made and enforced by the one having full power and authority thus to do.

The Israelites were God's people chosen by him for his organization and they were given instruction in righteousness. What he required of them he requires of all whom he approves, to wit, "to do justly, and to love mercy, and to walk humbly with thy God." (Mic. 6:8) Worldly men have formed nations, made laws, provided for courts or tribunals which have rendered and enforced judgments, but have failed to do so justly because of the imperfection of man and because the nations and peoples of the earth have been and are under the influence and control of the "god of this world", Satan the Devil. (2 Cor. 4:4, John 12:31) When God's kingdom is in full sway in the earth, then Christ the King and just Judge will do justly and render all decrees in justice and righteousness. As it is prophetically written of him: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. . . . They shall not hurt nor destroy in all my holy mountain: for

the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:4-9) All the King's judgments will be right, but they will work evil to the wicked. "The LORD preserveth all them that love him: but all the wicked will he destroy."—Ps. 145:20.

It is wrong, therefore, for anyone to render or to attempt to render and to enforce against others a judgment or decree that would result in evil, unless the person so rendering such judgment or decree has full authority thus to do. It is therefore clearly seen that evil or punishment administered without authority is wrong, whereas evil resulting from a judgment made or enforced by the rightful authority is right and proper. Hence, too, any judgment or decree that is made, rendered and enforced contrary to God's law is wrong and evil. It is not of God, to whom the question is raised: "Shall the throne of iniquity have fellowship with thee, which [throne] frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the LORD is my defence; and my God is the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off." (Ps. 94:20-23) That means evil, but in righteousness, to such wicked and iniquitous lawmakers who work mischief maliciously against God's innocent and righteous servants.

Jehovah is the God of peace, or prosperity, welfare, happiness, health and safety. Romans 16:20 says: "The God of peace shall bruise Satan under your feet shortly." This implies that he is also the God of war, because he will make war against Satan and will destroy him and his organization. Jehovah God fought for his covenant people Israel of old time, and will now fight for those of his Theocratic organization at his own due time. (2 Chron. 20:15, Zech. 14:3) In response to the cries of his oppressed people Jehovah will express his righteous indignation against the oppressors, and He is therefore called the military God, or "Lord of sabaoth", meaning the Lord of hosts (Jas. 5:4) With equal certainty, says Psalm 29:11, Jehovah "will bless his people with peace". His kingdom under Christ Jesus will bring peace to "men of good-will" of the earth, but only after the greatest of all wars Armageddon The peace thereafter established shall continue for ever —Ps. 72:3-7; Isa 2:4.

JOSEPH, WISE FOOD ADMINISTRATOR

IN TIMES past some people have thought that when an abundant supply of food is produced in a country, the thing to do is to plow under crops and destroy livestock. A different policy seems to be in vogue at present. World food conferences are held, food administrator offices set up, and other measures adopted to grapple with food-shortage problems. A famous food crisis was surmounted in Egypt over thirty-five centuries ago by Joseph, and his policy was not one of food destruction in times of plenty. Joseph, who, in his office of food administrator, had divine guidance, stored up food. His wise course later preserved life, and it, as well as his earlier life history, is prophetic. Hence a review of his life will be both interesting and instructive.

At the time Joseph was born his mother Rachel said: "God hath taken away my reproach", and she called him "Joseph", which means "remover", that is, remover of reproach. The name also means "increaser". (Gen. 30:22-24) He was the firstborn son of Jacob by his wife Rachel, and pictures the first-created and beloved Son of God, Christ Jesus. It is Christ that removes reproach from Jehovah's name, and gathers and increases the number of those that worship God.—Ps. 50:5; John 10:16.

When Joseph was 17 years old the events of his life that are historically important began to occur. He had moved from his birthplace in Padan-aram to the land of Canaan. There he was a faithful shepherd lad, tending his father's flocks with his ten half brothers. His relations with his brethren were strained. In the first place he was the favorite son of Jacob, as evidenced by the gift of a coat of many colors. He faithfully reported to his father the derelictions of his half brothers in their care of the flock. Most galling of all, this young brother dreamed dreams that indicated his exaltation above them, even picturing the celestial bodies rendering obeisance to him. (Gen. 37:1-11) Likewise Christ Jesus, the Good Shepherd and most highly favored of God's sons, condemns and exposes the wickedness of the evil shepherds, which truthful reports stir the hatred of such religious ones. And when He, while on earth, declared the prophecies foretelling his exaltation they gnashed their teeth against him.—Phil. 2:9-11.

A climax was reached when Joseph's father sent him to Shechem to see if all was well with the flock. Spying him from afar, the envious half brothers "conspired against him to slay him". In the end they rid themselves of their tormentor by selling him to merchantmen headed for Egypt (Gen. 37:13-28) Centuries later, in fulfillment of this part of the drama, Jehovah sent his only-begotten Son to earth to note the condition of God's flock and to investigate the Jewish clergy, who were duty-bound to feed the covenant people of God by informing them of His Word The Jewish religionists were his brethren after the flesh, yet they opposed him and "delivered him for envy" —Mark 15 10

Arriving in Egypt, Joseph was sold by the Ishmaelites to Potiphar, an Egyptian and officer of Pharaoh The Lord prospered Joseph and was with him in all that he did Potiphar noted this, and in time made him overseer of his house and possessions For Joseph's sake the Egyptian's house was blessed Thereafter Potiphar's wife tried to seduce Joseph to have intercourse with her. Joseph refused to indulge in such illicit relationship with his master's wife, though she daily importuned him to do so Failing to seduce Joseph and gain her desires, she "framed" him and charged him with attempting the very crime he had steadfastly shunned. On this false charge he was cast into prison. (Gen 39:1-20) At this point Joseph pictured the body members of Christ yet on earth. As Potiphar's wife was used to test Joseph, so Satan's "woman", his organization, is used to put the "feet members" to a severe test of integrity. The world would have Christ's followers conform themselves to its Godless ways and selfish desires, and join in with its

schemes. But no spiritual fornication with the Devil's "woman" for them! (Jas. 4:4) Because of this the enemy organization makes false accusations against God's people, even accusing them of sedition because they stand firm for God's kingdom. On such false charges many were imprisoned during the World War.

While in prison Joseph gained a reputation as an interpreter of dreams, the Lord still being with this man of faith. Joseph gave God the credit, saying: "Do not interpretations belong to God?" (Gen. 40:8) Two years pass, with Joseph still in prison. Then Pharaoh dreams. Seven fat-fleshed kine come up out of a river and feed in a meadow. Seven lean-fleshed ones follow, and consume the fat kine. He has a second, similar dream, seven good ears of corn coming up on one stalk, to be later devoured by seven thin ears. All the magicians of Egypt were called in to give the interpretation; all failed! Then the fame of Joseph reached Pharaoh's ears. In reply to Pharaoh's request for an interpretation Joseph said: "It is not in me: God shall give Pharaoh an answer of peace."—Gen. 41:16.

Pharaoh relates his two dreams, and, true to the promise of Joseph, God gives the correct understanding through Joseph. The two dreams are one, and in explaining them Joseph said: "What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land." (Gen. 41.28-30) Joseph next offered good counsel. He advised Pharaoh to seek out a wise and discreet man to set over the land of Egypt, and outlined a food conservation program to inaugurate during the seven years of plenty, that a surplus might be accumulated for the seven years of famine. He did not advise food destruction to manipulate prices. His aim was to preserve life.

Pharaoh heeded the counsel. To Joseph he said: "There is none so discreet and wise as thou art. thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." (Gen. 41:39, 40) Pharaoh appropriately called Joseph "Zaphnath-paaneah", meaning "savior of the world" or "food of the living" He also gave him to wife Asenath, the daughter of a priest of On, who bore unto him two sons, Manasseh and Ephraim. Joseph performed his duties as Pharaoh's prime minister, filling the granaries of Egypt to overflowing. The seven years of plenty ended; famine set in.—Gen. 41:45-54.

All Bible readers are familiar with the trying events of the years that followed. When the Egyptians cried for food, Pharaoh said: "Go unto Joseph; what he saith to you, do." They brought their money and cattle and herds to Joseph. When these resources were exhausted they sold their lands, and finally themselves, to Pharaoh, all voluntarily. The famine overspread all the earth, and the inhabitants of all countries came into Egypt to buy corn. (Gen. 41:55-57; 47:14-23) Along with them came Joseph's ten half brothers. The charge laid against them of being spies, the test by which they might prove their innocence, their subsequent return with the young lad Benjamin, and the demonstration of a complete change of heart since their cruel treatment of Joseph over twenty years before, and this climaxed by Joseph's revealing himself to his brethren, all has been recounted many times, though seldom with an understanding of its significance. After making himself known to his brethren Joseph said: "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . So now it was not you that sent me hither, but God." (Gen. 45:5-8; Ps. 105:16, 17) Beyond question, then, Jehovah was maneuvering events. Subsequently Jacob and his household migrated from Canaan to Egypt, where they were nourished by Pharaoh's food administrator Joseph for the duration of the famine.

What is the significance of all this today? Briefly, it is as follows: The Greater Joseph, Christ Jesus, at the temple looses the seals and interprets the visions and prophecies of God's Word, revealing their meaning. (Rev. 5:1-5) Modern-day religious leaders, like the magicians of Egypt, cannot interpret correctly. In the antitypical fulfillment of Pharaoh's dream the seven years of plenty and seven years of famine run concurrently, picturing the condition in two organizations from the time of Christ's coming to the temple to Jehovah's vindication at Armageddon. In God's organization there is an abundance of spiritual food; in Satan's organization, famine reigns. (Isa. 65:13) As Amos 8:11 says, it is "not a famine of bread, nor a thirst for water, but of hearing the words of the LORD". The people of good-will still held prisoners in Satan's organization are "ill favoured and leanfleshed" spiritually, but upon coming into God's organization they "shall hunger no more, neither thirst any more; . . . for the Lamb [the Greater Joseph] which is in the midst of the throne shall feed them".

To the Greater Joseph they must come. He is the "savior of the [new] world" and the "food of the living", the "living bread . . . from heaven". (John 6:49-51) He brings forth "meat in due season" from the Greater Pharaoh's storehouse of plenty, His Word, the Bible. (Prov 2:7, Matt. 4:4; Deut. 8:3) What must the persons of good-will do to obtain the life-sustaining food from the hands of the Greater Joseph? As did the inhabitants of Egypt, they must come from the world, bringing all their substance to the Lord and presenting their bodies a living offering in Jehovah's service. A full, complete consecration they make to God, holding back nothing. They realize that nothing they can give can compensate for the blessings of life which will be theirs in the New World. They hail the terms as generous, knowing that all belongs to the Lord in the first place. (Ps. 24:1) Christ Jesus will minister life to those of the human race who comply with the terms of Jehovah

Years after the famine Joseph was blessed by Jacob, and received the birthright. (Gen. 49:22-26, 1 Chron. 5:2) He made a trip into Canaan, to bury his father, and then returned to Egypt, where he died at the age of 110 years By faith he foresaw the time when God would deliver the nation of Israel from Egypt, and requested that his bones be taken along and buried in the Promised Land. (Gen. 50:22, 24, 25; Ex. 13:19) Joseph receives mention in the eleventh chapter of Hebrews for his outstanding faith, and will be rewarded with a "better resurrection". (Heb. 11:22, 35) In the New World he will have administrative responsibilities, serving as one of "new earth's" princes, applying Theocratic law under the direction of the Greater Joseph in the "new heavens".—Isa. 32:1; Ps. 45.16.

FIELD EXPERIENCES

A CHANGED HOME (EDINBURGH, SCOTLAND)

"Showing the need of not getting discouraged when a model Bible study does not seem to be going right: I called on a woman whose husband kept interrupting with remarks such as 'We've plenty of those books and don't want any more'. Then he came to the door hoping to floor me with the time-honored 'chestnut' of 'Where did Cain get his wife?' He soon beat a retreat! Soon he came back with another sneering question, which likewise received a Scriptural answer. However, the wife asked me to call with the phonographic lecture recordings. This we did; but directly the record was finished the husband said: 'That was all right, but—' and then followed a lot of questions about the authenticity of the Bible, the Flood, etc. We covered them all, but did not convince him. Another call was arranged, but this was much like the first, only we left him in a better state of mind. Two other calls were made, but no real study could be held. We wondered whether he just wanted an argument, and decided to make one more call to settle the matter. We had left him the book *Creation* to read to answer his queries. The next call we found a very marked change in him. Said he: 'That is a marvelous book, the best I have ever read. The trouble is, you folks make the Bible so darned interesting!' He asked us to leave the book for another week so that he could get right through it. We called the next week, and found that not only had he finished it, but had got part way through *Enemies* as well and was also reading *Salvation* and *Government*, and both he and his wife had been continually talking about the Kingdom and its joys to one another and to the children. He still requires proof of every statement we make, but his joy, when we can and do prove it from the Bible, 'is better felt than telt,' as the Scots say. The wife said: 'There is a different atmosphere in this house since you folks came; everything seems so much brighter, and we have something to look forward to.' Now a *Children* book study has started in the home, and the man who said he did not want any books has asked us to get him all we can, so that he can make up his set."

"THEOCRATIC TACTFULNESS" (MILWAUKEE, WIS.)

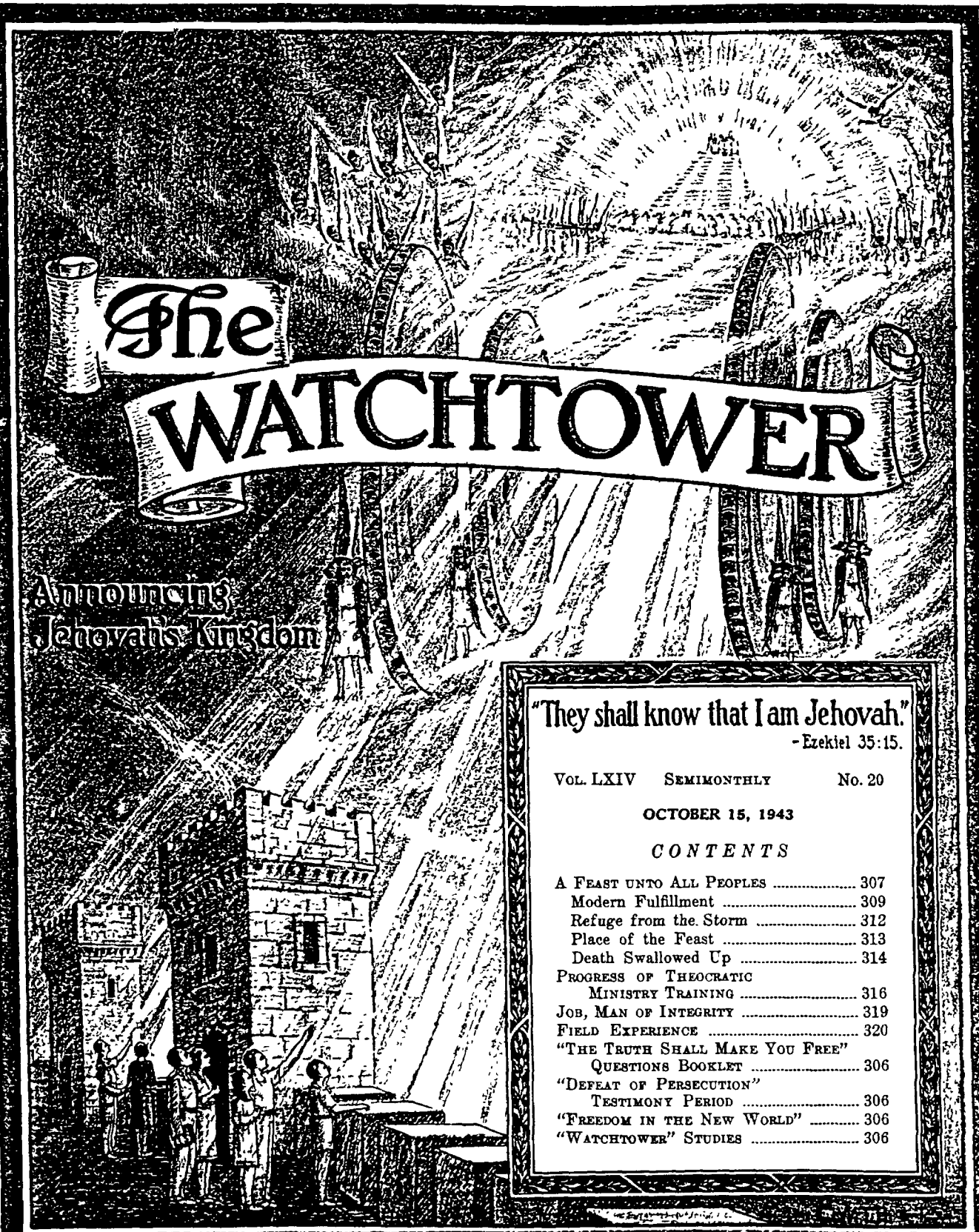
"A young woman refused to accept the booklet *Fighting for Liberty on the Home Front*, stating she was Catholic and that it would be a sin for her to read any publications not approved by 'the church'. 'I have never seen these publications listed on our approved list, and I am sure the priests must have investigated them; so, if it were not a sin for us to read them, they would have been listed.' I stated this educational work is designed to stimulate more diligent Bible study on the part of all peoples of all faiths; that Jehovah's witnesses encourage Catholics as well as all others to study their Bibles. To this she replied: 'Our priest reads to us from the Bible a text each Sunday. What do these books contain that our priest does not teach us?' In the past I have always endeavored to answer such a question by discussing the false doctrines of the Catholic sect, such as 'purgatory', mass, Peter as the first pope, etc. Having observed that this usually closed the mind of my Catholic listener, I decided to put into practice the things I had learned from the *Consolation* article 'Theocratic Tactfulness'. So I sought not to expose the Catholic sect, but spoke of the blessings of the Kingdom. She listened with genuine interest and showed great astonishment when I explained that these were things for which she prayed each time she repeated the Lord's prayer. She accepted the booklet and promised to read it, and also encouraged her husband to read it."

IN "LITTLE REICH", ARK., OF MOB NOTORIETY

"While visiting here, I witnessed on the street in Saturday's magazine work. I had been on the street an hour or longer without any placements at all, but not discouraged by this fact, knowing that many passers-by were at least being witnessed to. Then a lady came up to me very friendlily, asking if I'd take a subscription for *The Watchtower*. She was reading it regularly and enjoyed it so much that she wished to send it to others, refusing, however, to give me her name on account of her position but affirming all her sympathies were with us and she was really anxious to read and learn more that she might engage in some work with us in the future. She had all the literature sent to her many friends all over, to the amount of ten percent of her salary regularly. Instead of just one six-month subscription, she gave me three, and also 50c extra to pass out literature to any who would read but not having the contribution. My spirits being bolstered up so much, I wouldn't have been afraid of the old Devil if he had appeared; which soon it appeared he did in the person of a big, burly soldier, knocking right up against me, gruffly saying: 'You've got your nerve peddling such trash!' Whereupon, without losing any of my gained enthusiasm, I quickly answered, never backing up an inch, though his stomach was touching me: 'If you understood what this was about, you'd not say such; we're your friends!' Then he smiled and held out a dime and said: 'Give me both. You're right, and I like them. I was just kidding you. Back in Topeka, Kansas, there was a girl came around occasionally to my office with this about an invisible Government. I never thought much of it then, but later I began to see there is something to it sure enough, and I want to learn all about it.' I tried to take his subscription, but he said he'd take it when he had a sure address; though he gladly took *The New World, Peace—Can It Last?* and *Fighting for Liberty*. I noticed a fellow attracted and listening to him talk and lingering on after the soldier had gone on. I waited for him to approach me Finally I approached him and explained a little more how *The New World* pointed out God's purpose by Christ. He too took a single *Watchtower, The New World, Peace* and *Liberty* gladly. I placed 11 magazines and 8 booklets on contribution over the above."

THEOCRATIC FOLLOW-THROUGH

SAN DIEGO, CALIF.: "I first worked my territory with the *Kingdom News* 'The People Have a Right to Good News Now'. Next week I started over it with *The New World* and latest booklet. At a home I presented my Testimony card. The lady carefully read and asked if I had given her literature last week. I replied: 'Yes, the *Kingdom News* No. 11.' 'Oh yes,' she said, 'that is it, and I want one of these *New World* books, and may I have more?' She took three, and two *Children*, and wants the other books. She is sending books home to her parents. I am hoping to start a study with this teachable lady."



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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"WATCHTOWER" STUDIES

Week of November 21: "A Feast unto All Peoples," ¶ 1-19 inclusive, *The Watchtower* October 15, 1943.

Week of November 28: "A Feast unto All Peoples," ¶ 20-43 inclusive, *The Watchtower* October 15, 1943

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A FEAST UNTO ALL PEOPLES

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. 25:6.

JEHOVAH has appointed the day of feasting and banqueting for all people of good-will, regardless of what nationalities. The day is his own, the long-predicted "day of Jehovah". He spreads the abundantly supplied table of good cheer that all "men of good-will" may celebrate the day. He is the God of plenty, and all those who turn to the worship of Him shall know no want. The day of Jehovah is specially a day of freedom from want for His people. It is a time of feasting and celebration, for the grandest of all reasons, because it is on His day that he takes over the rule of the earth and reigns from his royal residence in Zion, his capital organization. (Rev. 11:15-18) The glory of his reign is so resplendent that it puts even the blazing midday sun and the entrancing silvery moon to shame by comparison. "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously [there shall be glory before his ancients]."—Isa. 24:23, *margin.*

[2] Jehovah's capital organization is heavenly and is exalted over all the universe, and shortly all spirit creatures in heaven and all human creatures that remain living on earth must be willingly subject to His capital. Over twenty-five centuries ago it was foreshadowed by the small city of Jerusalem, which included within its walls Mount Zion on which the palace of the king of the nation of Israel stood. It was faithful King David who captured Mount Zion and established the seat of the kingdom there. Thither also he had the holy ark of Jehovah's covenant brought and placed in the tent near the king's palace. Jehovah God was said to dwell between the cherubim on the mercy seat of the sacred ark; while King David sat as His visible representative upon "the throne of Jehovah", in the royal palace. In his son Solomon's reign a magnificent temple was built to house Jehovah's ark, on the ridge which runs northward from Mount Zion and which is called "Mount Moriah". The whole area, yea, also the entire city of Jerusalem, came to be called "Zion". (1 Chron. 11:4-7; 15:1-3; 16:1; 29:1-3, 23) Jehovah put his name on Zion because of his temple there; and faithful Zion, or Jerusalem, became a type or symbolic pattern of Jehovah's capital organization, in which he reigns by his King and Son, Christ Jesus.—1 Ki. 8:12-21.

[3] When King David located Jehovah's ark on Mount Zion the people assembled to that mountain and celebrated the event with a feast provided by Jehovah's king. (1 Chron. 16:1-3, 43; 2 Sam. 6:17-19) When King Solomon finished building the glorious temple for Jehovah's ark he dedicated it "in the month Ethanim, which is the seventh month", and all the covenant people of God, including many strangers, assembled to the mountain of God. They then celebrated the feast of ingathering or of tabernacles and extended the celebration to fourteen days. (1 Ki. 8:1-6, 41-43, 62-66) Thus the nation of Israel had a typical Theocratic government reigning over it. By such royal Theocracy in typical Zion Jehovah was reigning in the earth in the midst of all the Gentile nations whose gods were idols and demons. "For great is the LORD [Jehovah], and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but the LORD [Jehovah] made the heavens. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD [Jehovah] reigneth. Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein."—1 Chron. 16:1, 7, 25, 26, 31, 32.

[4] Through Zion and its temple and Theocratic king, that typical capital of Jehovah's holy nation became known to the ends of the earth and in the worldly capitals. The purpose of Jehovah's adversary, Satan the Devil, is world domination, and the typical Theocracy of Israel stood in Satan's way. He stirred up jealousy, envy and rivalry in his worldly capitals,

1. When and by whom is the great feast spread, and for whom and for what reason?
2. Of what sort is Jehovah's capital organization, and how was it foreshadowed among the nation of Israel?
3. (a) How was the celebrating carried on at Zion in David's and Solomon's reign? (b) What form of government was reigning over the nation of Israel, and in what sense?
4. What did Satan stir up against Zion, and why? and how were Ar and Babylon distinguished?

filled them with desires of world empire by wicked aggression and caused them to assault Zion and the nation of which it was the capital. Ar, which name means "city" and which therefore designates it as the chief city of its nation, was the capital of the Moabites, and it too was such a demonized rival of Zion and Jerusalem. Zion's rival city having the greatest antiquity was Babylon, it being the beginning of all man-made kingdoms after the great flood of Noah's day, and its founder being Nimrod. In Babylon, or Babel, mighty Nimrod brought Jehovah's word and name into contempt. He organized religion which exalted Nimrod as a mighty hunter and then deified him at his death. Religion therefore claimed to give victory over death, claiming that Nimrod had thus triumphed and was an immortal, a god whose worship would bring prosperity, success and world domination. Such doctrine of immortal life after death was a revival of the Devil's lie in Eden to the sinners Adam and Eve, namely: "Ye shall not surely die." It was therefore religion or demonism. —Gen. 3:4, 5; 10:8-10.

[5] From its very foundation Babylon was opposed to Jehovah God and to everything on earth representing him. Its invisible ruler and god was Satan the Devil, who said: "I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." (Isa. 14:13, 14) Therefore Babylon's god made it his purpose to have the invading hosts of Babylon to assault the typical Zion, which was the mount of the congregation of the nation of Israel and which was said to be on the sides of the north. As the psalmist had said in song: "Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." (Ps. 48:1-3) By such aggression with his visible organization Babylon against the earthly Zion Satan the Devil purposed to show what he expected and boasted that he would do in heaven. By the permission of Almighty God Satan was able to make Babylon the third world power in Bible history, Egypt and Assyria having preceded her as world powers. Babylon went from nation to nation and made them all successively drink of the wine cup of her wrath, her lust and zeal for world domination, and her aggressive program and campaign for attaining such. To Babylon the wine cup was a source of pleasure and it intoxicated her with power and caused her to reproach and defy the Most High God, Jehovah. To the weaker nations whom she made drink of the wine of her wrath it was a bitter potion and it made them mad and blinded their eyes to Jehovah God.—Jer. 51:7.

[6] In Satan's way of becoming the "god of this world" one obstacle remained, and that was the typical Theocracy in Israel. First Satan the mimic god weakened the nation of Israel by gradually wedging in religion, which is demonism, and thereby estranging the nation from their Source of strength and protection, Jehovah God. Then he brought against them the military might of Babylon's terrible hosts, which all other nations and their gods had been unable to check. By taking up with religion and neglecting the worship of Jehovah God at his temple in spirit and in truth, the Israelites brought great reproach upon his name. Jehovah God brought upon them the penalties of such covenant-violations and permitted the Babylonian armies to overrun the land and overthrow typical Zion, and to destroy her typical temple of worship and carry off the surviving Jews far from their homeland to Babylonia. This heaped still greater reproach upon Jehovah, who thereby appeared to be unable to meet Satan's and Babylon's onslaughts and to protect and deliver his name-people. Also, of course, it brought great reproach upon His people and their capital Zion. In reality Jehovah God used the Babylonian ruler as his servant to overturn the typical Theocracy or kingdom of God among his covenant people. It appeared as if Babylon would hold the field of world domination for ever, and that Theocracy or God's kingdom was done for for ever. But it was one thing for Satan the Devil, by means of Babylon, to seat himself upon *typical* Zion, "the mount of the congregation, in the sides of the north"; for him to seat himself upon real Zion, Jehovah's capital organization in the heavens, is another thing. And Satan has found it to be another thing!

[7] What typical Zion's overthrow was meant to foreshadow we now examine. Among the Jewish captives deported to Babylon there was a remnant faithful to Zion's God. In the land of their captors the remnant turned to Him in repentance and besought Him for His mercy; not for their sakes, but for his own name's sake, because his name was called upon them and the worship at his holy mountain was suppressed and banned. They remembered Jehovah's covenant with them. That covenant, as repeated by King Solomon at the dedication of the temple, promised this: If they bethought themselves of Jehovah in the enemy land and renewed their worship of him in sincere repentance, then he would hear

5. (a) How did Satan purpose to use Babylon as respects Zion, and in order to show what? (b) How did Babylon make the nations drink of her wine cup, and with what effects?

6. (a) How did Satan proceed to remove the obstacle in his way of becoming the world's god, and with what results to Jehovah and His typical organization on earth? (b) What position did Babylon then gain, and why will Satan not gain the real corresponding position?

7. (a) How many of the Jews remained faithful to God, of what did they bethink themselves, and why? (b) How did the seemingly impossible then occur, and in fulfillment of what?

their supplications and restore them to the Holy Land, there to worship and serve him and to rejoice before him and enjoy his rich goodness. (1 Ki. 8:46-53; Lev. 26:39-46) Sixty-eight years passed, during which long time the mountain of Zion lay desolate without man or domestic beast. Restoration of Jehovah's people seemed impossible to humans, especially with the world power of Babylon blocking the way. Then the strongly defensed city of Babylon and her enriched palaces of religion fell, because Jehovah God had weighed her in the balances and found her wanting as to her treatment of his name-people. Over two hundred years previously he had foretold her fall. (Isa. 21:1-9; 13:1-22; 47:1-15) Immediately before her actual debacle he announced the fulfillment of the prophecy as at hand, interrupting the great feast and wine-bibbing of King Belshazzar that very night.—Dan. 5:1-31.

[8] Two years later, in 536 B.C., Babylon's conqueror, King Cyrus, turned his attention to the matter of Jehovah's temple at Jerusalem and released the faithful remnant from Babylon, to return to Zion to rebuild the house of worship of the true and living God. (Ezra 1:1-11) The temple on Zion and the walls of Jerusalem were built again, in the face of bitter opposition by the haters of Jehovah God. These enemies were put to shame, and the reproach was lifted from God's remnant of faithful people. (Neh. 1:3; 2:17; 4:4; 5:9) Then it was that these delivered and reinstated ones could take up the words of prophecy, Isaiah 25:1, and say them as their own: "O LORD [Jehovah], thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old [(*Rotherham*) purposes of long ago] are faithfulness and truth."

MODERN FULFILLMENT

[9] The foregoing history was preserved in the Bible and is here repeated because it has a marvelous fulfillment in this modern time. The day of Jehovah has been in progress since the fall of A.D. 1914, and that accounts for the continually worsening crisis afflicting the worldly nations since then, because in 1914 the "seven times" of uninterrupted Gentile rule of the earth ended. Hence the arrival of Jehovah's day means the end of the mimic god's world, that is to say, the "end of the world" or the expiration of the uninterrupted rule of Satan the Devil over humankind. (Luke 21:24; Dan. 4:16, 17; Matt. 24:3) Conversely, this means the beginning of the uninterrupted rule of Jehovah God by his capital organization Zion, the "heavenly Jerusalem"; and this rule shall never have interruption. This is the time "when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients [his elders] gloriously". (Isa. 24:23) Shortly Jehovah's day will bring the end upon the present-operating organization of Satan the Devil and utterly destroy it. That will be in the "battle of that great day of God Almighty", commonly known as "the battle of Armageddon". In a word, then, the "day of God Almighty" denotes the "time of the end" upon the entire organization of Satan, the mimic god.—Rev. 16:14-16; Dan. 12:4.

[10] Inasmuch as the prophecy of Isaiah 25:1 must have complete fulfillment in Jehovah's day, when he reigns gloriously in the heavenly Zion, who are they that then say with great gratitude: "O Jehovah! my God thou art, I will exalt thee, I will praise thy name, for thou hast done a wonderful thing, purposes of long ago, faithfulness in truth"? (Isa. 25:1, *Roth.*) The speakers must be those who have proved that Jehovah is the only true and eternal God. They must be those who have made or chosen Him to be their God, and who exalt him by publicly showing forth his praises and virtues. They confess and praise his name by declaring it throughout all the earth before he shows his invincible power over the enemy by destroying that one's diabolical organization. *In fine,* the ones in whom Isaiah 25:1 is fulfilled must be Jehovah's witnesses. The prophet Isaiah, who first spoke the prophecy, was himself one of Jehovah's witnesses; and his name means "salvation of Jehovah". When his prophecy had its first and partial fulfillment in 536 B.C., it was Jehovah's faithful remnant of witnesses who in effect voiced the words of Isaiah 25:1. They foreshadowed a like faithful remnant of spiritual Israelites, Jehovah's witnesses today, who are in the "new covenant" with God to be a "people for his name".—Rom. 11:5; 9:27.

[11] From and after A.D. 1918 the remnant of Jehovah's "people for his name" take up and express and fulfill the words of Isaiah 25:1. Before then they had studied God's Word and had come to some knowledge of Jehovah's purposes and had chosen him for their God and had made a full consecration of themselves to Him, as Christ Jesus had set them the example. But they were surrounded by the hypocritical Christians of "organized religion", and they were still spotted with the soils and stains due to having emerged from among the religionists. Their understanding of the Scriptures was yet colored with many of the doctrines and practices of the religionists of "Christendom". These circumstances were like entangling hindrances to them and weakened, rather than strengthened, their position.

8. How were the enemy then shamed and the reproach lifted from the remnant, and what words did they then take up and say?
9. Since when has the day of Jehovah been in progress, and what does it mean with regard to Gentile rule, and Satan, and Zion?
10. In the day of Jehovah, whom must the speakers of Isaiah 25:1 prove to be?
11. Before 1918 what course had Jehovah's "people for his name" taken, and how were they affected by religion?

12 For having separated themselves from the religious organization and for exposing religion and preaching the kingdom of Jesus Christ, they were hated by all nations. Hence, when World War I broke out at the start of Jehovah's day, the religionists of "Christendom" and their allies used the military situation as a chance to take God's consecrated people captive and to remove them from the field of active witnessing for His kingdom and against religion. Because of a lack of understanding, especially as to who are the "higher powers" whom Christians must always obey; and hence because of a measure of fear toward the religious-political combine conspiring against them, God's consecrated covenant-people yielded to the wicked opposers. They permitted themselves to be deprived of their God-given liberty and right to preach boldly and without compromise the good news of God's kingdom under his Christ. This had been foretold as one of the evidences marking the "end of the world".—Matt. 24: 9-13.

13 In this fashion God's consecrated servants were carried captive to the land of the oppressors, modern Babylon. There they sighed and mourned and longed and prayed for a day of deliverance, to resume God's service. In the spring of 1918 the Lord God sent his King, greater than Cyrus of old, to the temple. (Mal. 3: 1-4) He found the remnant in bondage, but of a faithful heart and wanting freedom for God's further service. God's royal Messenger, Christ Jesus, broke their bonds, freed them from religious restraint by the power of his truth, and restored them to the Holy Land of God's bold and fearless service as his witnesses. Issuing from a condition of restraint, both military camps and literal prisons and also bondage to mischief framed by law against them, they proceeded to God's work.

14 The delivered remnant did not attribute their salvation and restoration to men, whether politicians or judges, as liberators. They assigned it to Almighty God, who had thereby shown his approval and his choice of them as his "people for his name", his witnesses. So they said: "O Jehovah, my God art thou, I exalt thee, I confess thy name." (*Young*) They were not ashamed to own Jehovah publicly before men as their God. When he revealed through his written Word that his name stands for his purpose toward his creatures and that his purpose is to 'make a name for himself' as he did long ago when delivering his chosen people from Egypt, they gladly took up the declaring of his name in all the earth. Indifference and contempt from "Christendom", and also the active hatred from the anti-Semitic Nazis and Fascists, toward the name of Jehovah, did not frighten or deter his faithful remnant. When, in 1931, he disclosed to them that he had called his covenant people by a "new name" which his own mouth had named, that is, "Jehovah's witnesses," they gratefully took up that name. Religionists, who thought such organization and movement to be of men, sneered and said the name would not stick to that unpopular, persecuted minority. Such religionists, who profess to accept the Bible, have been proved as ignorant of the purposes of Jehovah God.—Isa. 62: 2; 43: 10, 12.

15 Why did the remnant acknowledge Jehovah as the One whom they worship as God, and exalt him and confess and praise his name? Their answer to God is: "For thou hast done wonderful things; thy counsels of old are faithfulness and truth." (Isa. 25: 1) Indeed, since the Messenger's coming to the temple in 1918, Jehovah God has done a wonderful thing in that he brought forth to revived activity in His public service the faithful remnant of his witnesses whom the religionists imagined they had crushed for ever during World War I. The wonder of such enemies thereat was truly great.—Rev. 11: 11, 12.

16 The deliverance of the devoted remnant by God's Greater Cyrus at the temple was part of Jehovah's "counsels of old", his "purposes of long ago". Such fact is proved in that those counsels or purposes were foretold and recorded in the Bible in the long distant past. Religionists were amazed at the remnant's liberation because they think that the "New Testament" is all that is necessary for Christians and that the "Old Testament" is ancient history, a closed book, having no value or meaning or fulfillment today. But not so: As Christ Jesus himself said, the prophecies and psalms of the ancient Hebrew Scriptures must have a fulfillment both upon himself and upon his followers; and they do now have such fulfillment in final form or in completion. God's Word is the truth, and for his name's sake he is faithful to his Word. By bringing to pass the prophecy as to the modern-day restoration of his faithful remnant Jehovah our God proves beyond the contradiction of religionists that his Word and purpose are "faithfulness and truth".

17 How was this wonderful deliverance, long ago predicted, carried out? The ancient prophecy accurately tells how, saying: "For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built." (Isa. 25: 2) From comparing Isaiah 24: 17, 18 with Jeremiah 48: 1, 43, 44, there is reason to believe that

12 Why were they hated of all nations, and how did they permit themselves to be deprived of their liberty and right as God's servants?
13. In their enemy's land for what did they yearn, how were they restored, and to what did they proceed?
14 To whom did they ascribe their restoration, and how did they exalt and confess the deliverer's name, and for how long?
15 For what immediate "wonderful thing" did the remnant acknowledge Jehovah as God and praise his name?
16 How was such deliverance a part of Jehovah's "counsels of old", and why were the religionists amazed thereat?
17. How was that wonderful deliverance carried out, and what typical city may here be referred to for good reason?

in Israel's day the specific city was the Moabite capital, Ar, whose name means "city". It was built upon an elevation and was strongly defensed, and was a city of commercial importance. Chapters 15 and 16 of Isaiah foretold of the wasting and overthrow of Ar and of all Moabite cities, because Moab would not let Israelite outcasts dwell with them. But long before that, also, the Israelites had a deliverance by Jehovah from the power of the stout Moabite king, Eglon, by the hand of Jehovah's servant, Judge Ehud. (Judg. 3:12-30) Such was a prophetic picture of how the Lord God would, in the day of Jehovah, bring his oppressed remnant out from under the commercial religionists of Satan's organization.

[18] However, the most amazing deliverance of Jehovah's chosen nation was from ancient Babylon on the Euphrates river in Mesopotamia. That was in 536 B. C., as above described (¶¶ 7, 8). The city of Babylon was so strongly fortified with walls and engines of war that it was thought impregnable, and deliverance of the captive Israelites from its oppressive power seemed hopeless. Suddenly it fell to the conqueror. Almighty God raised up a man to execute his counsels of judgment against that stronghold of religion or demonism. This one, Cyrus the Persian, together with his uncle, Darius the Mede, made the city defenses as if they had fallen flat. The conquerors marched in by the river bed and took the city and destroyed its ruling powers. (Dan. 5:30, 31; Isa. 45:1-4, 13) After succeeding to Darius as king of the new empire set up over fallen Babylon, Cyrus did in his first year of rule let Jehovah's remnant pass out beyond Babylon's walls to return to Mount Zion and rebuild God's temple. So doing, they demonstrated that he was their God and praised his name.

[19] Old Babylon was not at once made a ruin as it is today; for it was visited long afterward by the apostle Peter. This fact proves that the events of 538-536 B. C. were but a partial or miniature fulfillment of prophecy. The full-scale realization thereof must await the day of Jehovah, from and after A. D. 1914. How so? In Babylon of old was where Satan the Devil organized religion and set up the first political dictatorship after the Flood. It was the rival of Mount Zion and Jerusalem. As such, Babylon was the symbol or type of the mighty rival and opposer of Jehovah's capital organization of Zion, namely, Satan's wicked official organization. Because of its ancient earthly symbol, God's Word calls the Devil's organization "Babylon". The visible part thereof is made up of the same things that distinguished the city of Babylon, that is, religion principally and also politics and selfish commercialism backed up by the military. The invisible part of the Devil's organization consists of the Devil himself and his legions of demons whom the city of Babylon worshiped in her palaces of religion.

[20] During the Devil's uninterrupted rule that wicked one and his demons were permitted up in heaven, in contact with the holy angels. The issue of universal domination which Satan had raised could be settled only by letting God's opposers have an uninterrupted period of free activity in high heavenly places. Satan was permitted to defense or fortify his organization as strongly as he could by seducing angels away from Jehovah and increasing his own following in heaven. Through these he would totally control men on earth. His defiant boast to God was that he could thus control every man below and none of Jehovah's witnesses would be able to stand up against his organized totalitarian power and endure the test of their integrity toward God. (Job 1:8-11; 2:1-7) The opening test of mighty "Babylon's" strength came with Jehovah's day in 1914.

[21] That year was the time to exalt Jehovah's capital organization to power by the birth or bringing forth of his Theocratic Government in the hands of his King, Christ Jesus. Babylon and her god and ruler, Satan the Devil, were on the watch for this, wanting to destroy the capital organization Zion at its birth and thus hold fast their world domination. God's producing and installing his Theocratic Government was part of the counsels or purposes of Jehovah as made known by Him in the very garden of Eden at the time of Adam and Eve's rebellion against God. (Gen. 3:15) Despite Babylon's presence like a fiery dragon in heaven, and regardless of its covetous ambitions to ascend to the capital position in the universe, Jehovah God went ahead with his counsels or purposes in "faithfulness and truth". From the womb of his holy universal organization he brought forth the Theocratic Government of the "Son of man", Christ Jesus. This "man child" Government He caught up beyond Babylon's reach and enthroned in power in the capital position at his own right hand. (Rev. 12:1-5) This was a most wonderful thing of Jehovah's doing, and Babylon was powerless to interfere.

[22] Thereafter Babylon suffered an early fall from heaven. The newborn capital organization Zion, under its King attended by all his holy angels, fought against Babylon and cast her down from heaven. She was cast down to the earth and was made the

18 What was the most amazing deliverance of God's typical people, and how did they show him as their God and praise his name?

19 What did old Babylon's not being at once made a ruin show, and how can the answer be so?

20. Why were Satan and his demons permitted up in heaven for an uninterrupted period? and when did the test of Babylon's strength begin?

21. How did such test begin that year, and how was this a part of Jehovah's counsels of old?

22. (a) How did Babylon then suffer a fall, and against whom then did she take action? (b) What did Zion's King then do toward the remnant, and what action did they take?

footstool of Zion's King. She "shall never be built" in heaven again; place is not "found any more in heaven" for her. (Rev. 12:7-13) This preliminary disaster betokened the final ruin, within a "short time", of Babylon and all its invisible and visible parts. At this, Babylon and her god-king were exceedingly wroth with the remnant on earth who represented the capital organization of Zion. So Babylon set in motion a furious persecution against Zion's remnant. Nevertheless, Zion's King came to the temple in 1918 and released the faithful remnant from Babylonish captivity. He raised them from their deathlike inactivity as respects the Kingdom witness and set them to keeping God's commandments and proclaiming the testimony of Jesus Christ about the reigning Theocracy. In defiance of Babylon the remnant went forth to "obey God rather than men". (Rev. 12:17; Acts 5:29) This did not need to wait until the battle of Armageddon reduces Babylon's organization to a literal heap of ruins.

[23] The effect of Jehovah's wonderful action and of his release of Babylon's captives and setting them to work as his witnesses, is next told by the prophet, saying: "Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee." (Isa. 25:3) This does not denote their conversion and submission to "The Higher Powers", Jehovah God and Christ Jesus. Only the persons of good-will see God's wonderful work appreciatively and take the side of Jehovah and his remnant of witnesses. But the organization Babylon and all its allies, such as commercial Ar of Moab, are obliged to observe with bitterness the irresistible wonder-working power of Jehovah. They greatly fear for their own future as they hear the fearless servants of God proclaim his judgments about to be executed at Armageddon. Revelation 11:11-13 foretold that Babylon's remnant of stubborn fighters against Jehovah's witnesses "were affrighted, and gave glory to the God of heaven". Such unwilling admission, without change of heart, will not save them.

REFUGE FROM THE STORM

[24] It is manifest that God Almighty must be acting in behalf of his poor and needy witnesses, because these are weak and needy as respects any support and popularity with men. This fact is observed by the prophecy thus: "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low." (Isa. 25:4, 5) World War I was a start in the art of total war. Since then the worldly nations have become terrible ones, "tyrannous nations," due to adopting and applying totalitarian methods and seeking to regiment all peoples in abject obedience to Satan's world.

[25] Satan the Devil has now not balked at setting off a global war by means of wicked, aggressive totalitarian dictators, so as to hasten this final form of tyranny. In the postwar era, when they will try to maintain a global peace without Jehovah's "Prince of Peace" as a party thereto, Babylon's international organization will be a "city of tyrannous nations" (*Roth.*), or "city of the terrible nations". During the first World War they unrighteously hated God's consecrated people and restrained these true followers of Christ Jesus. Those nations thought they had wrecked their organization beyond recovery and repair, and therefore sang a song of triumph and congratulated themselves. They sang because they had religion's blessing, and felt that never again would they hear Jehovah's people singing the irritating song of God's kingdom.

[26] At that time God's faithful remnant were in great distress, enduring intense heat of persecution. The enemy's blast of religious rage and intolerance against them was like a storm against a wall. Although there was a temporary slight letting up of this when the Greater Cyrus at the temple released the remnant from Babylon, the storm has been renewed with greater violence than ever before. The enemy has turned on the heat of persecution, with higher temperatures and with the steam-roller pressures of Nazi-Fascist-Vatican forces. This was notably from 1929 forward, when Mussolini made a deal or concordat with a pious pope; but it was more so from 1933 onward, when Hitler made a like deal or concordat with the pious Vatican, which concordat the pope has never denounced or annulled. The heat and storm against Jehovah's witnesses in Germany, the British Commonwealth, America, and elsewhere have increased. Of themselves they could not have stood it to this day, but they have stood like the wall of a mountainside. They will continue to stand, not of themselves, however. Jehovah God has been their strength to stand, by revealing to them his truth and purpose and the great issue involved, and by putting his spirit upon them.

[27] By the cloud of his presence with them, bringing divine approval and blessings for their faithfulness under stress, he has overshadowed them and made the heat of religious ferocity endurable. The Son of

23 What effect did that have upon the "strong people" and the "city of the terrible nations", and is it for their salvation?

24. (a) Who is it that must be acting in behalf of the poor and needy witnesses? (b) Since when and how have the worldly nations become "tyrannous nations"?

25 For what objective did Satan not balk at starting total war, and for what reasons respecting Jehovah's people did the nations sing?

26 How have the hot blasts and storm raged against Jehovah's people, and by what means have these stood?

27 How does Jehovah bring down the "heat" and "noise" of the "strangers" against God?

God at the temple is with them in the furnace of fire. (Dan. 3:19-25) Their understanding that the primary issue of God's universal domination is bound up with their holding fast their integrity toward him enables them to stand up immovable against the stormy blast of the religious, political, judicial and commercial conspiracy beating incessantly against them. The noisy demonstration with which the Babylonish tyrants start out their campaign of warfare against Jehovah's witness work is brought down to a murmur of bitter disappointment as their fight against God comes to nought. Well did the prophecy say: "The branch of the terrible ones shall be brought low"; or, better translated: "the song of tyrants become low (*Roth.*); "the singing of the terrible is humbled."—*Young.*

[28] Because of the steadfastness of Jehovah's people, with the defeat of the terrible persecution thereby, there is no occasion for the intolerant crowd of religious-totalitarian tyrants to sing triumphantly. And when their collective-security "city of tyrannous nations" is built up like the city and tower of Babel after this total war, the songs of praise by its builders and admirers will within a "short time" be humbled and become low, as God Almighty's battle of this great day threatens its destruction. The present-time songs of the "new world order" promising finer and better living, a more abundant life, with plenty for all, with security against poverty, unemployment, old age and war, and with freedom of worship, will quickly lose their attractiveness in the difficulties, selfishness, oppressions and regimentations of postwar times. *Babylon* will never become a free and holy city!

PLACE OF THE FEAST

[29] But what about the organization which Babylon opposes? Yes, what about God's holy mountain of Zion, his capital organization? This is the day of Jehovah, "when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Jehovah reigns by his King Christ Jesus, whose rod of strength Jehovah sent out of Zion in 1914, saying: "Rule thou in the midst of thine enemies." (Ps. 110:1, 2; Ps. 2:1-6) Whereas 1914 was a year of "beginning of sorrows" upon Babylon and upon all the nations in the Babylonish organization, it is an occasion for feasting and celebrating for Jehovah's faithful remnant and all persons of good-will. Why? Because his Theocracy by Christ Jesus has begun its eternal reign. Jehovah's counsels or purposes are that the event should be observed with a worthy feast and banquet, and he sees to it that the feast is spread "in faithfulness and truth" and that his invited guests get to it. During World War I the tyrannous nations tried to deprive all peoples, and particularly Jehovah's remnant of spiritual Israel, of having any freedom to respond to God's invitation and attend the Kingdom feast. But God's King came to the temple in 1918 for judgment and then set free Babylon's captives and opened the prison to them that are bound. Then Jehovah by his King spread the feast and invited his guests. —Isa. 61:1-3.

[30] His counsels, recorded of old in his Word, spoke of this joyous provision, in these words: "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isa. 25:6) This feast is spread and enjoyed before Armageddon's fight. It is one of the "wonderful things" Jehovah of hosts does on His day when his hosts are mustered up for the great decisive fight for the vindication of His name. The hostility of all the nations, and their gathering together against God's holy mountain of Zion to prevent its universal domination, is not permitted to disturb the feast or postpone it. Jehovah laughs at the raging and vain imaginations of the opposing peoples and nations and says: "Yet I have installed my king, on Zion my holy mountain." (Ps. 2:1-6, *Roth.*) Hence, on with the feast!

[31] Christ Jesus is Jehovah's Ruler in the true and lasting Theocratic Government and was foreshadowed by both David and Solomon. (2 Sam. 3:20, 21; 1 Ki. 2:45, 46; 3:15) During his last night in the flesh on earth and when he set up the Memorial of Christ's death, Jesus spoke of his second coming and the gathering of all his body members to himself. "He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22:17, 18) "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29) *That day* is Jehovah's day. The kingdom of Jesus' Father is God's kingdom by which Jehovah's reproached and misrepresented name is vindicated. Hence the feast now with his disciples is marked by "the joy of the Lord" due to the vindication of His name.—Neh. 8:10; Matt. 25:21, 23.

[32] It is this feast that strengthens Jehovah's anointed remnant of witnesses, who are "poor" and "needy" from the worldly standpoint. It enables them to endure the heat in the dry place of this world and

28. Why do the songs of the terrible or tyrants become low?
29. (a) But what about Zion, and why was 1914 the beginning of occasion for feasting and celebrating? (b) How has Jehovah seen to it that the invited guests get to the feast?
30 In what language was the feast foretold, when is it spread and enjoyed, and regardless of what must it go on?
31 By whom was Zion's Ruler foreshadowed, and how, on the Memorial night, did he refer to the feast on Jehovah's day?
32 (a) Whom has the feast already strengthened, but for whom, all together, has it been spread? (b) With what typical feast does it correspond, and with what work does it coincide as to time?

to keep on their feet and push onward through the stormblasts of opposition and violence. But it is not for them alone; Jehovah of hosts makes the feast of fat things unto all peoples, regardless of nationality. Of course, this means "all peoples" who are of good-will toward Jehovah and his Theocratic Government under his Anointed King. This fact shows, too, its correspondence with the Jewish "feast of ingathering" or "feast of tabernacles", such as King Solomon kept with the people at the dedication of the temple. At that feast the non-Israelite "stranger" was welcome and was bidden to rejoice with God's covenant people. (Deut. 16:13-15; Lev. 23:34-43; Ex. 23:16) Its being to "all peoples" shows that the feast coincides with the carrying out of Jesus' prophetic words concerning the end of the world: "And this glad message of the kingdom will be proclaimed in all the inhabited earth, for a witness unto all the nations, and then will have come the end."—Matt. 24:14, *Roth.*

[33] This feast is more important, and more essential to living, than a big meal of natural, material food. It is a feast on the truths of God's established kingdom and on our service privileges of proclaiming that Righteous Government to all the mourning peoples and thereby having a part in the vindication of God's name. Feasting on such, no seeker for life, truth and liberty need go lean or sorrowful of heart and sallow of face; like the religionists of "Christendom". In contrast with God's holy mountain of Zion, she has been smitten with a "famine . . . of hearing the words of the LORD" through her clergy, because they have rejected the word of the Lord and he has rejected them from being his mouthpieces.—Amos 8:11-13.

[34] The description, "feast of fat things," may refer to abundance of oil to make the face of God's servants shine. "Fat things full of marrow" may refer to well-fed cattle whose bones are full of marrow, or to the most tender and delicate part of such animals, the unmarrowed fatness of their bones. Such figures of speech mean, therefore, the most delicate and tasty portions of the gospel of God's kingdom, yes, a fat or abundant portion of such, so as to make the face of the ones feeding thereon to shine with spiritual health and pleasure. (Ps. 104:15) Since the feast is "unto all peoples" of good-will, and which peoples shall live on the cleansed earth under the rule of the heavenly Zion, it means or includes those truths that apply directly to the Lord's "other sheep", such as their surviving the battle of Armageddon and entering into the New World and fulfilling the divine mandate to multiply and fill the earth.

[35] The "feast of wines on the lees" means old wine preserved on the dregs and which has kept its taste and not changed its scent. (Jer. 48:11) "Wines on the lees well refined" means fine-tasting old wine, of excellent bouquet, of clear color and good strength. Since it is 'wine that maketh the heart of man glad', the figurative "wines" here mean the truths respecting Jehovah's Theocratic Government, particularly that it is His instrument to vindicate his name; which vindication cheers both God and the heart of men who love righteousness. Such wine or truth smacking of God's kingdom under Christ is of foremost importance, therefore; and it has been preserved all these centuries in God's Word. Yet, when it is brought forth for the feast on this day of Jehovah it is just as strong, flavorful, well-scented, pure and gladdening to the righteous heart as that made miraculously by Christ Jesus at the wedding feast in Cana. (John 2:1-11) It is the best "wine" reserved for the last. Since "all peoples" may drink of such at this Lord's Day feast, it shows that the Lord's "other sheep", or persons of good-will, may share the joy of a part in the vindication of Jehovah's name by taking up and declaring the message of his kingdom and keeping their integrity toward him until Satan is bound at Armageddon.

DEATH SWALLOWED UP

[36] Among other wonderful things the Lord God does in faithfulness to his true counsels or purposes are the following: "And he will destroy [(*Roth.*) swallow up] in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it." (Isa. 25:7, 8) Satan the Devil has caused all peoples to cover or veil their faces with sorrow and mourning due to the murderous course of his organization. He has deceived the whole world, and has thrown over mankind an intertwined covering or tissue of lies, which keeps them in ignorance and misunderstanding of the true Life-giver, Jehovah God, and which bedarkens their hearts and minds respecting his glorious purposes. Such covering is insufficient to give warmth and comfort to humankind in this time of judgment.—Isa. 28:20.

[37] It does not require the thousand years of Christ's millennial reign after Armageddon to swallow up this "veil that is upon all the peoples, and the web that is woven over all the nations". (*Roth.*) The world-wide proclamation of the Kingdom truth now

33 On what do the guests feast, and how do the religionists of "Christendom" show up in contrast, and why?

34 What do the figures of speech, "fat things" and "full of marrow", mean, and what does the feast in being "unto all peoples" include?

35 What do the expressions "wines on the lees" and "well refined" mean, and what is shown in that all peoples may drink thereof?

36 Who has caused a veil to cover the people's faces and a covering to be spread over all nations, and how?

37 How does the Lord God swallow up the veil and covering web, and why does it not require the thousand years of Christ's reign?

is doing that as regards the countless multitude of persons of good-will that are accepting the Lord's invitation and coming to the feast. Shortly, also, at Armageddon Jehovah will rise up to give his own witness concerning his almightiness, supremacy and rightful domination. By the victory that he gains in that fight for the vindication of his name "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea". Then, says the Lord God, even all the opposing nations will be forced to "know that I am Jehovah", before their destruction.—Hab. 2:14; Ezek. 38:23; 35:14, 15.

[38] The apostle Paul quotes from Isaiah's statement that, "having swallowed up death itself victoriously, my Lord Jehovah will wipe away tears from off all faces, and the reproach of his own people will he remove from off all the earth, for Jehovah hath spoken." (*Roth.*) Paul's quotation reads: "Death is swallowed up in victory." He makes this quotation to apply after he discusses the resurrection of the members of the body of Christ, the church. That once corruptible and mortal body of Christ is changed at the resurrection: "So when this corruptible [body of Christ] shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory.* O death, . . . where is thy victory? . . . But thanks be to God, which giveth us [as faithful members of Christ's body] the *victory* through our Lord Jesus Christ." (1 Cor. 15:54-57) It is on the day of Jehovah and after his royal Messenger comes to the temple for judgment, in 1918, that God gives the faithful saints sleeping in death this victory by resurrecting them from the dead. In their case, indeed, is death swallowed up in victory!

[39] The faithful remnant of "feet" members of Christ's body who are yet on earth as Jehovah's witnesses have no fear of death. They know that they must carry out their "covenant with [God] by sacrifice" by being "faithful unto death". However, now that the Kingdom is here and the King is at the temple for judgment of the house of God, they do not at death go to sleep in the grave. The "last trump" announcing the Kingdom's establishment and the approach of Armageddon's war is sounding; and blessed are those who now die of the remnant, for they do not sleep behind "the gates of hell" awaiting the King's coming to call them forth. (Matt. 16:18; Rev. 1:18) At their death in the flesh, they are "changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible [body of Christ] must put on incorruption, and this mortal must put on immortality".—1 Cor. 15:51-53, 42-44; Rev. 14:13.

[40] Included in the "fat things" the people of good-will who come to the feast at God's holy mountain are feeding upon is the hope of being "hidden in a day of the anger of Jehovah". The faithful class thus favored will have divine protection such as Noah's sons and their wives had in the ark during the flood at the end of the old world. They will be spared death at Armageddon, and will enter as survivors into the post-Armageddon conditions on earth in the righteous New World. Continuing faithful ever thereafter, they shall never die or undergo the dissolution of their human bodies. This, too, is a swallowing up of death in victory, never before possible for men, but now in prospect for "men of good-will". The resurrection of the faithful men of old, namely, Jehovah's witnesses from Abel to John the Baptist, to be "princes in all the earth", this likewise will be a "swallowing up of death in victory". And Scriptural grounds exist to think this shall take place on this day of Jehovah before Armageddon's war is done. —Matt. 8:11; Luke 13:28, 29; 2 Tim. 1:10.

[41] At the same time with the above "wonderful things" performed by Almighty God, he also takes away the "rebuke" or "reproach" of his witnesses and their faithful companions from off all the earth. Because of their steadfastness and constancy in his Kingdom-publication service, surely Jehovah does not reproach or "curse" them. For "there shall be no more curse: but . . . his servants shall serve him: and they shall see his face; and his name shall be in their foreheads". (Rev. 22:3, 4) Nor can the enemy reproach Jehovah's witnesses as being outcasts from the Lord and weaklings subject to the pressures of the day. All nations of the world may hate, persecute, falsely accuse and hurl bad names at Jehovah's witnesses and their companions, but they cannot reproach God's people with being unfaithful and quitting Jehovah's service and abandoning his organization. Rather, these hold fast their integrity under all endeavors of Babylon to make them curse God; and thereby they prove the Devil to be a liar and vindicate God as being true. When Jehovah God preserves his remnant and also their faithful companions at the battle of Armageddon, and there when the enemy's "tongue shall consume away in their mouth" and such enemy hosts are then killed, this will most completely and for ever remove all reproach from God's people.—Zech. 14:12; Mal. 3:16-18; Ps. 79:4-13; Ezek. 35:15.

[42] "And it shall be said in that day, Lo, this is our

38. How and to when does the apostle Paul apply the prophecy, "He will swallow up death in victory"? and who first realize this promise?

39. Because of what knowledge and blessed hope do the remnant of Christ's body have no fear of death?

40. As respects the faithful people of good-will at the feast how will death be swallowed up in victory? and how, too, with respect to the faithful men of old?

41. When and how does Jehovah take away the reproach of his people from off all the earth?

42. Who say that Jehovah is their God for whom they have waited and that they rejoice in his salvation?

God; we have waited for him, and he will save us: this is the LORD [Jehovah]; we have waited for him, we will be glad and rejoice in his salvation." (Isa. 25:9) The remnant so said after their deliverance from Babylon toward the beginning of this day of Jehovah, and ever since they have been glad and rejoice in His salvation of them to his everlasting service. The multitude of persons of good-will say likewise since hearing the Kingdom tidings and coming to the "feast of fat things" at God's mountain. Multitudes of others from among "all peoples" will yet hear and come and will take up this prophetic confession in their mouths, to Jehovah's glory by Christ Jesus.

[43] For discussion of the remainder of chapter 25 of Isaiah's prophecy see the last preceding issue of *The Watchtower*. Among those coming to the "feast of wines on the lees" is the "prodigal son". Hence, in the next two issues of this magazine, it is hoped, by Jehovah's grace, to discuss Jesus' parable of the prodigal son.

43 Who is among the guests at the feast, and what therefore will *The Watchtower* discuss in subsequent issues?

PROGRESS OF THEOCRATIC MINISTRY TRAINING

WHEN taking a retrospective view of the progress of Theocratic ministry training the subject not only takes in the finished product as we have it today in the Watchtower Bible College of Gilead and the "course in Theocratic ministry" in operation in the company organizations throughout the earth, but also includes the purifying work directed by the Lord since he came to his temple.

The first step was the purification of the temple class through which the Lord would inaugurate the arrangement. A very drastic purging and judgment work must be done among those claiming to be the name-people of God. This judgment resulted in the separation between the "faithful and wise servant" and the "evil servant", and brought together a class of devoted ones anxious to be trained to offer unto the Lord an offering in righteousness.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years."—Mal. 3:3, 4.

During the forty years of preparing the way before Jehovah prior to this separating, the Lord would not train this mixed group for the Theocratic ministry. He clearly implies that their offering at that time was not pleasant to him.

This purging and purifying was not an instantaneous work; it took years, twenty years, in fact, from the time the Lord came to his temple in 1918, until 1938. By 1938 the purging and organizing had progressed to a point where the Lord could give them a proper vision of the true Theocracy (which operates from the top down, not from the bottom up), so that they could carry on the Theocratic service. It was absolutely necessary for the Lord's people to *see* and *appreciate* this before the Lord could rejoice in their offering or commit into their care the "Theocratic ministry". They not only had to see this themselves, but had to be able to instruct others.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2:2.

Exactly on time, in the June, 1938, *Watchtower*, the Lord clearly revealed to his people their proper relationship to himself, to his organization, and to one another; also what he expected of them in the way of caring for the "other sheep". He cleansed them of "elective elders" and others whose desire was to 'fleece the sheep' and exalt themselves. With this proper foundation laid, the time had come for the Lord's people to enter into the Kingdom service in a Theocratic manner.

It is well here to consider the Lord's instructions to Israel when they came to a similar place in his dealing with them. Just before Moses died and just prior to Israel's entering into the Promised Land, the Lord had Moses to assemble Israel and say,

"When all Israel is come to appear before the LORD thy God in the place which he shall choose, *thou shalt read this law before all Israel in their hearing.* Gather the people together, men, and women, and children, and *thy stranger that is within thy gates,* that they may *hear,* and that they may *learn,* and fear the LORD your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it."—Deut. 31:11-13.

This was an unalterable command from the Lord to establish a course in Theocratic ministry among all Israel, including the strangers that were within its gates and the children which had not known the Lord. This must be accepted by us today as one of the 'things that happened unto them as examples for our learning upon whom the ends of the world are come'.

Today we are living in the times foreshadowed by Israel's entering into and taking over their Promised Land Hence this command from the Lord to establish a course in Theocratic ministry, that the people of God, the "strangers" that have come to associate with them, and the children who know not the Lord may be thoroughly instructed in the law of the Lord as it pertains to the New World, its government and its subjects, applies to us today with even greater force than it applied to Moses and the Israelites in their day.

The Lord has so maneuvered events that in his due time this work was undertaken. After the fulfillment of the twenty-year period and after the temple had been cleansed and the Theocratic organization was properly functioning to be pleasing to him, it was now ready to take over the Theocratic ministry.

The *first* step for the Lord's organization to take was to commit these things which the Lord revealed 'to faithful men who would be able to teach others'. (2 Tim. 2:2) The

Diaglott says, "entrust to faithful men, who will be competent also to instruct others."

This was started in February, 1942, when there was established at "Bethel" (Society's headquarters) in Brooklyn, at "Watchtower" on Staten Island, N. Y., at the "Kingdom Farm", South Lansing, N. Y., and at "Beth-Sarim", San Diego, Calif., what was then called the "Advanced Course in Theocratic Ministry". Every male member of the organization staff at these four points was invited and given the privilege of enrolling in this course; which they did with enthusiasm. They started out exactly as outlined in the first nine pages of the recent booklet *Course in Theocratic Ministry*. No one really appreciated the full significance of the events that were there developing. The Lord was directing it according to his will. The courses taken up covered a great many subjects, doctrine, Bible characters, Bible happenings and events, and on up to a regular study of every book of the Bible, chapter by chapter. Incidental to all the *Theocratic* studying there have been lessons in grammar, sentence construction, how to use dictionaries, Bible dictionaries, concordances and all other material that would aid the student in equipping himself to be an able minister of the gospel. The facts have proved that it was very timely and necessary even for those who were considered the most advanced in Bible study, and the rich blessings each one received are beyond expression. Their growth in knowledge and understanding of the Lord and his purposes is clearly in evidence to all who are familiar with the work. To these their Bible today is a new and enriched book and their appreciation of the message *The Watchtower* brings to them has increased a hundredfold. They can follow the prophecies and Bible events with a more intelligent understanding and appreciation than ever before. However, this provision was not limited to members of the Bethel family at the points mentioned; it was a vital necessity for the brethren everywhere.

Among the brethren associated with the companies in the United States, only about 25,000 of the 80,000 were conducting book and Bible studies with the people of good-will. The others felt they were not qualified. These must be instructed if they are to carry out the Lord's commission. Among the people of good-will, or "strangers", associating with us very few, if any, feel qualified to instruct others in things pertaining to The Theocracy. Nevertheless, according to the word of the Lord, these must "say, Come". How are they to do it unless they are themselves instructed in the Theocratic ministry?

So the Lord made provisions for expanding this Theocratic ministry training to assist all people of good-will, including juveniles, both at home and abroad, when he took the *second* great step in the progress of Theocratic ministry training with the opening of the Watchtower Bible College of Gilead, February 1, 1943, the details of which appeared in the February 15, 1943, *Watchtower*. There was inclined to be a question of doubt and even skepticism in the minds of some brethren at first regarding the propriety of having such a college. Surely such doubts and skepticism are removed by now. All who have read the article in the July 15 *Watchtower*, "Gilead Graduates First Class of Students," and of the future work of these college graduates, must appreciate the hand of the Lord in that work. Of the 94 that were able to continue their studies for the entire period all passed in their courses, and 84, or 90 percent, passed with merit and received their diplomas. That is a phenomenal record for any college, but, when the wide field of subjects and the limited time our brethren were able to spend at Gilead are considered, we recognize their instructors were Jehovah and Christ Jesus, and the results are "marvelous in our eyes". Now a new class of students has been inducted into the College, which opened its second term on September 6.

The *third* step in the progress of Theocratic ministry training and the Lord's arrangement for 'committing this ministry into the hands of faithful men who would also be competent to teach others', came on April 17, 1943, at the "Call to Action" Assembly, when He released to His people throughout the earth the *Course in Theocratic Ministry* and set up in each company organization the necessary machinery for carrying on the course. Since then those who have a clear vision of the Lord's Theocratic Kingdom and their privileges therein have greatly rejoiced and have embraced this as another opportunity to further subject themselves to the New World Government, that they may become more able ministers of the gospel.

Why are such elaborate provisions now made for the education of the people? We are approaching the time for the establishment of the New World in righteousness. The New World Government was set up and established in 1914, now we approach the time for the establishment of the "new earth", or the visible part of this New World. Satan, the Devil, all his demon hosts, and his visible representatives upon the earth, are sure to oppose this educational work with every power at their command. Note the Scriptures concerning the enemy action:

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain."—Dan 11:45.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12:17.

But, at that time, the Lord tells us,

"When the enemy shall come in like a flood, the spirit of the LORD shall lift up a standard against him."—Isa. 59:19.

The course in Theocratic ministry is definitely related to that standard, and a divinely provided protection for all his people and those of good-will, juveniles and adults, who do not yet know the Lord. We are living at a crucial time now, and must

"Put on the whole armour of God, that [we] may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Above all, [we must take] the shield of faith, wherewith [we] shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God."—Eph. 6:11, 12, 16, 17.

We have come to the time for the final showdown, and anyone who ignores or refuses the Lord's provision for his

protection is doomed. Not only are the Lord's people obligated to put on and keep on this armor, and particularly take the helmet of salvation and the sword of the spirit, for their own integrity and protection, but they are also obligated to aid one another, to aid the "strangers", and to aid 'the children who do not know the Lord'.—Phil. 1:27

Each and every one must do his part now, particularly in making adequate provisions to aid and instruct the "other sheep" In this connection a portion of Solomon's prayer at the dedication of the temple is enlightening:

"Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

"Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name." —2 Chron. 6:32, 33.

There is no question that the Lord's people are obligated before the Lord to carry on a mighty educational work at this time. Under the direction of Jehovah's anointed King, the "faithful and wise servant" is going forward and doing this to the glory of his name.

The Society is aware of the fact that there are some who consider themselves wise, who lack a proper vision of The Theocracy and the mighty work the Lord is now doing, or who are permitting their vision of The Theocracy to become obscured because of leaning to their own understanding, who say: "This educational work is all wrong; only the hundred and forty and four thousand can learn 'the song of Moses, and of the Lamb'. All that is required now is to go out and preach and place the literature with the people, etc." Such talk is a snare of the Devil and a delusion.

Does anyone think for a minute that the strangers who as unwitting manslayers fled to the "cities of refuge" received no instruction from the priests and others when they entered? These persons were required to conform to all the laws of the city and had to be instructed. Also, the Gibeonites, who were appointed to service to the house of the Lord; those people had heard only rumors regarding the might and majesty of Jehovah. Surely they received instruction in the law and service before they were qualified to take up their service. Then there were the Nethinim, those non-Israelites who rendered service in connection with the tabernacle and temple. These were unquestionably instructed in the law and their duties. Jehu's invitation to Jonadab, "Come with me, and see my zeal for the Lord," implies an educational work accomplished by Jehu in behalf of Jonadab. The positive instructions of the Lord to instruct one another, the "stranger", and 'the children that know not the Lord', cannot be gainsaid. Therefore, the logical conclusion of the Lord's dealing with those who pictured the "other sheep" leaves us no room for doubt on this question. An educational work was necessary and was carried on in the type for the benefit of those people. The further fact that 2 Kings 22:14 and 2 Chronicles 34:22 refer to a college at Jerusalem is in full harmony with and supports this conclusion, all of which proves the scriptural-ness of a mighty educational work among the people of God and the people of good-will at the present time.

Therefore, let those who consider themselves wiser than the Lord do what they please. The true servant of the Lord will say as did Joshua: "If it seem evil unto you to serve the LORD, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the LORD."—Josh 24:15.

Theocratic knowledge, to be beneficial, must result in faith in the Lord. We cannot have faith unless we act on our knowledge.

One obtains a knowledge of the New World that induces him to consecrate himself wholly to the Lord. The Lord adds more knowledge and thus renovates the mind, enabling him to see further steps in the New World requirements, and thus step by step he is conforming himself to the New World and forsaking the old. First he is an irregular company publisher. As his knowledge increases he sees the need of more time in the service. He becomes a regular company publisher. As his knowledge increases more he comes to appreciate that this is not all there is to it. He goes on to see and meet the sixty-hour quota. Then there are many who, having made a full consecration unto the Lord, now see that *full* can mean the *whole* time, too; so they cut loose and enter full-time service as pioneers. As each one's knowledge and blessing further increases he wants to qualify for special pioneer, for servant to the brethren, or for foreign service. His whole attitude is, "Lord, here am I; send me." As his mind becomes renovated, the "old world" interests are cleansed out, and the New World interests enter and absorb its every function; so he is conformed to the New World. However, if he refuses to take the proper steps forward as the Lord reveals them, he will gradually lose the vision and appreciation he has

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Heb. 10:38, 39.

Each one must believe and act on that belief and go forward. The New World Government was established in 1914. Every creature who has made a consecration to the Lord is subject to the requirements of that government, the New Jerusalem, which is above and before anything else. Unnecessary time spent in the accumulation of "old world" interests is a waste of time. All "old world" interests will be destroyed with the "old world" at Armageddon Then, why waste time accumulating them? New World interests are the only things that will survive Armageddon One of the many New World interests now given to the Lord's people is "Feed my sheep". Time spent in witnessing, making back-calls and conducting studies with these is 'feeding his sheep'. This labor is not in vain, it will not be destroyed at Armageddon. These "sheep" will be preserved and carried over into the New World, there to live eternally to the glory of God; and it is our privilege now to aid these. To do that we must equip ourselves by giving diligence to the divinely provided training for Theocratic ministry.

Thus the progress in Theocratic ministry training is thrilling beyond words, and it is the blessed heritage of the servants of the Most High God to be thus equipped if they will.

JOB, MAN OF INTEGRITY

ALL Scripture, whether it be from the Hebrew or Greek originals, is given by inspiration of God and is profitable for instruction in righteousness. All these things written aforetime were written for our learning in this time of the end. (2 Tim. 3:16, Rom. 15:4; 1 Cor. 10:11) In the beginning of the writing of the Divine Record Jehovah specifically admonished: "Ye shall not add unto the word which I command you, neither shall ye diminish from it." (Deut. 4:2, *A.R.V.*) Religious Bible scholars of today diminish from three-fourths of the Scriptures when they say the Hebrew Scriptures are merely dead history, of little value for Christian instruction. Thus they lower the bulk of God's Word from its high plane of inspired prophecy to the level of profane history, and relegate its usefulness to the dim past. With portions of the Hebrew Scriptures, however, they go even further. For instance, the book of Job, they say, is not actual history, but is a figurative account to illustrate certain principles. Job, according to higher critics, is a fictitious character, conjured up in the mind of a gifted storyteller. Some do concede that the man Job may have lived and experienced some trials in a moderate way, but nothing like the account of the Divine Record will they admit.

The book of Job is actual history. Job was no mere allegorical character. Jehovah names him along with His witnesses Noah and Daniel, whose actual existence is unquestioned. (Ezek. 14:14-20) At James 5:11 Job's patient endurance of affliction is pointed to as an example for persecuted Christians. Only an actual life character would carry conviction to Christians that, by God's grace, "it can be done!" Indeed, the book of Job is more than actual history; it records a great prophetic drama magnifying the paramount issue before all creation, namely, UNIVERSAL DOMINATION. Job was involved in this issue to God's honor; religionists would rob God of this support to His side of the issue by claiming Job was a fictitious creature, and not a real character that maintained integrity under severe test. In general, Job pictures all those of maintained integrity from Abel down to and including the "great multitude"

The account opens by informing us that Job, an upright and God-fearing man, dwelt in the land of Uz. The man Uz from whom Job descended was the son of Abraham's brother Nahor, and hence was Abraham's nephew, which makes Job a great-grandnephew of Abraham. While dwelling in Ur of the Chaldees Uz would learn of the God of Abraham. This information he would pass on to his posterity, eventually reaching Job. Uz migrated to the land that later bore his name, settling in the northern part of what is called Arabia Deserta, located to the east and south of Palestine. Many years later his descendant Job was born in that land.

The words of Jehovah concerning Job that "there is none like him in the earth" seem to locate Job's existence in the stream of time. (Job 1:8) These words were uttered just prior to Job's testing. Evidently at that time he was the only one in the earth that 'feared God and eschewed evil'. His ancestry showing he lived after Abraham, and the belief, supported by strong circumstantial evidence, that Moses wrote the book of Job, would fix Job's life after Abraham and before Moses' death. That time period was marked by an unbroken line of God-fearing men, with the exception of a 64-year gap between the death of Joseph and the birth of Moses. During that time the Israelites in Egypt were spotted with religion. (Ezek. 20:5-9) This, then, must have been the time of Job's testing, when 'there were none like him' so far as devotion to Jehovah was concerned. He must have been about seventy years old at the time of the test, having ten children, at least some of whom dwelt in houses of their own. (Job 1:4) Surviving for 140 years after his test, it appears that Job lived long after Moses' birth and even after the exodus. (Job 42:16) From this it is seen that Moses could have learned about Job's testing while he was a refugee from Egypt in the land of Midian, located just south of the land of Uz. Then while passing by on the forty-year trek through the wilderness en route to the Promised Land, Moses could ascertain Job's total age, thus finishing off the book of Job.

After a brief statement regarding Job's integrity, his family, his possessions, and his offering of burnt sacrifices to God, the book of Job shifts our attention to scenes in the courts of heaven. The sons of God appeared on a certain day to make report to the Great Theocrat, and the religious rebel Satan came also. To this evil one Jehovah said: "Hast thou considered my servant Job, that there is none like him in the earth?" This shows the issue as to whether man would maintain integrity toward God under test had been raised previously; in Eden, in fact. Job was proving God true and the Devil a liar. Satan countered: "Doth Job fear God for nought? Hast not thou made an hedge about him?" (Job 1:8-10) Here the Old Serpent charged that God's faithful creatures served him only for what they could get out of it, that Jehovah bribed them to gain their obedience, and that Satan's freedom to put them to the test and prove his side of the challenge was denied.

Jehovah met the issue squarely: "Behold, all that he hath is in thy power." Satan then brought calamities in rapid succession upon Job. His oxen, asses, sheep, camels, and many of his servants were stolen or destroyed. More yet, a windstorm felled the house wherein Job's children were dining, slaying them all. Some of these adversities were of such a nature that they might be construed as "acts of God", thus increasing the keenness of the test. Was Satan's insinuation true? Was Job's maintenance of integrity heretofore prompted by selfishness? False was Satan's charge! as shown by Job's words: "The LORD gave, and the LORD hath taken away; blessed be the name of the Lord." (Job 1.13-22; Prov. 19:1) In his losses Job particularly pictures Christ Jesus, who "became poor" to help settle this same issue of domination.—2 Cor. 8:9.

Again Satan appeared before Jehovah. The Almighty said: "Still [Job] holdeth fast his integrity ['blamelessness', *Roth.*, margin], although thou movedst me against him, to destroy him without cause." Persistent Satan responded: "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." (Job 2:3-5) Satan went forth with permission to do his worst against Job's person, restrained only from taking his life. He smote the man of God with sore boils from head to foot, according to the rendering of Job 2:7 in the Authorized Version. The consensus of opinion is that Job's disease was

the most dreaded malady of the East, *elephantiasis*, or black leprosy. His physical condition and sufferings seem to support this view, being so loathsome at times that he preferred death. (Job 2:7, 8; 7:5, 13-16; 16:8; 30:17) A cruel thrust was dealt by his wife, she criticizing him for clinging to his integrity and foolishly advising him to curse God, as Satan would have him do.—Job 2:9, 10.

In addition to bringing physical pain, the disease would suggest to onlookers that the afflicted one was suffering a visitation from God for secret sins, and that public exposure was now taking place as retributive justice. This is prophetic of the public misrepresentation of all Jehovah's witnesses. Religionists made Jesus appear undesirable and "smitten of God". (Isa. 53:2, 4) In these days the garbled news reports by Satan's gang make Jehovah's witnesses appear as diseased and unclean, suffering justly for their own wrongs, sickening and nauseating, a stench and a menace to the public and the state. False charges leveled at them are malicious and calculated to make them appear loathsome and cause them to be shunned by all persons as undesirables. Honest examination by people of good-will reveals their affliction is not a plague from God, but is the result of a Devil-engineered smear campaign. It is launched to crack the integrity of God's people. Will it succeed? Let us examine the prophetic drama for an answer.

Job was visited by three "friends", Eliphaz, Bildad and Zophar. They advanced lengthy arguments to convince Job of sin and wickedness, that that was the cause of his troubles. He should copy them, then he would not suffer, said they. But the vision given of events in the heavenly courts reveals the source of Job's trials, that his affliction was from Satan because of his integrity, and not from God for evil-doing. Job refuted the arguments of the trio, and witnessed concerning Jehovah's Vindicator and his Redeemer, and declared his faith in the New World. (Job 32:12; 14:13-15; 19:25-27, *A.R.V.*, margin) Not only did he silence his religious tormentors, who well picture the political, commercial and religious elements of Satan's world, but he administered a stinging defeat to the Devil. Job said: "Till I die I will not remove mine integrity from me." Jehovah's witnesses today will, by the grace of God, who upholds them in their integrity, be "faithful unto death".—Job 27:5; Rev. 2:10; Ps. 41:12.

After the false "friends" were quashed, Elihu speaks. His wrath is kindled against Job's tormentors "because that they found not a response, and condemned God" by siding in with the Devil and against God's witness. (Job 32:3, *Roth.*) He corrects Job, who was too concerned with justifying the creature rather than with the vindication of the Creator. Elihu saw the need of Jehovah's vindication. He pictures the "faithful and wise servant" class, particularly its Head, and the Watchtower Society that represents the remnant. Following Elihu's words Jehovah speaks out of the whirlwind, emphasizing man's insignificance by directing attention to His mighty works of creation, and enlightening Job concerning the two organizations, God's and the Devil's, and the great issue at stake.

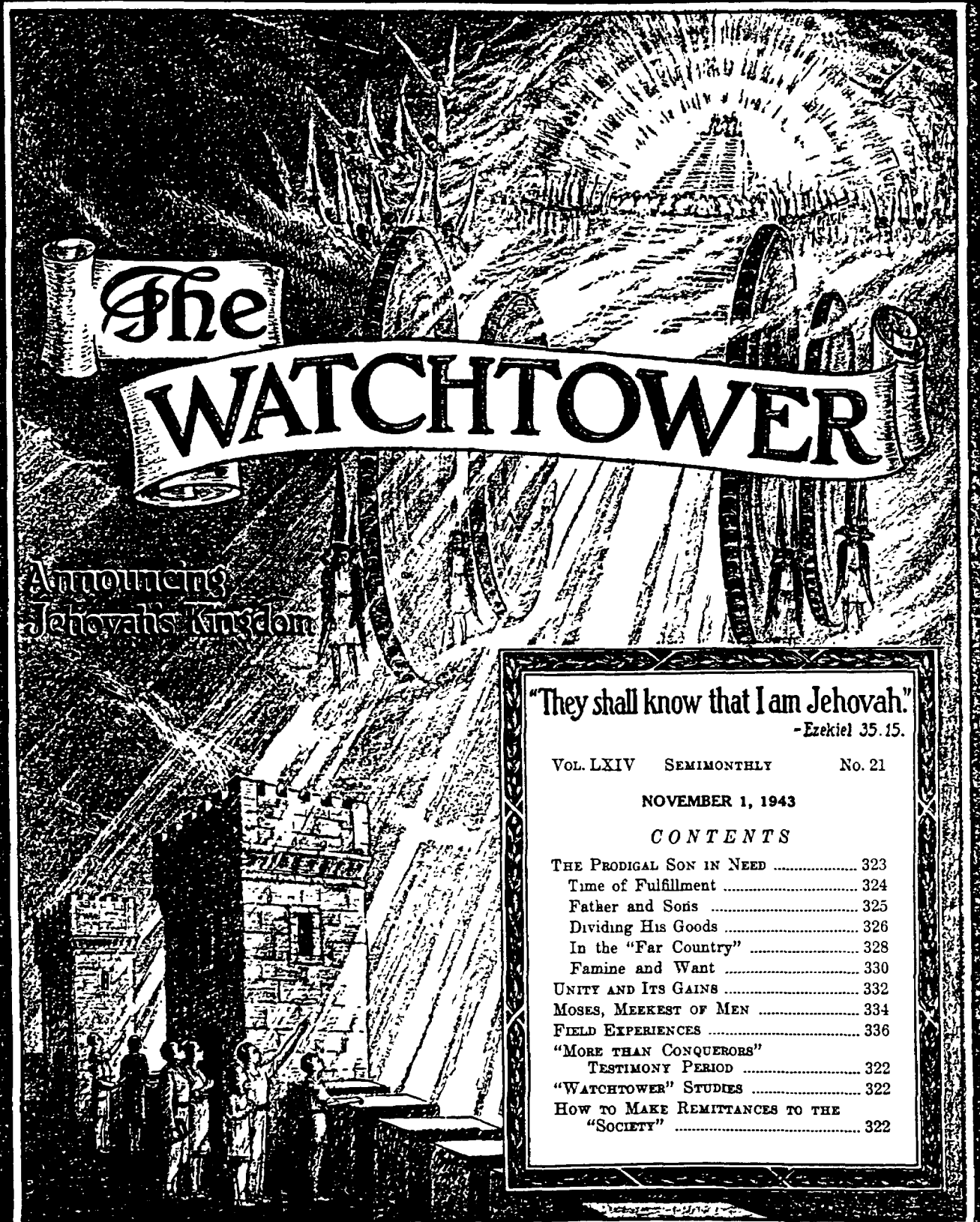
In the final chapter of the book, Job's understanding is shown to be greatly increased, just as Jehovah's people today have been enlightened in the middle period between the beginning of tribulation in 1914 and its windup at Armageddon. A way of escape for Job's three "friends" is disclosed. They must have Job intercede and sacrifice for them. This foretells that individuals from Satan's world may escape destruction if they seek the Greater Job, Christ Jesus. (Acts 4:12) Job receives twice as much as before Christ Jesus, who suffered the loss of everything when on earth, is now enthroned as King and made "heir of all things". To this "Everlasting Father" multitudes assemble as his children, as Job's brethren came to him, and as he was blessed with children. In fulfillment, these children embrace all those of proved integrity, namely, the remnant, the "other sheep", and the "princes", one of whom shall be Job. Proving their blamelessness toward God, they are lovely in his sight, no others being so fair.—Job 42.

Seeing that "Jehovah blessed the latter end of Job more than his beginning" because of his integrity, Jehovah's witnesses now will not regard demon misrepresentation, but will let God judge their integrity. In these days of Armageddon's approach when evil-doers wax worse, the faithful witness resolves: "But as for me, I will walk in mine integrity."—Pss. 26:11, 1; 7:8; Job 31:6; Prov. 20.7.

FIELD EXPERIENCE

WHILE COURT TRIAL IS PENDING (GEORGIA)

"While out on bond pending trial, I was arrested again The officer first gave me a ticket, which was orders. I told him I usually put in from seven to eight hours in this work on Saturday, so I would get a lot of tickets. He came up again while I was offering *The Watchtower* and said the chief wanted to see me. I said: 'Am I under arrest?' Officer: 'If you want it that way.' I was locked up, without bond this time, because I would not agree to discontinue work until after my trial. I was glad to see the Society's attorney after spending three sleepless nights in a filthy jail with drunks, bedbugs, and food no one could eat. Three D.D.'s were summoned for the trial, all representing different large churches, to bring out that this ordinance would affect them as well. The first one made the statement that the Bible said: 'When in Rome, do as the Romans do' He was immediately handed the Bible and asked to prove his statement to the court. The judge came to his rescue or he would have been 'sunk'. He had said he had thirty years' experience as a minister and 5,500 members. The next Dr was asked if it was not proper, according to the Bible, to go from house to house. He said it was not. He was handed a Bible and asked to read Acts 20:20. He would not touch the Bible and asked the judge if he was required to read it. The judge again came to the rescue and said no. A great witness was given in honor of Jehovah's name that day and another victory won, as no one could even produce any evidence for a case against me. I heard someone say today, while I was downtown with magazines: 'Those people sure are brave; they keep coming back on the street.'"



"They shall know that I am Jehovah."
-Ezekiel 35.15.

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

The WATCHTOWER

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OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"MORE THAN CONQUERORS" TESTIMONY PERIOD

December has been set aside as the Testimony Period above named. Suffice it to say there will be much for each to conquer who takes part therein. All who conquer self-love and who permit nothing to sever them from the love of God which is in Christ Jesus will take hold of the privileges of the month. The means of testimony that will be to the forefront will be the latest publications, the book *"The Truth Shall Make You Free"* and the booklet *Freedom in the New World*, both to be presented to all prospects on a 25c contribution. As winter then sets in in the Northern Hemisphere, the placing of the literature should be followed up by starting Bible studies, primarily with the new book, in as many homes of obtainers of literature as possible. Let the testimony thus be most deeply impressed and continue on through the winter-bound months. Your report on service at the month's close should show, besides literature placed, new book studies requiring back-calls of you. Set your affairs in order now for a conqueror's part in the campaign with Freedom's message. Write us direct, if necessary.

"WATCHTOWER" STUDIES

Week of December 5: "The Prodigal Son in Need," ¶ 1-20 inclusive, *The Watchtower* November 1, 1943.
Week of December 12: "The Prodigal Son in Need," ¶ 21-42 inclusive, *The Watchtower* November 1, 1943.

HOW TO MAKE REMITTANCES TO THE "SOCIETY"

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

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

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

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

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIV NOVEMBER 1, 1943 No. 21

THE PRODIGAL SON IN NEED

"Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father." —*Prov. 28:7.*

JEHOVAH inspired many parables, both to illustrate his purpose and to conceal it till the due time. A parable is a likeness or comparison, a similitude or simile. In a parable things or doings in the natural life of men are used to picture other things or doings that correspond, but which are on a larger scale, of greater importance and of spiritual value and meaning. The prophet Ezekiel, whom Jehovah addressed as "Son of man", he inspired to speak parables to the nation of Israel. (Ezek. 17:2; 24:3; 20:49) Such parables were also prophecies which find their fulfillment in happenings of our day that have a connection with the spiritual things of God. In the prophetic Psalms it is written: "My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable [from God]: I will open my dark saying upon the harp." (Ps. 49:3, 4) "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us." (Ps. 78:1-3) This shows that such parable is a prophecy which foretells coming things that have a likeness to or are comparable with the things related in the parable.

[2] Ezekiel and the psalmist were themselves prophetic figures of a greater parable-teller to come, namely, Christ Jesus, who was called "The Son of man". The scribes and Pharisees of his day restricted the speaking of parables to their own educated circles. They refrained from speaking in parables to the common people, whom they called *am ha-arets*, or "people of the land". (2 Ki. 11:14, 18, 20) Such "country people" the scribes and Pharisees looked upon as uneducated and illiterate and hence unable to grasp and get any sense out of a parable. (Acts 4:13) However, "The Son of man," Christ Jesus, did not thus demean the common people, who "heard him gladly"; but at the proper time according to the purpose of God he addressed them in parables. The report on this reads: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:34, 35) Thereby Psalms 49:4 and 78:2 were fulfilled.

[3] Jesus spoke to the multitude in parables, not because parables might be more entertaining and interesting to listen to and more easily remembered than a straight declaration of principles as in the Sermon on the Mount. His real reason for so speaking is recorded, at Matthew 13:10-17: "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of [Isaiah], which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

[4] For some time Jesus and his apostles had gone through the length and breadth of the nation preach-

1. (a) What is a parable? and why did Jehovah inspire many such? (b) Who were inspired to speak parables? and what does this show concerning parables?
2. Why did the scribes and Pharisees not tell parables to the people? and why did Jesus?
3. What did Jesus tell his disciples was his purpose in speaking to the people in parables?
4. How, by means of parable-telling, was it fulfilled that he that had not should have taken away even that which he had?

ing, "The kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14, 15; Matt. 4:13-17; 10:1-7) Those who repented were in the minority, and this included many reputed sinners and many tribute-takers, tax-gatherers, or "publicans", and these Jesus did not cast out, but received. When the majority showed they had no real interest, attending to what he said without displaying any earnest desire to perceive or understand, he spoke to them in parables. Those who lacked desire and zeal for the kingdom of God would hear but they would make no serious effort to search or inquire for the meaning so as to follow up the matter and act upon it. So doing, they heard and did not perceive, and finally what information and what opportunities thereby they had were taken away from them. The parables screened them out as unfit for the kingdom of God.

5 Those who had a genuine interest in God's kingdom would seek to understand the Kingdom parables and would ask for further information from God and through his Representative. Such would be favored to see and hear things that faithful and righteous men of old did not perceive. The explanation which Jesus gave his inquirers concerning some of his parables was in itself not only a key to understanding the parables, but also a prophecy. Among his prophetic parables to which Jesus supplied an explanatory key was that of the wheat and tares. (Matt. 13:24-30, 36-43) The parables of the wise and the foolish virgins, and of the servants and the talents, and of the separation of the sheep from the goats, were a part of Jesus' prophecy on the "end of the world", where we are now.—Matthew 25.

6 The parable of the prodigal son not only is rated as the finest short story ever told by a man but is also a prophecy. (Luke 15:11-32) It had an interest and a measure of application or point at the time of its telling, but it has a greater interest now, because now is the time of its complete fulfillment. It must have its fulfillment before the battle of Armageddon, because after that "battle of that great day of God Almighty" no prodigality as described in the parable will be permitted or possible. If you are interested in God's kingdom and have a desire for life in the New World without end, you will be interested in the meaning of this parabolic prophecy as now made understandable by the actual facts fulfilling it. It is not a story likeness or similitude picturing the fall and scattering of the Jewish people to far Gentile countries and any restoration of them as a nation under God's kingdom. Neither is it a parable in support of such unscriptural doctrines as "deathbed repentance" or "universal salvation", including Satan the Devil himself. It is a parable in vindication of the name and purpose of Jehovah God, showing that Satan's organization cannot prevent earthly creatures from taking their stand fixedly on the side of Jehovah's kingdom in this day, nor prevent Jehovah from receiving such creatures.

5. To those who had, how was further given? and what was such further matter respecting the parable?
6 In itself what is the parable of the prodigal son, when must it have fulfillment, and what general truth does it support or illustrate?

TIME OF FULFILLMENT

7 The circumstances under which the experience of the prodigal son was told throw light on the time and manner of its fulfillment. The time was one of preaching the kingdom of God as at hand, and when its King himself, Christ Jesus, was present among God's covenant people of Israel. John the Baptist as Jesus' forerunner had prepared the way before the King, and concerning this Jesus said to the chief priests and elders of the Jews: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." (Matt. 21:31, 32) For three years Jesus had gone preaching that the kingdom of heaven was at hand, and yet he was opposed by the religious leaders, who tried to kill him in their desire to prevent his becoming King. Jesus was now in the last half-year of his earthly life and was on his way up to Jerusalem to die, as he foreknew. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."—Luke 15:1, 2.

8 To show the rightness and Godlikeness of his thus receiving repentant Jews, and thereby giving a mild rebuke but merciful suggestion to the objecting self-righteous Pharisees and scribes, Jesus gave the parables of the lost sheep and the lost piece of silver. Then he followed these up with the further parable of the prodigal. (Luke 15:3-10) The parables of the sheep and the silver piece showed the search made by the loser for that which was lost, followed by great rejoicing on finding such. The parable of the prodigal shows what this lost one must do, and heavenly rejoicing over his doing so.

9 Since A. D. 1914, and more so from 1918 and after, it has been a time of preaching the good news of the Kingdom as established, with its King present and on the throne. This is in fufillment of Jesus' prophecy concerning the "time of the end", which began in 1914: "And this glad message of the kingdom will be proclaimed in all the inhabited earth, for a witness unto all the nations, and then will have

7. What were the circumstances under which this parable was told?
8 Why did Jesus then give first the parables of the lost sheep and the silver piece, followed by the parable of the prodigal son?
9. (a) How do events since 1914 compare with Jesus' day as to preaching the message and as to the preparatory work that preceded it and was stopped? (b) What has led to things in fulfillment of the parable? and why is its explanation due?

come the end." (Matt. 24:14, *Roth.*; Mark 13:10) Just as John the Baptist's ministry preceded and also overlapped for a short time on Jesus' own ministry, so prior to 1918, for about forty years, a work was carried on by Jehovah's consecrated people corresponding to John's. During that work of publicly pointing forward to Jehovah's kingdom under Christ, God was preparing a "people for his name", for his special use after 1918. That year the religious enemy used World War I as a means to stop the work of Jehovah's people. The next year the Kingdom proclamation was revived by Jehovah, by using a faithful remnant of his witnesses who are in line for a place in the kingdom with Christ Jesus. Looking back nineteen centuries: After John the Baptist's work was stopped by his beheading, Jesus and his band of faithful disciples carried forward the proclamation, "The kingdom of heaven is at hand." (Matt. 4:12, 17-23; 11:12, 13; Luke 16:16) Back there the different responses of various classes to the Kingdom proclamation set the stage for Jesus to utter the parable of the prodigal son. Now also the preaching of the good news of the established kingdom of God and of the presence of its King has led to things which are in fulfillment of Jesus' touching parable. The objections and criticisms raised and voiced by some on account of the results accruing from the faithful Kingdom preaching call for an explanation of the parable, not only as an answer to them, but because Christ Jesus meant it for our comfort.

[10] Having just stated, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth," God's inspired Son gave the parable now to be considered. "And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." (Luke 15:11, 12) The narrator of this parable was the Lord Jesus on earth. In our day and since his coming to the temple in 1918 the same Lord and King, Christ Jesus, enlightens all those with seeing eyes and hearing ears as to the meaning of the prophecy. By him as the Interpreter at the temple, Jehovah God calls our attention to the physical facts at hand that fulfill the parable.

FATHER AND SONS

[11] The "certain man", the father of the two sons, pictures the great Life-giver, Jehovah God, as the Father of the household of creatures in line for everlasting life through Christ Jesus. It was Christ Jesus that specially revealed Jehovah God in his relationship of Father to faithful consecrated persons here on earth, and he taught them to pray, saying, "Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come." To his disciples, called to be heirs of God and joint heirs with Christ in the kingdom of heaven, he said: "But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 11:2; 12:31, 32) A remnant of the "little flock" have successfully come through the temple judgment since 1918 and have been anointed and taken into the Kingdom covenant and are serving as Jehovah's witnesses down till this present time.

[12] Besides such "little flock" of Kingdom heirs, Christ Jesus, "the Good Shepherd," said he had "other sheep", whom he must bring into relationship with himself as Shepherd, and which "sheep" receive blessings on the earth from the heavenly kingdom. They are prospective earthly children of the heavenly Father, Jehovah God. Such life comes to them through God's Son, the Good Shepherd who laid down his life for all the sheep. (John 10:11, 15, 16) Regarding their relationship to his Father, and the earthly blessings they gain under the Kingdom, the foundation of which is Christ Jesus, he says: "And he shall set the sheep on his right hand, but the goats on the left. 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. 25:31-34.

[13] Thus, according to the Scriptures, there are two classes from among sinful men that inherit life everlasting as sons of God. There is a spiritual class called to the kingdom of heaven; and an earthly class that gain life after the Kingdom's establishment and that inherit God's blessings on earth under that heavenly Government. Such two classes are pictured by the "two sons" of the "certain man". His "elder son" is therefore a picture of those who are in line for the kingly inheritance, they having consecrated themselves to God and been begotten of his spirit as his spiritual sons. To them is it written by the apostle John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:1, 2.

[14] Having believed on the ransom sacrifice of Christ Jesus and consecrated themselves through him to God to do His will, they enter the work of their heavenly Father and serve him in the field as his

10 Who was the parable's narrator? and who is its interpreter now?
11 Whom does the "certain man" of the parable picture? and how does this agree with Jesus' disclosure concerning him to his disciples?
12. Besides the "little flock", whom must the Good Shepherd also bring, and how did he show their relationship to the heavenly Father?
13. What two classes are therefore pictured by the "two sons", and whom does the "elder son" picture?
14 In what way are these the "elder" class, and against what are these admonished by the apostle?

witnesses. Being begotten of his spirit, they are spiritual sons of God now, and they enter into everlasting life in advance of other creatures who are later redeemed from among men. They are of the "firstfruits unto God and to the Lamb", "a kind of firstfruits of his creatures." Hence they are like the "elder son". (Rev. 14:4; Jas. 1:18) As the firstborn, the elder son of the father is "the beginning of his strength". (Deut. 21:17) Those of this class are taken out from among the nations, Jewish and Gentile, to be a "people for his name". (Acts 15:14) Some of these may have murmured and disputed in the apostle Paul's day, because he writes admonishing them all: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." —Phil. 2:14-16.

[15] The younger of the two sons represents a class who are in line for redemption by the blood of Christ's ransom sacrifice and hence in line for everlasting life as earthly sons of God under his kingdom. Such younger son does not symbolize all redeemed humankind. He pictures only such ones thereof as appear on the scene in the fulfillment of the parable, namely, those who become the Good Shepherd's "other sheep" and whom he brings into the "one flock" in company with the remnant of the "little flock". (John 10:16, *Am. Rev. Ver.*) They come into his fold after the King Christ Jesus has brought the judged and approved remnant into unity with himself at the temple, hence after A. D. 1918. Many who go to make up this "younger" class heard the Kingdom message prior to that date, including the message "Millions Now Living Will Never Die", which was first proclaimed in Los Angeles, Calif., on February 24, 1918, shortly before the enemy took drastic action to suppress the work in the United States and shortly before the Lord came to the temple for judgment. Since a *class* of persons is pictured by the younger son, the formation of this class takes place over a period of time, but it is composed of those who have the prospect of becoming the children of God on earth. Some of such class were children of a parent or parents consecrated to God and spirit-begotten, and were thereby made acquainted with the Kingdom hope within the family circle. This *class* heard of the Kingdom message, particularly before 1931. By that year the Lord had assembled all his spiritual remnant of laborers into the vineyard of his service and bestowed upon them the "penny" of the "new name", Jehovah's witnesses, opening up further privileges of service to them as such.—Matt. 20:1-10.

[16] The facts show that the "younger son" class did not act in line with the spiritual opportunities that were open down till that year, but showed indecision or a considerable measure of indifference or lack of appreciation. Although young in knowledge of God's "present truth", or immature therein, they did not heed the exhortation of his Word, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1) They never recover the lost opportunities, though they may have been inclining to the thought of sometime acting and becoming God's children.

DIVIDING HIS GOODS

[17] How, then, was it that the "younger of them said to his father, 'Father, give me the portion of the estate falling to me'"? and how was it that "he divided his living between them"? (*Diaglott*) In the parable the younger son asked for movable goods according to the value of his due future inheritance from his father, "the share that falleth to me of what there is." (*Roth.*) He did not ask for the part of his elder brother, his father's firstborn son. He could not inherit such except as his elder brother should die before the final disposition of all property at the father's death. Christ Jesus drew his illustration from Jewish life of the day; and according to Jehovah's law by Moses the elder boy of the family should inherit two-thirds of the father's estate, even though he was the son by a hated wife, whereas the younger boy should receive one-third. As it is written, at Deuteronomy 21:16, 17: "Then it shall be, when he maketh his sons to inherit that which he hath, that . . . he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his." The younger son was not content to wait. He wanted the feel of possession by having something tangible now, over the disposal of which he had the say and which he could convert into something or which he could use to get something that he wanted to enjoy when he wanted it.

[18] Among God's ancient people it sometimes occurred that disposition of the property for inheritance was made before the death of the parent. Thus it is written that, before the death of the patriarch, "the friend of God," "Abraham gave all that he had unto Isaac. But unto the sons of the concubines [Hagar and Keturah], which Abraham had, Abraham gave gifts, and sent them away from Isaac his

15. (a) Whom specifically does the younger son symbolize? (b) How and when did the formation of this class take place?

16 Prior to 1931 what opportunities did this class fail to act upon, and why?

17. For what did the younger son ask, to what was he entitled, and why did he ask then?

18. According to what occasional practice did the father let the younger son have his legal share?

son, while he yet lived, eastward, unto the east country." (Gen. 25:5, 6) So also in the parable, the father let the younger son have his legal share, although the elder son did not ask for his share, but was content to keep on serving his father and to wait.

[19] The class whom the younger boy foreshadowed were also not content to wait. During the forty years that the Lord was preparing the way before coming to the temple in 1918, Jehovah God revealed to his people that not all from among humankind who would be saved to everlasting life would go to heaven and be joint heirs with Christ and be "partakers of the divine nature". A number, much larger than that "little flock", would avail themselves of the merits of his ransom sacrifice and gain everlasting life on earth as perfect human creatures under God's kingdom of his dear Son. This truth was first discerned distinctly in 1881 and was set forth in the booklet entitled *Tabernacle Shadows of the "Better Sacrifices"*. (See *The Watch Tower* of July 15, 1906, pages 233-235.) This booklet had a circulation of millions of copies. It was published for some years after 1918, but has been discontinued because of the clear light which the Lord God has given on the subject since the coming of his Messenger Christ Jesus to the temple. The message *Millions Now Living Will Never Die* showed that a multitude of human creatures would pass alive through the battle of Armageddon and continue life on earth forever under God's kingdom. This message was based upon the truths first set forth in *Tabernacle Shadows* and thereafter enlarged upon in the seven volumes of the *Studies in the Scriptures,* all of which were published before 1918 and circulated in a number of languages by many millions of copies.

[20] Consequently, when World War I ended in 1918 and Jehovah's witnesses resumed the Kingdom proclamation in 1919 more vigorously than theretofore, there was a class of persons that had been touched and somewhat affected by the truth concerning the hope of everlasting life on earth during Christ's 1000-year reign. These did not want life in heaven, any more than the "younger son" wanted his brother's share of the inheritance, but wanted only that "which falleth to me". It was earthly life, the enjoyment of the natural things on this globe, that they desired. Further, they desired to enter into the enjoyment of such things during this present time before Armageddon's war. The Kingdom reign and its blessings of the future looked good, but they desired something tangible to enjoy now, things that they could convert into the means of self-satisfaction at present. As the younger son was unwilling to take up the service of his father at home and to wait until the father's own time to dispose the inheritance property, so this modern class did not see fit to enter just then into the service of the great Life-giver, Jehovah God.

[21] Both prior to 1918 and for some years thereafter, practically down to 1934, Jehovah's consecrated children, his witnesses, were in his service, like the "elder son", and they were preaching consecration to God and exhorting others to consecrate themselves to His service. However, consecration was then understood to be to heavenly life, the step to be taken during this time by those who were to be made spiritual children of God and members of the "body of Christ", to reign with Christ Jesus in the heavenly kingdom. (See pages 133, 139-146 of book *Government,* published August, 1928.) Such consecration was therefore understood to lead to justification from sin unto life, followed by being taken into the "covenant by sacrifice" whereby all future human prospects were sacrificed and were displaced by a heavenly hope of life to which God begets such consecrated one by His spirit. Due to confusion as to the identity of the "great multitude" foretold in Revelation 7:9-17, that company of persons, who consecrate themselves to God, were understood to be taken into that covenant by the sacrifice of all things earthly and then to be begotten to heavenly life. Persons of good-will were understood to be a different class, and not consecrated to God during these closing days of the so-called "Christian era". (See pages 106-112 of Book One of *Vindication,* published July, 1931.)

[22] In the year 1932 the suggestion was published that such persons of good-will might do like Jonadab of old and take their stand for righteousness and go along with God's spiritual remnant in the work, but this was not understood as a *consecration* to God the Father. (Pages 77-84 of *Vindication* Book Three, published June, 1932) Thinking that consecration would lead to consequences that they did not want, namely, life in heaven at the sacrifice of all human prospects now and future, the "younger son" class did not view consecration as the course for them. The idea of applying themselves wholly to God's service out of a mere love of righteousness and leaving the unlimited enjoyment of earthly good things till after the battle of Armageddon and its destruction of this unrighteous world of Satan, such an idea did not appeal to or take hold on them. By their course of action toward the widely-proclaimed Kingdom message they in effect made request of the Life-giver Jehovah God for their earthly portion now, to enjoy

19. As respects the prospects of the "younger son", what truths had the Lord revealed during the forty years of preparing the Lord's way? and upon what was "Millions Now Living Will Never Die" based?

20 Hence, by 1919, what kind of earthly-minded class was there in existence, and what was their attitude toward God's service?

21. Prior to 1934 to what end was consecration now to God understood to be, and for whom only was it thought to be proper now?

22. Why, then, did the "younger son" class not view consecration as the course for them? and how did they ask for their earthly portion "now"?

it to the full during this old world and to take whatever God's mercy and grace might hold out to them under the Kingdom through Christ's ransom sacrifice. They did not fear that they might do despite unto the spirit of God's grace now and thus prove unworthy of any future redemptive provisions of Christ's sin-atonement and go into everlasting destruction.

[23] How, then, did the Life-giver, Jehovah God, divide the "living" and let the "younger son" class have the "share that falleth to me of what there is" now? It was by shortening the days of the "great tribulation" that began upon Satan's organization in 1914 and that will be completed in the battle of Armageddon. When Satan and his demon organization were cast out of heaven by the "war in heaven" and were made Christ's footstool at the earth, Jehovah did not command his victorious King to push the battle further and to the limit, immediately destroying Satan and all his organization demon and human. He halted the hostilities and arranged for a "day of his preparation" for the final part of the "great tribulation", at Armageddon. During such day of preparation God's appointed work must be done by his anointed, spirit-begotten witnesses, his remnant. "The gospel must first be published among all nations." (Mark 13:10) This "strange work" began shortly after the close of World War I, and continues. Thus God has shortened the days of "great tribulation" upon Satan's organization by this break or interruption in the middle. (Matt. 24:21, 22, 14) It is during this middle period that the Lord's "other sheep" come out from under Satan's organization; and so it is prophetically said that they "come out of the great tribulation".—Rev. 7:14, *Am. Rev. Ver.*

[24] By granting this merciful interval, during which the "younger son" class are permitted to take first their selfish, own-chosen course till coming to their senses, Jehovah God "divided unto them his living". To the remnant class he divided the privilege of serving Him in the field by publishing this gospel of the Kingdom; and to the "younger son" class he divided a period of time for the use of their earthly privileges according to their will, to expend their human lives selfishly before Armageddon broke, if they chose. So doing, they would be no different from "men of the world, which have their portion in this life", and who appropriate the things which God put here on this earth for use under his Theocratic Rule and abuse and misuse such things to God's reproach. (Ps. 17:14) The "younger son" class did not discern and appreciate that the heavenly Father is, quoting Psalm 142:5, "my refuge and my portion in the land of the living." They did not have the appreciation like the faithful men of old, who, without any heavenly hopes, served God fully and without withdrawal or compromise in this present life simply for righteousness' sake, because it was right toward God.

[25] "And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance [the goods fallen to him] with riotous living." (Luke 15:13) Meanwhile his elder brother remained close to his father and served him in the field, enduring the heat and burden of the day. There is no suggestion that the younger son, inoffensive though he may have been, had served his father before departing or had shown himself worthy of his share of the inheritance in advance. On the contrary, it appears he was loathe to work for his father, irresponsible toward him, light-minded, loving self-gratifying pleasure, being a prodigal squanderer or waster, not appreciating the cost to his father of the goods which he had requested in advance. He had not yet proved himself a worthy son of his father or displayed a love of wisdom that rejoiceth a loving father. (Prov. 29:3) Having received his portion of goods, he was quick, "not many days after," to leave for distant parts, far from the scrutiny, criticism and restraining check of his father. His father's house, in company with his elder brother, was not the place for what adventure and for what a fling at life and abandon he wanted. The covenant-keeping life of his brother was too narrow and strait, too confined, regulated and orderly for him. Service of his father, care for the good name of his parent, enjoyment of his father's approval and loving guidance, and hope of a good future reserved for himself by his father, could not hold him or tie him down to his godly father's house.

IN THE "FAR COUNTRY"

[26] The far country to which he journeyed at quite an expense and discomfort may have been Rome, the capital of the Roman empire, the sixth world power in Bible history, "the king of the north." At Rome a man might receive a worldly kingdom, as illustrated in the certain nobleman who "went into a *far country,* to receive for himself a kingdom, and to return". (Luke 19:12) It was a part of the world, of which Satan is the god and which lies in wickedness or under that wicked one. (2 Cor. 4:4; 1 John 5:19) In Jesus' day the Devil was dominating the earth through the beastly Roman empire. Regardless of the actual location or the distance of the country, it was "far" from the spirit of the younger son's father. The son "there wasted his property in

23. By what merciful provision did Jehovah God divide the "living" and let the "younger son" class have their share?

24. To each "son" class what did Jehovah God then divide? and in what way did the "younger son" class lack the appreciation of the faithful men of old?

25. Before departing from home, what kind of son had he proved himself? and when did he depart, and why?

26. In Jesus' day what could have been the "far country" to which the younger son departed? and how did he waste his substance there?

profligate living", not saving anything against the unpredictable future. To get as much selfish pleasure out of this life, at whatever cost, was his aim. He did not work, and thus he was a double waster. "He also that is slothful in his work is brother to him that is a great waster." (Prov. 18:9) Satan the Devil, "the god of this world," is the greatest waster or destroyer. Christ Jesus said that he that is not for Him is against him and he that does not gather with him scattereth. One not for Christ shows a relationship to the great waster and scatterer. (Matt. 12:30) The prodigal was not near or on the Lord's side.

[27] The prodigal's home country was evidently the land to which Christ Jesus confined his preaching and that of his apostles, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) It was the land of the covenant people of God. The "prodigal son" class of this "time of the end" have likewise journeyed to a 'far-off country', by their course of action in not seeking the way of consecration to God and his service. The "far country" illustrates a condition far off from God, which is the condition of the world. It does not require a lot of actual traveling to enter into the world. The parable of the prodigal son was evoked by the publicans and sinners who drew near to Jesus and to whom the Pharisees and scribes objected. Such publicans were tax-collectors or revenue-gatherers for the Roman government and were operating among their own Jewish people whom Rome was oppressing. They were in the service of the world empire, in the midst of which Christ Jesus was killed on the tree. They themselves were using their office to do some oppressing of their own by fraud and false accusation to fatten their own personal gains. Such profit-making was in the service of a far-off government and was far from the spirit and covenant of Jehovah God, although the publicans were yet in their native land. They were therefore despised by the religionists and their flocks and were looked upon as gross sinners.

[28] The term "sinners" would include also those guilty of other sins, such as harlots and other violators of the covenant with God. (Luke 7:37-39) The Gentiles, who were aliens and strangers from the covenant of God, were regularly spoken of as "sinners"; and for a Jew to fellowship with or live like the Gentiles was to cause him to be classed as a sinner. (Gal. 2:7; Luke 6:32-34; 24:7; Matt. 26:45) Hence it was not necessary for such sinners to leave the homeland of the Jews in order to wander far off from Jehovah God, with whom they were in covenant relationship. The far-off state was not because such Jews were not so educated or favored as the Pharisees, scribes, lawyers and elders, but was because of living in disregard of their covenant obligations; and the aforementioned religionists did not assist them near to God, but despised and avoided them.

[29] The "prodigal son" class might think it was just the course of harmless innocency for them, while doing no one knowingly an injury materially or physically, to live like the rest of the world for self-gratification and to get all the enjoyment they could out of this life. Nonetheless, it was a 'journeying to a far-off country', because it was a being conformed to this world, and this world is far off from God. What truth they may have heard was a means of drawing near to God, but the failure to follow up such truth, even though it led to consecration to the Lord God, leaves one on the side of the old world, which world God does not love. Indifference to the Kingdom truth, and a desire to please and appear respectable to the world so as to share in with its pleasures, is friendship with it and, spiritually, is like mingling with harlots, as the prodigal son did. Says the apostle to those who ask things of the great Life-giver, but in order to squander and prodigally spend such on their own selfish desires: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—Jas. 4:3, 4.

[30] One need not necessarily tie in with the official part of Satan's organization to commit such spiritual fornication or harlotry. If one does not love God's kingdom and take his stand for it, he can not escape defilement with this world but must be loving it and its pleasures. God commands his people: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John 2:15-17.

[31] This earth is destined to be the everlasting home of righteous creatures who serve their heavenly Father, Jehovah God; and the natural blessings with which he has surrounded human creatures are meant to be used in God's service and to his glory.

27. (a) Where was the prodigal's home country? (b) What is the "far country" to which the "younger son" class goes? and how does the course of the Jewish publicans show it does not take much actual travel to get there?
28. Whom does the term "sinners" mean, and how did they in effect go to the "far country"?
29. Why was the course of the "younger son" class that of living in a "far country"? and in company with "harlots"?
30. Why is a direct connection with the official part of Satan's organization not necessary to commit spiritual fornication?
31. For what are this earth and its natural blessings destined? and how did the "prodigal son" class engage in squandering?

The visible part of Satan's organization, and the people living subject to it, are appropriating the earthly and material benefits to themselves and to God's reproach and in the service of this demon-ridden world. They madly squander and waste such things with riotous living. The "younger son" class, in refusing to acquire the truth or to act upon it and live in harmony with it, particularly from and after 1918, were like the world, 'wasting their substance or *goods* with living like the world.' They were squandering many and great opportunities to use their goods and strength in the service of the Life-giver, the Most High God. And in not devoting themselves and all they had to the consecrated service of God they were, particularly down to 1931, squandering an inestimable privilege. What? An opportunity to be of the kingdom-of-heaven class, becoming the newer and younger part of God's remnant as pictured in ancient time by Ruth and Esther. As respects those who desire to gain everlasting life as sons of God, this middle period, by which the days of the "great tribulation" are being shortened, was not meant for riotous living by life-seekers. It was graciously inserted in order that the Kingdom gospel that leads to gaining eternal life might be proclaimed to all nations.

[32] Since 1918 and down to and including 1931 the quantity of literature distributed heralding the Kingdom and the opportunity of surviving Armageddon and never dying was exceeding great, being over 110,000,000 books and booklets in many languages, besides hundreds of millions of free tracts, lectures from public platforms, and broadcasts over many radio stations, singly and in networks. The "prodigal son" class squandered the opportunity which such proclamation afforded for getting into God's service. Acting on good terms with the "far country", the world, they spent their money for that which is not bread and labored for that which satisfies not. (Isa. 55:2) Whether natural children of consecrated parents, or whether persons kindly disposed to Jehovah's witnesses, yet if they permitted the cares of this world and the deceitfulness of riches to choke up their lives and to divert them from God's purposed work for this period of grace before Armageddon's fight, they have been prodigally wasting time and opportunity and means, unwisely.

[33] How greatly such ones might have increased in the knowledge of God's Word and will by using the time, otherwise frittered away, to study the literature explaining the Bible, or by attending assemblies for hearing and searching into his Word respecting the Kingdom, or by listening to radio programs proclaiming the message of that Righteous Government! What precious opportunities of joining in God's "strange work" they have missed through "riotous living" by loving pleasures more than God and jazzing around with the present pleasure-mad generation or by letting their "hearts be overcharged with surfeiting, and drunkenness, and cares of this life"! (Luke 21:34-36) They have mingled with the spiritual adulterers or harlots of this world, and have drunken of the "wine" of Babylon, Satan's organization, whereby all nations have been made drunk and mad. (Jer. 51:7; Rev. 17:1-5) Such course has been according to their desire for all the selfish enjoyment they could get out of life unbridled by any covenant obligations toward God, and it has brought them nought but spiritual impoverishment. Feeding such desire has hardened them nigh to the point of stubborn and confirmed callousness to God's will as respects those wanting life in the New World.

[34] A warning against such selfish desires was faithfully given: "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (Jas. 1:14, 15) The purpose of the god of this world is to turn all men away from God the Life-giver, whether by pleasure-seeking or by other means.

FAMINE AND WANT

[35] In time the consequences began to pile up for the prodigal: "And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."—Luke 15:14-16.

[36] The famine struck that "far country", but not the land of the prodigal's father. It was a mighty famine, and it caught the spendthrift all unprepared and without any resources to meet it. Former friends who found him good company in the day of his free and easy spending suddenly grew cold and showed no gratitude by any assistance to him. (Prov. 19:4, 6, 7) He who wanted to live free and irresponsible toward his father must now debase himself to hire himself out to a citizen of that worldly Gentile country. The work was not of his choosing, but of the citizen's. The prodigal was evidently a Jew, for it was sinner Jews that drew the parable from Jesus' lips.

[37] The prodigal's conscience, what he had left of it, was not regarded by the Gentile citizen; for he

32. Further, in view of what great publication work did they prove themselves squanderers?
33. Thereby, what opportunities for self-improvement and activity have they missed? and to what state did such course bring them?
34. What warning against selfish desire was given by James, and what is the Devil's purpose thereby?
35. What consequences then piled up for the prodigal son?
36. How financially did the famine catch him, and what work was he obliged to do?
37. What regard was paid to the prodigal's conscience, and what did he even long to eat?

sent his Jewish employee into the dearth-stricken fields to feed swine. The prodigal must have remembered that, according to God's law by Moses, swine were unclean beasts for His covenant people, forbidden to be eaten or sacrificed. (Lev. 11:7, 8; Deut. 14:8) Tending swine was unclean, defiling work; but the prodigal must stifle his conscience if he was to hold his job and earn even the barest subsistence. What food he got for his low wages for this despised job of swineherd did not fill or satisfy him. "And he longed to be fed with the carob pods, which the swine were eating; but no one gave to him." (*Diaglott*) Evidently he was not given the right even to eat of such fodder for the swine, although carob-tree pods are very poor diet and are regularly fed to swine and cattle. Slow death seemed to stare him in the face.

[38] Famine, as there prefigured, struck this world, particularly its chief visible part, "Christendom," after 1918. It was not a literal famine for material bread and water, but for hearing God's Word. "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it." (Amos 8:11, 12) Jehovah God sent the famine because of the unfaithfulness of "Christendom", which claims to be the mouthpiece or spokesman for God, her clergy of religion claiming to be the only ones capable and authorized to explain and interpret God's Word to the people. Such clergy reject His Word and make it of no effect by the worldly wisdom, traditions of men, and "science falsely so called" which they teach to their congregations. To them God says: "How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?"—Jer. 8:8, 9.

[39] After World War I ended in 1918, then, instead of taking up the preaching of God's kingdom alongside the faithful remnant, the clergy took up the slogans and postwar schemes of politicians, big financiers, and religious leaders, such as the League of Nations, prohibition of drink, Catholic Action, Fascism, Nazism, etc. They so rejecting Jehovah's Word, he withheld from them the understanding of his Word and its present-day message. He made his faithful remnant his mouthpieces and publicity agents for the Kingdom he established in 1914. Thus the political, commercial and financial prophets of "Christendom" today have no message from God. The people are famine-smitten as to hearing the "words of the Lord" from such worldlings and are led from one disappointing prediction to another, and out of one disillusioning experience into another. Though being given "more religion", they are spiritually starved, and hence are on a starvation diet. This is due to Satan and his demons who were cast out of heaven and down to the earth during 1914-1918. In his wrath Satan brings great woe upon earth and sea.—Rev. 12:12.

[40] Having spent their all for some satisfaction from worldly things and neglecting the many opportunities of God's service and of informing themselves as to his loving purposes, the "prodigal" class come to spiritual poverty. Also the great dearth in "Christendom" strikes them. At first they still do not turn and give heed to Jehovah's witnesses, but put confidence in "Christendom's" false prophets and their postwar promises, plans and organization for peace, prosperity and security, to "make the world safe for democracy" and to make World War I the "war to end all wars". So the "prodigal son" class attach themselves to a "citizen" of Babylon, the world.

[41] The "citizen" is wealthy and owns swine, and he is an exploiter of labor. He is conscienceless, or has no appreciation of a conscience acquainted with God's Word. He is interested only in the old Gentile world which is far from God and has no part with the new world of God's promise. The citizen-employer, therefore, represents the ruling factors of the world which the outcasts from heaven, Satan and his demons, are trying to turn totalitarian. So, in 1919, Fascism was founded in Milan, Italy, where its first meeting was held. Then Nazism was founded in Germany, and her future dictator quickly becomes its leading figure. Bolshevism's seizure of Russia is ostensibly the scarecrow; and in 1923 the Union of Soviet Socialist Republics was founded. The totalitarian pope of Rome plays up to Fascism and Nazism, with success, and extends his diplomatic relations also to other countries. Political rulers, heedless of God's Word as sounded by Jehovah's witnesses, yield to the flirtations of the Vatican, and true democracy and freedom are endangered.

[42] Under the dire famine for hearing the real Word of God through "Christendom's" channels, the "prodigal" class attach themselves to the programs and machinery of her ruling classes and go to work for them and their old world. Their normal way of living depends upon such enforced work. What pangs and darts of conscience they have that their job is

38. What was pictured by that "famine"? and who sent it, and why?
39. How did God send the "famine"? and what is the experience of the people thereunder?
40. Why and how do the "younger son" class hire themselves out to a "citizen" of the country?
41. Who is pictured by the "citizen", and how has he grown in power?
42 Under famine pressure what did the "prodigal" class do, and why was this class in great need?

unclean they must disregard. They are not serving the Giver of life, Jehovah God, but are feeding a selfish, unclean worldly class and with the 'carob-tree pods' that the ruling citizen class of the world supplies for the "swine" class. No man of this world gives to the "prodigal" class any soul-satisfying nourishment. He is in sore need! Is there no way out, no means of relief, for this class? The sequel to this article in the next issue of *The Watchtower* will answer according to facts fulfilling the parable.

UNITY AND ITS GAINS

UNITY with Jehovah God and Christ Jesus is absolutely necessary before anyone may receive a life interest in the New World. It requires faith in God's Word, and an appreciation of the purposes of the Almighty God, before one may come into unity. The only sure guide to this unity is found in the Word of God. The apostle Peter writes: "Finally, be ye all of one mind." —1 Pet. 3:8.

Unity is not accomplished by mere contemplation. It is to be gained only by activity, and such activity as is defined by God's Word. Not only must the people of God be at unity with the Creator and at unity with one another, but, as a people, must 'come to the unity of the faith', that they may take their stand in this world as God's witnesses, as the instrument to carry out His purposes at the end of Satan's organization, where we now are. Jesus said, "That they all may be one; as thou, Father, art in me, and I in thee." This unity of God's people becomes known world-wide. It is this unity that brings upon God's people the wrath of this world, with its hatred. Therefore the people of the Lord must know their place, must understand clearly the purpose of the Almighty in them, and, regardless of all the persecution the Devil through his agents may bring, they must remain at unity with Jehovah, His Son, The Theocracy, and one another.

How do Jehovah's people attain this unity? What exactly is this unity? First, it is the truth, mixed with the love of the truth, that brings Jesus' followers to oneness of mind. What truth has brought this unity? What is it that binds together Jehovah's people in all parts of the world regardless of their race or color or language or distance? What is it that has brought unity into the understanding of the Bible? It is this. The revelation granted to us of *the purposes of the Almighty to establish His Kingdom by Christ Jesus* (accomplished in 1914), *and to vindicate His holy name by it.* There is no body of people on this earth who believe that truth aside from Jehovah's witnesses. When this great, vital truth is discerned, then God's people are united in their understanding of the truth. One thing alone exists to unite in oneness of mind. It is this: The Theocracy of Jehovah God through His Son, the King. Who is it that believe with all their hearts in these truths? Who is it that today are at complete unity? The answer is, Jehovah's witnesses! They have *one* mind, because they have consecrated themselves wholly to Jehovah God and rally about his Theocratic Government. These are in the way to gain life in the New World. They must remain true and faithful in keeping this unity, and this they do by carrying out to the best of their ability God's standards and life requirements, which apply to both the remnant and their companions, the Lord's "other sheep". The Devil seeks to disturb and destroy the oneness of God's people and, if possible, to break down their wholeness of devotion and their dedication to God, but those who follow the counsel given by the apostle will not fall. The apostle said: ". . . having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing."—1 Pet. 3:8, 9.

As we witness the trials of our brethren who are suffering because of the Devil's opposition, we are compassionate and sympathetic toward one another. We love one another, not according to the flesh, but as brethren in the Lord. Sometimes faithful servants of the Lord are hard pressed, and are striving hard to meet the righteous requirements. It would not be manifesting love to encourage that servant to ease up and rest for a while, suggesting that the Lord expects "reasonable service". Those who love as brethren will encourage the faithful to press on and seek strength from the Lord and to feed on His Word, and keep a clear vision of Jehovah's purposes, depending entirely upon the Lord God to provide for His own. All who counsel should do so realizing that we are dealing with the Lord's "sheep", and move in the fear of Jehovah. All have received the mercy of God, and have tasted of the pity of Christ Jesus their Redeemer, and they gladly manifest this Godlike quality to their brethren. Those who have received of the Lord's forgiveness and who rejoice in His mercy readily forgive their brethren, and do not take personal offense. Those who have a proper appreciation of their own relationship to the Creator do not exalt themselves They are not self-opinionated They do not seek to wield authority over others, but take into account the fact that their brethren are also servants of the Creator Such faithful servants of the Lord do not permit their personal matters to cause dissension among them and so take their minds off God's kingdom and its service. These are true imitators of Christ Jesus, the Perfect One, who was wholly in harmony with his Father and gained immortality. By heeding the counsel of the apostle such loyal servants will likewise retain unity, and be found approved.

This blessed unity inside God's organization incurs the bitter hatred of the Devil's organization Of late years this hatred has increased, and before we are through with our work there will be intense hatred. The Devil will put forth every effort to break up this unity and destroy God's nation, and so to control the earth without interference from the ambassadors of the New World. The conditions in the earth are working to this great climax The clash will come. Fierce will be the encounter when all the evil, hatred, and murderous intent of the Devil's organization to destroy Jehovah's people will be demonstrated. The Devil knows that his time is short, and that he has to fight the Lord God Almighty, and hence his wicked intentions upon God's

people today. They are the obstacle in his way for carrying out his schemes. They are the ones who are exposing his plans. They will not bow down to his image. They will not go contrary to the commandments of God. Furthermore, they are the ones who are enlightening the people and making known to them the truth, so that others may become free and gain salvation. For this reason he causes his agents to rail against them. He works up the press to make slanderous, false and unjust charges against them. He brings into being mob action, and violence of every description.

In some countries, by orders in council Jehovah's witnesses are ruled an illegal organization, and so they become outlaws, on the pretext that they are 'likely to interfere with the safety of the State'. What it *is*, is *this:* They are likely to interfere with Satan's schemes for this "New World Order" and its success, and he is determined to stop this work so that the truth shall not be made known to the people. Can you imagine a body of people conforming to the Word as stated by Peter, 'be pitiful, courteous, compassionate,' such a people carrying out that requirement, and being a menace to any government? It is absurd! It is not the governments of the people that are in danger. It is his "New World Order" that is in danger, and with this beastly order he intends to rule the world.

In Canada Jehovah's witnesses are outlawed, as not fit for human society, not worthy of consideration, but a despised company. Every endeavor has been put forward by the great religious power to prevent Jehovah's people from declaring God's message in that country. Failure has resulted. Why? Because God's people are unified with Jehovah God and Christ Jesus, and they will remain at unity, declaring the Word of God, no matter what the enemy brings against them.

Recently many public-spirited men in Canada raised their voices on behalf of Jehovah's witnesses, urged of the government that the ban be lifted. Receiving no satisfaction from the person responsible in the government for the ban, they pressed further, and demanded again that reason be given as to why the ban was placed on these people and why it remains. The answer given by the minister responsible shows clearly the fear of the Hierarchy in the activity of Jehovah's people. I quote from his words, published in the "Official Report" (Hansard's) dated July 15, 1943.

"As to why the ban was originally imposed upon Jehovah's witnesses, among other organizations, I have only hearsay information about that, because the regulations were passed at the very outbreak of the war, and this particular provision was adopted in June, 1940, a year and a half before I left my professional activities in the city of Quebec. I have ascertained, however, that this is a very large international organization and the amount of literature that is put out from the Watch Tower on behalf of this organization is something fabulous; it runs into tens of millions of tracts and various other publications. It is also well known that thousands of phonographs with recorded speeches of their great leader, the so-called Judge Rutherford, are being used to further enlighten the people. There are also, or there were, very large numbers of motor trucks fitted out with these phonographs and loud-speakers to blare to the population at large the merits of that particular doctrine and the demerits of all religions. . . ."

The Hierarchy fears the proclamation of the truth.

For our encouragement we have an example in David. He was outlawed and persecuted by Saul. David, the sweet singer of Israel, the man of God who loved the altars of the Lord more than anything else in life, was not outlawed by the Creator who loved him, but God permitted Saul to bring persecution upon David, making a drama for our day. David's course was open before God and before his fellow men, but King Saul denounced him, and also those who helped him were declared guilty of treason and were killed. For a time David found himself associated with the Philistines, and had to work his way from there to the land of Israel. What a strange condition for one anointed of God to be in! Cast out from his own people and identified with those who were not in harmony with the covenant people of God! However, is this not the same as today? In lands where Jehovah's people have been declared illegal they are cast out from God's "land", the place where they can worship and serve Jehovah, and they become classified with other bodies of people, who are not in covenant relationship with God, such as the "Communists" and others. Howbeit, Jehovah's people do not remain in that condition, but, regardless of the ban of 'illegality', they work their way back into the field of worship, into the "land of the living", into God's holy "land", where they can exalt and praise His name.

No fault can be found in Jehovah's witnesses It is known, for instance, in the land of Canada, not one conviction has been made for subversive activities, even though there have been hundreds of arrests and convictions for preaching the truth. But not one of Jehovah's witnesses has been convicted of anything that has been against the interests of the country. This is as it should be The word of the Lord expressed through Peter gives this counsel. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."—1 Pet. 3:10-12.

Those who keep unity and desire the approval of Jehovah God would lose out if they did not obey this Word If they sought to do injury and cause damage to others they would be disobeying God's commandments, and would fail to receive His blessing. These requirements must be met, even under provocation from the evildoers and persecutors, even though the workers of iniquity revile with words that pierce like swords. We must not permit Satan to enter our hearts and cause us to return evil for evil. There must be no desire for revenge in a spirit of bitterness, because we must have full confidence in Jehovah God. He says, "Vengeance is mine; I will repay." We may be sure He will call to full account all those who are evil against his own people. They follow the example given by David, who never once repaid King Saul evil for evil, and even when it was twice within his power to kill Saul, and when urged to do so in self-defense; yet for all this David was eventually delivered, whereas the violent religionist, Saul, the king of the country, was killed by his own sword, with which he had tried to kill the "outlaw" David.

We know that Jesus' example, though "illegal", is the

only good one, and, as a result, the consciences of Jehovah's people are not hurt, not because they are conscienceless, but because they act in all good conscience. This conscience has been enlightened and instructed according to the Word of God to imitate Christ Jesus, and follow the course set by the faithful prophets of old, such as David. This is the only safe course for Jehovah's people to take. They can take it, because they are at unity. They will not permit mistreatment to take their minds off the Kingdom or their service, but will warn the ignorant of their course of opposition.

The gains obtained through unity far outweigh all the persecutions and trials in this present life. Where there are discernment of Almighty God's purpose and a knowledge of The Theocracy of Jehovah, and his Son, there are peace, confidence and loving desire to help our brethren who are meeting up with trials, encouraging one another to trust implicitly in the protection of the Most High. We are happy, fearless, and of good conscience. We are privileged by the loving-kindness of God to abide at the temple and walk in the light. True discernment brings freedom from fear, and joyful participation in his service. The oneness of mind with "The Higher Powers" and our link with The Theocracy know no barriers, permit no obstacles to break faith. Though there may be lack of personal direction at times, through the opposition of the enemy, or the severing of communications, or being scattered abroad, separated one from another, yet nothing can break the unity that binds the Lord's people together. Persecution is defeated and the Lord's people prove to be "more than conquerors".

Every lover of the Lord desires these rich blessings. They are to be obtained, and must be gained by the faithful. Therefore we should make straight paths for our feet, and permit nothing, either inside the organization or outside, to disturb or break our unity with Jehovah, His King and The Theocracy. All together, both the remnant and companions, in unity shall witness the vindication of Jehovah's glorious name and the destruction of all wicked powers. Never again will the glorious and eternal name of Jehovah be reproached and blasphemed.

MOSES, MEEKEST OF MEN

OUTSTANDING among the leaders of the nation of Israel was Moses, the man of God. He was used by Jehovah God to announce the ten plagues upon Egypt, to institute the passover, to serve as mediator of the law covenant, to lead the Israelites forth from Egyptian bondage a free nation, and to guide them during their forty years of wandering in the wilderness. And not the least of his many service privileges was Jehovah's use of him as His amanuensis in beginning the written Bible. Yet this prominence of Moses among the people of his nation, and his high worldly education, did not induce haughtiness of spirit or highmindedness, neither did he lose appreciation of his relationship to God and His chosen people. Rather God's Word commends him as "very meek, above all the men which were upon the face of the earth". (Num. 12:3) His life of varied experience is more than a gripping account of adventure and drama; it is filled with prophetic import.

Born in 1595 B. C., during a time of crisis for the Hebrew people, Moses' life would have been cut short at its outset had not Jehovah maneuvered it otherwise The harsh totalitarian Pharaoh of Egypt had launched a vicious anti-Semitic campaign, it taking the form of a decree of death to all male babes born to the Hebrew women. To Amram, a Levite, and his wife Jochebed was born a son, exceptionally fair. (Acts 7:20) After hiding the babe for three months, the mother deposited it among the flags by the riverbank where the daughter of Pharaoh washed herself. The Egyptian princess found the child, determined to keep it, and committed it to the care of a Hebrew woman. The woman was the child's mother, Jochebed, who had managed events to this end. Hence Moses was reared "in the nurture and admonition of the Lord" by his parents. When the child had grown to an undisclosed age, he was turned over to Pharaoh's daughter, who took him as her son and named him "Moses", meaning "water-saved; drawer-out".

All the advantages of education the Egyptian world power had to offer were showered upon Moses. Of him Stephen testified: "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel" (Acts 7:22, 23) His visit disclosed to him the suffering and oppression of God's people under the Egyptian yoke. His early training in Godliness, his faith in the God of Abraham, persisted; his contact with pleasure-seeking Egypt had not alienated his affections from the people of Israel. Upon spying an Egyptian slave-master smiting a Hebrew Moses defended his brother and slew the Egyptian.

When faced with the decision, he cast his lot with God's people. Hence of him it is written: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." (Heb. 11:24-26) Moses took the long-sighted view of faith in the matter, confident of ultimate victory by Theocracy. He did not aspire to material riches or succumb to the enticements of that first world power and live for the moment

Repercussions due to his stand with Jehovah's afflicted ones were instant. Pharaoh sought to slay Moses, wherefore the man of God fled to the land of Midian. Forty years pass. In this interim he marries Zipporah, the daughter of Jethro, and by her has two sons, Gershom and Eliezer. During this forty-year period he doubtless learns of the severe tests of that man of integrity, Job, the account of which he writes under inspiration of God. While Moses resides in Midian, the Israelites still suffer in Egypt. In course of time the Pharaoh seeking Moses' life dies, and another reigns in his stead, just as wicked as his predecessor. (Ex. 2:23) The cries of Israel reach the ears of Jehovah God, who, in turn, remembers his covenant with Abraham, with Isaac, and with Jacob. He acts to release them from bondage.

Moses had shepherded the flock of his father-in-law near to Mount Horeb, or Sinai. There the angel of the Lord appeared unto him in the now-famous burning bush, and Jehovah makes known to Moses what he should do. "The cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Ex. 3:9, 10) God reveals himself to Moses as the great I AM, the self-existing One, Jehovah, the God of purpose. (Ex. 3:14, 15, *A. R. V.*, margin) The Almighty One gives power to Moses to perform miraculous signs, to convince the Israelites that he is sent by God. Even a spokesman, Aaron, is provided for the non-eloquent Moses. Moses departs on his divinely ordained mission, accompanied by his wife and sons, who, it seems, are subsequently sent back, to be reunited with Moses at a later time.—Ex. 4:20, 18:1-5.

The several appearances of Moses and Aaron before the arrogant and Jehovah-defying Pharaoh, whereat they demanded freedom of worship for God's people Israel, are recounted in rapid succession. The devastating plagues from God only served to harden Pharaoh's heart. Nine plagues had swept through the land of Egypt, number ten remained. Jehovah instructed Moses concerning borrowing from the Egyptians, slaying and eating the passover lamb, sprinkling its blood on the doorposts, and being ready to march from Egypt on the fourteenth of Nisan. Why? Because then at midnight Jehovah's death angel would pass through the land and smite the firstborn of Egypt, both man and beast. Only those having the blood sprinkled on their doorposts would be spared. Thereafter, Jehovah said, Pharaoh would let the Israelites go. And so it was. Six hundred thousand men, besides children and a mixed multitude of non-Israelites, marched from that totalitarian land of oppression after a 215-year sojourn there. This memorable night of Nisan 14, in the year 1515 B. C., marked the beginning of the law covenant with the nation of Israel.

There is much surmising as to the length of time occupied by the execution of the ten plagues. They may have occurred within a matter of weeks; it may have been months. The Scriptures definitely establish that they were within a year. Moses was forty years old when he fled to Midian, where he remained another forty years. He was eighty when he first appeared before Pharaoh to show signs and wonders, prior to the plagues Hence, in view of the fact that he led the Israelites in the wilderness for forty years, and died at the age of a hundred and twenty, his eightieth year must have seen the completion of the plagues and exodus and the beginning of the wilderness trek.—Ex. 7:7; Deut. 29:5; 34:7; Acts 7:23, 30, 36.

Smarting under defeat, Pharaoh and his hosts pursued the freed nation, and when they rashly dashed into the escape-corridor Jehovah had opened in the Red sea for his liberated ones, they suffered annihilation. Safe on the distant bank of the Red sea, Moses led the Israelites in a victory song extolling Jehovah's might in battle.—Ex. 15:1-21.

Then followed the forty years' wandering in the wilderness. In the third month of the year of the exodus Israel camped before Sinai, the mount of God. There the law covenant made in Egypt was inaugurated, the Ten Commandments and divers laws and ordinances given. The tabernacle was completed the first day of the second year after leaving Egypt. (Ex. 40:17) Though miraculously fed, and sometimes watered, there was much murmuring and dissension by the Israelites at times, both against Moses and against the Lord. Even Aaron and Miriam, his brother and sister, were once guilty of sedition. (Num. 12:1) They questioned the authority the Lord had vested in him, raising in this connection Moses' marriage to a Cushite woman, probably Zipporah, though opinion differs on this point. Throughout the trying years Jehovah's watchcare and mercy are abundantly manifested, and victories are granted over enemies of the typical free nation.

In the fortieth year of their wilderness journey they arrived at the plains of Moab by the Jordan, opposite the city of Jericho. On the first day of the eleventh month of that year Moses addressed the children of Israel, declaring to them the covenant of faithfulness. (Deut. 1:3; 29:1, 9-13) After rehearsing the many righteous acts of Jehovah toward them, he pointed out God's requirements that would keep them in the way of life and safeguard them against ensnaring religion. The results of obedience and of disobedience were sharply contrasted. (Deut. 30:15-20) After charging his successor Joshua, writing the "song of Moses", and blessing the twelve tribes, Moses departs to Mount Nebo From this vantage point Jehovah grants Moses an inspiring view of the Promised Land, which the man of God was not permitted to enter. (Num. 20:10-12; 27:12-14) Thereafter Moses died and was buried by Jehovah; no man knows where. (Deut. 34:1-7) Contrary to religious claims, Moses did not ascend into heaven.—John 3:13

Moses was privileged to write the Pentateuch, the first five books of the Bible. The Genesis account was handed down from father to son, even unto Moses, and Moses himself was familiar with the events of the four subsequent books, having kept an accurate record. (Ex. 34:27, Num. 33:2; Deut. 31:24) He also wrote the book of Job and the 90th Psalm. He was used by Jehovah as a prophet. (Deut. 34:10) In this, as in many other ways, he prefigured Christ Jesus, whom Jehovah has appointed and raised up as Deliverer, Law-giver, Teacher, and Redeemer of a name-people Peter correctly applied to Christ, the great Prophet, Moses' words of Deuteronomy 18:15-19, wherein likeness between Moses and the greater One to follow was noted.—Acts 3:20-23.

Another similarity exists. "I am meek and lowly in heart," said Jesus. Though exalted next to Jehovah as His King, he remains meek. (Matt. 11:29, 21.5) Scripturally, "meek" does not bear the unfavorable meaning of weakness or spiritless submission sometimes attributed to it today. It means being humble and teachable under God's hand. How Moses and Christ Jesus contrast with the heady, harsh present-day Pharaohs who, though religious, are Godless and oppress the meek! Domineeringly they cry out, 'Who is Jehovah?' and boast that they will rule. Vain ones! Christ rules, and the "meek shall inherit the earth". Those who would live must 'seek righteousness and meekness' as outlined in the educational work now being performed on behalf of all meek ones.—Ps. 37:11; Isa. 57:15; 61:1; Zeph. 2:3.

FIELD EXPERIENCES

IN BRITAIN, IN THE FOURTH WAR-YEAR

HULL, ENG.: "While I was on the street-witnessing work seven weeks ago, a young man came up to me and said he was interested in peace and asked if he could have a copy of the booklet *Peace—Can It Last?* I let him have a copy, he having promised to read it. The following Saturday he came up and wanted to know more, but had no faith in the Bible, asking for proof of the existence of God. A Bible study was started with him, but he did not seem impressed, for all he could say was we were quoting the Bible and had no proof of its truth. I explained that if he was lost in the black-out and could not find his way home and he met a stranger who offered to accompany him on the way, he would have faith in that one when he found himself safely on the way. Faith is required of all who have a desire for better conditions. I continued the study, and now he is convinced there is a God. He is a publisher and has taken the sound machine with recorded lectures out in the busiest part of the town and is determined that nothing will deter him from declaring the good news of the Kingdom to others. He attends all meetings and has given up smoking and drinking and now his wife is becoming interested and believes the truth."

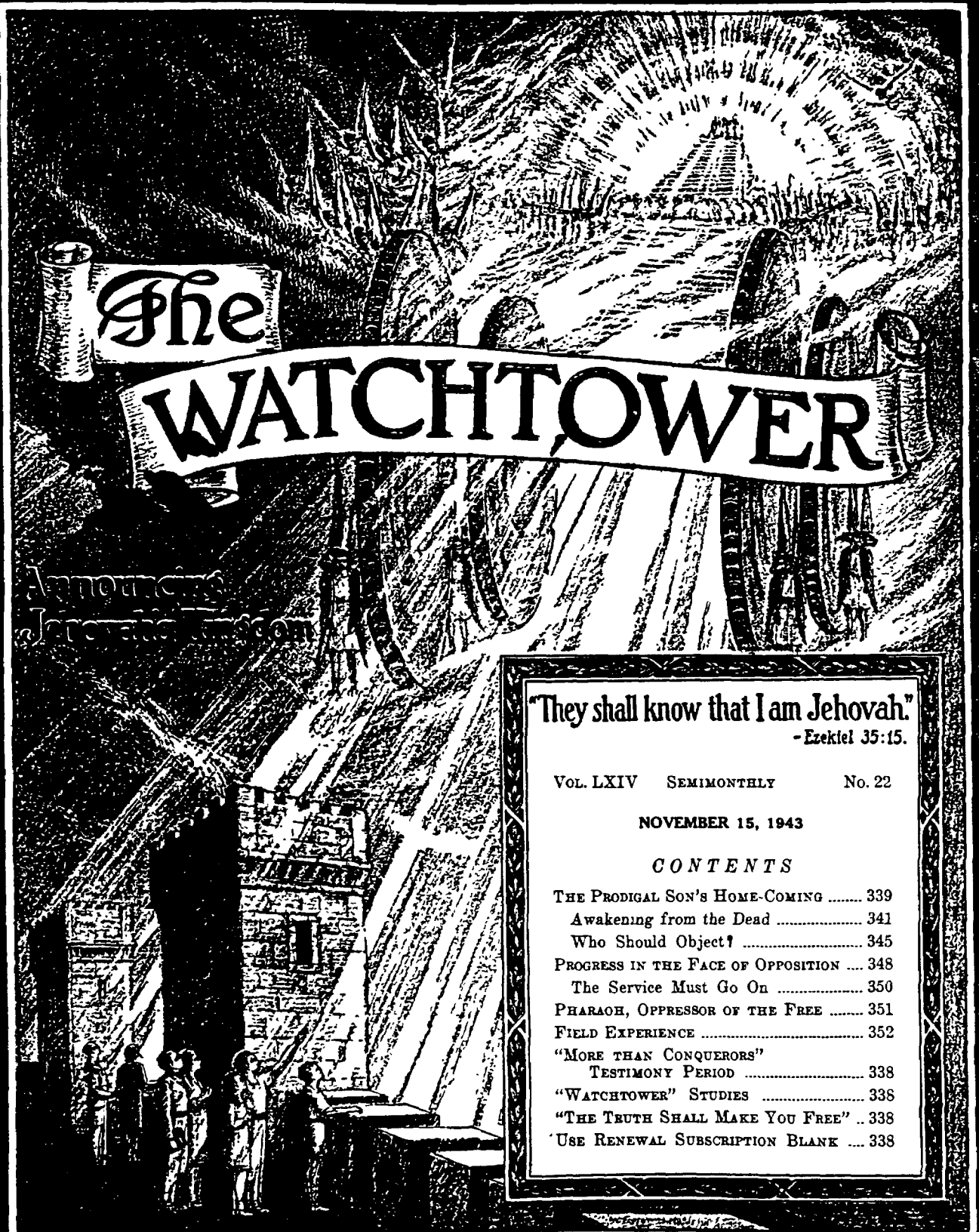
GLASGOW, SCOT.: "Cathedral Square, Sunday morning, the sun shining brightly through the trees, quiet, except a few early ones on their way to the Cathedral. Two men sitting on different seats, one a soldier reading a newspaper; the other an elderly gentleman reading a Bible. I passed by and then turned back. Asking to be excused for intruding, I observed that he was reading the Bible, and had he ever read books explaining it? A pleasant conversation followed, the man being well-read and well-traveled. He appreciated that religion was at the back of present-day trouble and that the whole thing was a racket. I briefly went through the book *Children*, whereupon he asked if he could have a copy. Next I played my phonograph recording 'Message of Hope', which sounded clearly through the Sunday morning quietness. He asked to hear the other side of the record. I gave him the address of our local meetings and asked him for his own address, as I would like to call on him to enquire of his appreciation of the book and for further discussion, to which he readily agreed. After shaking hands we left."

REMOVING THE CATHOLIC SNARE (NEW YORK CITY)

"He was reared as a Protestant, his wife as a most devout Catholic having crucifixes, statues, beads, pictures of 'saints', etc., all over the place, particularly above an improvised 'altar' in their living room. I was let in. He showed interest at once and I was invited to come back. A model Bible study was started with him. His wife was invited to sit in at least on the study, as she refused to read in our book. As study progressed, she repeatedly interrupted with argumentations. Scriptural proof was each time submitted that she had been misled. I notice a gradual but sure 'pulling down of strong holds', she being a woman that believed in the Scriptures and was well-read in the Bible. She began to read our literature and even invited another family, in the same house, to attend the weekly meetings. Interested persons from two additional families, also in the same house and whom I had in the meantime encountered, were also invited; so we are now quite a little gathering, and all are realizing that, by the Lord's grace, they are receiving the truth. Well, after the last meeting and after all had departed the religious wife wanted me to study with her a little while longer, which I did. Suddenly she interrupted and said: 'You know, I have been a very good Catholic all my life, and never for one Sunday have I missed the church, except when ill. So you understand how hard it has been to accept what you have been saying; and yet everything has been proved from the Bible. Therefore lately I have prayed to the Lord to guide me as to what to do. Now for the last three Sundays I have not attended the Catholic church, just to see what would happen, and I must say I feel much at ease.' 'It certainly shows that your prayers were heard,' I filled in. 'Yes,' she said, 'and I remember how months ago you told me that when I learn the truth better I will understand that these crucifixes, statues and other things I have is idolatry. So, do you think I should take them away?' 'The sooner you remove them, the sooner you will realize the Lord's additional blessing,' I said. 'All right,' she replied, 'I am ready now. Would you like to go with me in, and perhaps you will gather them together?' 'Yes, indeed,' I feasted, 'I will go with you in, but will not take the joy and privilege from you to remove them.' And so she first took down a religious painting, using this as a tray, and went all around taking down and picking up the Devil's belongings. Thereafter we marched out to the dumbwaiter with it all, and down it went as a great surprise and admonition to the superintendent at the receiving end, who, by the way, is also partaking in the study. At the following meeting she was all joy: 'I am so happy now, and am so glad I have no so-called "church" to go to; but now you must help me so I can go out and serve the Lord, and here is one dollar. Please put it into the contribution box.' Some of the others have now also manifested a desire to go out and serve."

CONTRIBUTED TO PRINT MORE (NORTH CAROLINA)

"While street-publishing with the magazines a stranger asked if she would 'sell' all her literature to him. She answered Yes, if he would read or make use of it, also she would *give* him a copy of *The Watchtower* or *Consolation;* if he cared to donate or contribute he might do so, but, if not, he was welcome to the copy anyway. He insisted he be allowed to purchase all, which amounted to 50c at 5c a copy. Being handed the money, the publisher gave the man the literature, who put it under his arm and said he would get rid of that much of it, for he was going to burn it. Then the publisher assured him that he was destroying Jehovah's Word and advised against such rash act. She assured him that the money he gave would be used to print more to be distributed and he was helping Jehovah's name to be proclaimed rather than to be suppressed. This made the stranger unbalanced in his denunciations and so confused that he did not know what he was saying. The publisher would not argue, but witnessed to him on the true meaning of 'hell' and told him what constituted a soul, as these issues were those the stranger was so upset over, he stating that Jehovah's witnesses did not teach a burning hell or an immortal soul."



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"MORE THAN CONQUERORS" TESTIMONY PERIOD

December has been set aside as the Testimony Period above named. Suffice it to say there will be much for each to conquer who takes part therein. All who conquer self-love and who permit nothing to sever them from the love of God which is in Christ Jesus will take hold of the privileges of the month The means of testimony that will be to the forefront will be the latest publications, the book *"The Truth Shall Make You Free"* and the booklet *Freedom in the New World,* both to be presented to all prospects on a 25c contribution. As winter then sets in in the Northern Hemisphere, the placing of the literature should be followed up by starting Bible studies, primarily with the new book, in as many homes of obtainers of literature as possible. Let the testimony thus be most deeply impressed and continue on through the winter-bound months. Your report on service at the month's close should show, besides literature placed, new book studies requiring back-calls of you. Set your affairs in order now for a conqueror's part in the campaign with Freedom's message. Write us direct, if necessary.

"WATCHTOWER" STUDIES

Week of December 19: "The Prodigal Son's Home-Coming," ¶ 1-22 inclusive, *The Watchtower* November 15, 1943.

Week of December 26: "The Prodigal Son's Home-Coming," ¶ 23-43 inclusive, *The Watchtower* November 15, 1943.

"THE TRUTH SHALL MAKE YOU FREE"

With great gratitude to the "God of truth" the Society here announces this new publication *"The Truth Shall Make You Free".* The release of the publishers' edition of this book was a loudly applauded feature of the "Free Nation's" Theocratic Assembly held simultaneously in August in more than 100 cities. The truths set out in unbroken sequence in the 384 pages of this book, illustrated with art work in color, will amaze and delight you and equip you unto the present fight for freedom. The book is in violet cloth binding, with gold-stamped title and relief design, and contains instructions as to how to study and also a complete index of all Scripture texts cited therein. *"The Truth Shall Make You Free"* is now offered on a contribution of 25c a copy, mailed postpaid to any address.

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

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIV NOVEMBER 15, 1943 No. 22

THE PRODIGAL SON'S HOME-COMING

"When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—Luke 15:20.

JEHOVAH exercises compassion toward the repentant. The wayward who repent and turn or convert from their unwise, selfish course and seek his face say: "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (Lam. 3:22, 23) When Jehovah established his kingdom in the heavens by enthroning his Son in A.D. 1914 and empowered his King then and there to cast Satan and his demons out of heaven, because their time of sufferance was up, Jehovah showed mercy to mankind. He might have carried his action through without interruption to the limit. He might have finished off the job at once and forthwith destroyed Satan and his demon host now cast down to earth and also Satan's visible organization on earth. Had God done so, "there should no flesh be saved."

2 The great "Father of mercies" shortened the days of tribulation upon Satan's organization by an interruption at the time of the coming of His King to the temple in 1918. He halted his violent operations against that doomed organization in order to allow for an in-between period of warning humankind and preaching man's only hope, Jehovah's Theocratic Government by Christ Jesus. When sufficient warning shall have been given, he will resume his operations and execute his judgment finally against all of Satan's organization, visible and invisible. (Matt. 24:21, 22) Thereby some flesh will mercifully be saved from the world-wide destruction at Armageddon. "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." (Rom. 9:15; Ex. 33:19) He has had mercy on the remnant of the "little flock" to whom it is his good pleasure to give the kingdom of heaven. If it is his loving pleasure to have compassion upon the "prodigal son", who of the remnant or what other persons have the right or grounds to object and to criticize the divine will and action?

3 Despite the hypocritical criticism of religious-minded Jewish leaders, Christ Jesus received the repentant publicans and sinners. He had compassion on them. The prodigal son, feeding unclean swine and hunger-bitten enough to fill his belly with the carob-tree pods on which they were greedily gorging themselves, was an object for compassion, that is, if he repented of his unwise course and sought to serve the father whom he had forsaken. The "prodigal son" class of modern times are in a position like that one's during this time of bitter famine which has struck "Christendom" because the nourishing and life-sustaining Word of God is not heard at the mouths of her leaders, political, commercial and religious. Jehovah's witnesses are no part of "Christendom" or of this world. As long as persons of the "prodigal son" class refuse to heed and attend to the Kingdom message proclaimed by these during this in-between period, they feel the force of the famine. The "citizen of that country", whom the "prodigal" class serves, is the ruling factors who override the conscience and sentiments of freedom of men, regiment the people, and send the modern "prodigal" to feed "swine". Swine are the kind of animals that Jesus saw good to let the legion of demons whom he cast out of the two obsessed men invade and drive violently down the steep place to their death in the sea. (Matt. 8:30-33; Mark 5:11-14) Such swine were unclean according to God's law through Moses, and the Jews were forbidden to eat or sacrifice them. For a Jew to be a swineherd was a degraded and unclean business, serving the selfish interests of Gentile sinners, but not honoring Jehovah God.

4 Remarking upon the inability of greedy, unclean, swinelike persons of the world to appreciate the precious jewels of divine truth, Jesus said to his disciples: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7:6) Such "swine" are not the

1. To whom does Jehovah show compassion, and how did he show mercy toward humankind from and after 1914?
2. How were the days of tribulation shortened, when will God's operations be resumed, and why may not the remnant or others criticize him for exercising compassion?
3 Upon whom did Christ Jesus, despite criticism, have compassion, and who today are like the prodigal son, famine-hit and herding the Gentile citizen's swine?
4. Who are pictured by the "swine"?

ones whom the Nazis cruelly mistreat and contemptuously call *"Schwein"*, and herd into concentration camps. The real "swine" are the depraved humans under the invisible control of unclean spirits and demons and who have no higher interest in existing than to eat, drink, sleep, breed, and wallow in the uncleanness of this world. Though an effort be made to clean them up, they go back to their wallowing in the mire. They, "as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."—2 Pet. 2:12, 22.

5 Since 1918 the "prodigal son" class have joined themselves to the totalitarian-minded "citizen of that country" for a job and something to eat. As to occupation, they are doing no better than the famished boy in the parable. The "swine" will be destroyed shortly at Armageddon because they trample under foot the saving spiritual truths which Jehovah's witnesses make available to all persons. Instead of dealing with such truths for the life of persons of good-will, the "prodigal son" class feed debased humans with the low diet of worldly propaganda and policies supplied by the famine-hit official "citizen" class of Satan's visible organization. The pleasures of the world having proved unsatisfying and the desired good times promised by worldly organizations having failed to appear, the "prodigal's" hunger is rabid enough to drive them to feed upon the "swine" fodder. Such an unbalanced diet tends to malnutrition and leads to disease and death. No man of the world gives to them any life-sustaining spiritual food; for there is a mighty famine of such in "Christendom", just as long ago there were seven years straight of famine in Egypt.—Gen. 41:54-57.

6 The condition of the "prodigal son" class at this point compares with that of the beggar in the parable concerning Lazarus and the rich man. "And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores." (Luke 16:19-21) The Devil is responsible for the plight of this class, of whom he takes advantage because of their selfish desire to have a good time with the things God has put on this earth, but without any binding responsibility toward Him. Since the Devil has been cast out of heaven Revelation 12:12 applies: "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." It is his desire to have the "prodigal" keep at 'swine-herding' and to feed on "swine" fodder. The Devil seeks to make him become swinish, turn against God and curse Him as though chargeable with the deplorable state of humankind. In such a situation many men, having accepted nothing but religion, become desperate, plunge into radicalism and infidelity, and curse God, blaming him for mankind's woe. Others fall for the theory of the clergy that God is punishing humankind because of their neglect of religion, and they call for "more religion" as what the world needs. Thereby they reject God's kingdom and renounce him for religion's makeshift "new world order" "based on justice and morality". (Job 22:1-28:11:1-6, 13-20) That is just the outcome the Devil is seeking to bring about in order to prove his boast to God of being able to force every human creature to renounce God and to bring about the destruction of all at Armageddon, none being found worthy to be saved into the New World that God creates. (Job 1:8-12; 2:1-7) Does the "prodigal son" class yield to such efforts of Satan and "curse God"?

7 The parable continues: "And when he came to himself, he said: How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." (Luke 15:17-19) After enough of feeding swine to make him realize the vanity of seeking anything truly pleasant and satisfying in the world, away from his father's home, the prodigal comes to himself. He awakens to the fact that he is by birth the son of his father. Word has come to him that his father's land is not a victim of famine. There is abundance at his father's house, and even the hired servants have more food than they can eat. And here he is, hired out to a Gentile "citizen" of the world and, against the pricks of conscience, feeding grunting unclean beasts and not getting enough to properly nourish himself, with death by famine inches ahead of him. Of a truth it would be far better for him to drop this low occupation in the world, offering no hope of life for the future. Better to go back home and hire himself out to his father as a servant and find life-sustaining food and respectable service with a good conscience.

8 What is it that brings the modern "prodigal" to himself and starts him in the right direction? It is not bitter experience, as though 'experience has been his best teacher' to teach him good by indulging in that which is unwise and worldly. No; it is the good news from God's Word published by Jehovah's witnesses during this time of 'shortening the days of the great tribulation'. The news tells of the life-providing spiritual abundance that exists among

5. Why is the modern class doing no better than the prodigal son while feeding swine and without aid from former friends?
6 How is this class like the beggar Lazarus, who is responsible for their plight, and what is the outcome he seeks to bring about?
7. What news does the prodigal get concerning his father's house? and, on coming to himself, what view does he take of his situation?
8 What is it that brings the "prodigal son" class to themselves and starts them in the right direction?

the household of Jehovah God, the Giver of life. It shows how those who serve Him are happy and well taken care of and have glorious hopes of life amid peace and prosperity in the New World, which is without end. This doomed old world, oppressed by the ruling "citizen" thereof, will shortly pass away at Armageddon, but the New World will be forever blessed under the heavenly Father's kingdom by his beloved Son, Christ Jesus. Besides the "little flock", who inherit the kingdom with Christ Jesus, God is now gathering the "other sheep", the "men of good-will". These, by now taking refuge under the Good Shepherd's care, may be hid during the day of Jehovah's anger at Armageddon and may pass alive through that tribulation and into the "pleasures for evermore" of the New World. This information, so long in the discard by neglect, indifference and worldly cares, they now consider with new interest. It opens their eyes to discern the difference between those living now for the old world and those serving the life-giving Jehovah God in the interest of his New World.

AWAKENING FROM THE DEAD

[9] The "prodigal" class now decide to arise from their low, dying condition of servitude to Satan and his official agents and to go to the Life-giver, who bids men "seek righteousness, seek meekness", that they may get life through his Son Christ Jesus in the world to come. As the prodigal son pictures a *class,* this decision to arise and go to the Father stretches over a period of time because of the many individual persons who make up this class. They discern that they have been leading a life in sin while leaning toward the old world and its pleasures. As it is written of suchlike: "But she that liveth in pleasure is dead while she liveth." (1 Tim. 5:6) They have been "dead in trespasses and sins" and have been treading in the 'broad way that leads to destruction' with the dying old world. They acknowledge within themselves that they have been and are sinners. They confess themselves as unworthy to be adopted as sons of God, especially as "heirs of God and joint heirs with Christ". They have no aspirations for a position in the kingdom of heaven, but have the sincere heart's desire to be in God's service, thereby working in the interest of the heavenly Father and so enjoying his favor and approval and the abundance of his blessed household. They realize that by their course, unworthy of a son of God, they have brought reproach upon His name and given moral endorsement and support to the enemy organization, especially when they might earlier have taken hold of the truth and served God. Now any position of service in connection with his house or temple would be acceptable, just so they might serve righteousness in vindication of His name. Instead now of *demanding* a share in the "estate" as a son's due inheritance on earth, they would *ask* for the privilege of serving him.—Eph. 2:2; Matt. 7:13.

[10] Here are true repentance and godly sorrow that are not to be despised. It is not the selfish remorse and sorrow over personal loss, such as that of Esau, or Haman, or Judas, that they might escape the consequences of their wicked folly. It is a sorrow leading to repentance and to a conversion or turning away from the unrighteous course, in detestation of it; hence a being "sorry after a godly manner". For that reason it is pleasing to God. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world [like Judas'] worketh death." (2 Cor. 7:9, 10) Sorrow such as worldlings bring upon themselves by their willfully wicked course works to their destruction by God's Executioner. Why? Because it is impossible to renew to repentance those who were sufficiently enlightened, warned and admonished and who then willingly fall away or show heedlessness and so become headstrong adversaries of God and his organization.—Heb. 6:4-6; 12:16, 17.

[11] Esau hastened to his father Isaac to deprive his brother Jacob of the birthright to which he was entitled. With different motives the prodigal hastens to his father. "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (Luke 15:20) The impoverished, repentant prodigal arises from the mire with the swine and the empty, unprofitable futility of herding them. He strikes out for home. It must have been a long, hard road, tough going, for that dirty and ill-clad boy, half-starved, without a penny for lodging or transportation. But his determination and sincerity of repentance, and the good possibilities before him, strengthen him to keep going till he arrives and comes in sight of home. He lifts his eyes. Why, his father is running to meet him! Yes, his father was on the watch, recognized him from afar, felt paternal mercy, and ran forth to him, and embraced and kissed the boy in his travel-stained rags. What a welcome, and without requiring first a humiliating confession on the boy's part! His very home-coming spoke for itself!

[12] Shifting now to our day: The repentant "prodigal" class arise from the dust and the degradation of their unclean service of the world, and turn to the Life-giver in a true conversion. They decide that they "no longer should live the rest of [their] time

9. What decision does this class then make what confession do they make concerning themselves, and what do they now seek?

10 Why are their repentance and sorrow wholesome and not to be despised?

11. What does the prodigal son then do? and what reception does he get on nearing his destination?

12. Likewise what does the "prodigal" class do, and what is their decision as to spending the rest of their lives?

in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" because of your conversion to righteousness. —1 Pet. 4: 2-4.

13 The "prodigal" class determine that there is "no more time for the old course", for them. The exhortation to the indifferent-grown, inactive Christians they also hear and heed: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit." (Eph. 5: 14-18) It was long ago written regarding the "time of the end" when the Messiah Prince rules amid a time of trouble such as never was: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life." (Dan. 12: 1, 2) The "prodigal" class arise from the dust of dry, unprofitable, unsustaining worldly things to the sound of the message telling of life possible on earth forever under God's kingdom as his children. They turn their steps to the way of life. Repentantly they come to the great Life-giver, whose name is being declared throughout all the earth by His witnesses, and whose "mountain", or kingdom, has been exalted to the capital position over all the universe.

14 The coming of the "prodigal" class, made up of persons of good-will from among all nationalities, is in fulfillment of the sure prophecy: "But in the last days it shall come to pass, that the mountain of the house of the LORD [Jehovah] shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem." (Mic. 4: 1, 2) They find the Father on the watch and waiting with welcome for them.

15 The Father has seen them while "yet a great way off", and he caused the prophecies to be written long aforetime pointing ahead to their coming. At the time for the prophecies to fulfill, including Jesus' parable of the prodigal, Jehovah the Father is on the watch and encouraging their coming by advance preparation. The message of 1918 on "Millions Now Living Will Never Die" was revived after a temporary silence and was published in book form in 1920 by the millions of copies and also preached from thousands of lecture platforms. Besides that, Jehovah caused other revelations of truth to appear in due time, as the mass coming of the "prodigal" class drew near. In 1923 he caused the first true-to-fact explanation of the parable of the "sheep and goats", fulfilled at the end of the world, to be published in *The Watchtower*. This showed for the first time that the "sheep" who are now separated from the "goats" are an earthly class of good-will who do good to the remnant of Christ's brethren in contrast with the stubborn opposition by the "goats" to these announcers of God's kingdom. These "sheep" get on the right side of the King and are ushered into everlasting life under the Kingdom with its blessings prepared for them.

16 In 1931 the Father caused the understanding to be published in *The Watchtower* concerning Ezekiel, chapter nine. This explanation made clear that the persons who 'sigh and cry' for all the religious abominations that be done in the midst of "Christendom" are an earthly class with a desire for God's righteousness and the vindication of his name against religion. These ones are 'marked in their foreheads' by God's servant class with the knowledge and confession of the truth. They are not touched by God's Executioners at the battle of Armageddon, but are spared to live in his New World of righteousness. The following year, 1932, the Father caused to be disclosed in *The Watchtower* who are prefigured by Jonadab, the man who joined King Jehu in his chariot and who witnessed his destruction of the religionists. Jonadab was shown to picture an earthly class that take their stand for God's King and kingdom. They get into the "chariot" of his organization and have part in God's service now and will witness the destruction of all religionists at Armageddon. This last revelation made very clear that the door was open to this earthly class of "Jonadabs", or persons of good-will, to enter into God's service in full company with His remnant of anointed witnesses under Christ Jesus, the Greater Jehu. These revealed truths were also circulated in other WATCHTOWER publications.

17 So there was a great upswing, particularly from and after 1931, in the number of good-will persons that openly took their stand for the Kingdom and joined in the field service with Jehovah's faithful remnant. These were seen to be the "other sheep"

13. What rousing exhortation do they heed? and how is it then that many of them that 'slept in the dust' awake to everlasting life?

14 What prophecy of Micah thereby undergoes fulfillment?

15. How was it shown in 1920 and in 1923 that the heavenly Father saw them while "yet a great way off" and was on the watch for them?

16. What revelations also in 1931 and in 1932 showed the Father was on the watch for them?

17. From and after 1931 what did these good-will persons do, what, Scripturally speaking, were they seen to be, and with what did the prophet Isaiah compare them?

mentioned by the Good Shepherd as due to be brought into God's grand flock of all those receiving life through the death of the Good Shepherd. They compose "one flock" with the Kingdom class. (John 10:11, 15, 16, *Am. Rev. Ver.; Diaglott*) In His prophecy through Isaiah God compares them with a great cloud of homing pigeons speeding to their shelter before the threatening storm of Armageddon: "Who are these that fly as a cloud [for multitude], and as the doves to their windows [of the dovecotes]?" (Isa. 60:8) Doves, though low in commercial value, are regarded with great tenderness. All such prophecy-revelations were a welling up of the Father Jehovah's compassion as the "prodigal" class were seen approaching through the years.

[18] The Father hastens to show his mercy and affection for the "prodigal" class. In 1918 he sent his King Christ Jesus to the temple, and through him He shortened the days of the tribulation in order to judge the nations and separate them as "sheep" and "goats" before the final part of the tribulation bursts forth at Armageddon. To this end, also, he sent forth his remnant of witnesses. He did not wait for the people to come to his "house" for the living message of the Kingdom, but commanded his truth-laden witnesses to go to the people and from house to house and from city to city to locate all the "other sheep" and show them the way to the Father. The "goats" have branded these house-to-house publishers as "haters of everything", but such witnesses by their patient educational work have manifested to the "sheep" the Father's compassion and loving-kindness and his readiness to receive them with glad welcome. This house-to-house work of witnessing still continues and increases. It has been made more effective for the "other sheep" by the starting, since 1933, of the back-call work, namely, the making of return calls on all showing sheeplike qualities, to hold home Bible studies.

[19] Glancing back at the parable: "And the son said unto him: Father! I have sinned against heaven and before thee: no longer am I worthy to be called a son of thine; [make me as one of thy hired servants]." (Luke 15:21, *Roth.*) The son's last statement, in brackets [], appears in the two most ancient extant Greek texts, the Vatican manuscript No. 1209, and the Sinaitic manuscript, but is missing in other Greek manuscripts. (See *Diaglott* margin on Luke 15:21.) Yet, his confession of unworthiness to "be called thy son" means that he desires to be received on the level of a servant hired by his father. He declares he has sinned against God and against God's representative, his father; and now he desires to come into covenant-relationship with God through the intercession of his father. He shows a spirit of consecration to God in accordance with the covenant between God and his people of Israel.

[20] As applying to the "prodigal" class, the above confession with repentance pictures that they confess their sins and ask forgiveness through the meritorious sacrifice of Christ and that they consecrate themselves fully to Jehovah the Father. The fitness of their thus consecrating themselves and symbolizing that consecration to God by baptism in water was specially made clear since 1934. (*The Watchtower* of August 15, 1934, ¶¶ 34, 35) Their act of consecration to the heavenly Father was also foreshadowed in the plea of the famine-stricken people of ancient Egypt during the premiership of Joseph, God's faithful witness. As recorded, at Genesis 47:18-20: "When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's."

[21] Consecration by the "prodigal" class is not a contract with God for a share in the heavenly inheritance of the spiritual sons of God, but is a solemn agreement to do God's will forever, letting the Father determine where He will have the consecrated one serve Him.

[22] The prodigal did not ask to be received and put to work as a son, but offered himself for work as a hired servant. "But the father said to his servants [bond-servants], Bring forth [quickly] the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." (Luke 15:22-24) The father refused to disown him as a son or to take him in as merely a hired hand. So the father called for "a robe—the best", "quickly that chief robe." (*Roth.; Diaglott*) Servants, who are hired to be busy at work, do not wear such long robes, such being worn on festive occasions. He called for a ring, to show that the prodigal should have authority

18 How did the heavenly Father hasten forth, from and after 1918, to show mercy upon the "prodigal" class, and how has more efficiency been added to the hastening work since 1933?

19. What does the son then say to the father, and what spirit does he thereby show?

20. (a) As regards the modern class, what was pictured by the son's confession, and how was the fitness of this shown in 1934? (b) How was this also foreshadowed in Egypt in Joseph's day?

21. What kind of contract is consecration by the "prodigal" class?

22. What orders did the father give his servants respecting the prodigal son? and what did such orders show as to his place in the house?

over the servants. Servants went around barefoot, but the father calls for them to put "shoes on his feet" to indicate that the prodigal is a free man in the father's house and that his service toward his father was of a voluntary kind and as a member of the family. The hiring of a servant was not the occasion of a grand celebration; but the father calls for the sleek, wheat-fed calf to be killed and a feast to be served that they might be merry over the recovery of "my son". The father spreads a feast for his son and all his servants in an open and unashamed acknowledgment of *a son* come back home.

[23] That public identification of the returned son points to something quite recent. For years after even 1918 the identity of those who will compose the great multitude described in Revelation 7:9-17 was uncertain and guessed at. For long it was thought to be a class consecrated to God and begotten of his spirit to heavenly life but who out of fear and lack of sufficient zeal and devotion do not make a success of gaining the Kingdom with Christ; hence these were finally to be forced to be faithful by great tribulation, just to save them, and then would be given a secondary position in heaven under the "little flock" of the Kingdom. In due time, in May of 1935, at a convention of Jehovah's witnesses in Washington, D.C., the president of the Watch Tower Society pointed out, from Scripture and fact, that those who will make up that "great multitude" are an earthly class appearing since 1918, namely, the Lord's "other sheep", the "Jonadabs". There at that Christian assembly, those of the "other sheep" who discerned themselves to be in line for the "great multitude" were asked to stand. A great proportion of the assembly arose. There was great rejoicing at such demonstration. Like demonstrations of those in line for the "great multitude" followed at other assemblies later.

[24] Such was a public expression of Jehovah God through His organization that the "prodigal" class was returning to him and that he was accepting their consecrations and receiving them through Christ Jesus as His prospective sons. It was a festal occasion, not a time of rebuking the "prodigal" class for past behavior or any tardiness in coming to Him or their squandering of God-given properties in search of pleasures with the world. How fitting then the clean long robe, worthy of a son of God, showing their identification as such; and they were accounted privileged to offer prayer to God addressing him as "Our Father, which art in heaven". The ring showed them as rich toward God and having authorization to serve at God's house or temple as sons voluntarily serving him, honorably representing him and holding forth the honor of his name. (Jas. 2:2; Gen. 41:42) The shoes covered the once miry, unclean feet and made them look beautiful as walking in the paths of sonship of God, righteous paths. Such feet were now "shod with the preparation of the gospel of peace", to bear the good news that the God of peace will bruise Satan under the feet of his Christ shortly, thus bringing in everlasting peace on earth to "men of good-will". (Eph. 6:15; Rom. 16:20) They are God's "free men", no longer oppressed 'swineherds' under a citizen of this world. Henceforth as sons they may serve God at his temple.

[25] In answer to the question as to the "great multitude", "What are these which are arrayed in white robes? and whence came they?" Revelation 7:13-17 says this: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb [Christ Jesus]. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For 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."

[26] The prodigal's repentance and return to the home and service of his father called for a feast, and the fatted calf was slaughtered for the main dish. It was not a picture of the redemptive sacrifice of Christ Jesus. The merry feasting that followed pictures the spiritual feast that the Lord God spreads for the "prodigal" class in this "time of the end", a feast of food stronger than the mere "milk of the word". The strenuous work and very trying times demand nourishment more strengthening, sustaining and advanced than the easily digested liquid for those who are babes in the Word. (1 Pet. 2:2; Heb. 5:13, 14) It is Kingdom food, concerning the vindication of God's name and the settlement of the long-contested primary issue of universal domination. Such is the feast and banquet foretold at Isaiah 25:6: "And in this mountain shall the LORD [Jehovah] of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." How different this feast from "Christendom's" famine!

[27] The reason the father assigned for joyful feasting was: "Because this my son was dead, and hath

23. To what, in 1935, did that public identification by the father of his returned son point forward?

24. By such event what was Jehovah God expressing toward the "prodigal" class, and what in that connection was symbolized by the long robe, the ring, and the shoes, put on the prodigal son?

25 As identified by white robes, how were this class pictured in Revelation chapter seven?

26. What did the feasting on the fatted calf picture, and how was this also foretold by the prophet Isaiah?

27. What reason did the father assign for the joyful feasting, and what like reason for rejoicing is there now to those of the heavenly Father's household?

come to life again, was lost and is found." (*Roth.*) Those of the "prodigal" class have 'lain low in the dust' of this world "dead in trespasses and sins", and it is a joyful thing when they hear God's message and come to life as to his service; when they that have been lost among the pleasures of this world suddenly come to themselves, find themselves, and are in turn found by the Good Shepherd and are brought into the Lord's fold. The remnant of Zion's children had a like experience shortly after the Lord came to the temple, concerning which it is written: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs." (Isa. 52:1, 2; 26:19) The remnant's restoration was in 1919. Years later the making merry or being joyful over the restoration of the "prodigal" class was an added season of rejoicing for the faithful remnant.

[28] Such making merry began especially at the identification of the "great multitude" in 1935. It took on a high note of joy in 1938 at the revelation made amid a "feast of fat things", the world-wide assembly of Jehovah's witnesses combining 47 simultaneous conventions in Britain, Canada, Australia, and the United States, tied in with London, England, by wire and radio facilities to hear the same speeches. The special feature was the speech "Fill the Earth", which set forth for the first time that the "great multitude" of Armageddon survivors will thereafter be given the privilege of bringing forth a righteous offspring to fill the earth during the 1000-year reign of Christ.—See *The Watchtower* of October 15 and November 1, 1938.

[29] In the parable the ones that made merry were the father and the servants who responded to bring the best robe, ring and shoes and to adorn the son therewith and to slaughter the fatted calf for the feast, to dine the repentant and restored prodigal. Just preceding this parable Jesus had said: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Also: "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:10, 7) Hence the feast of joy must be on the part of Jehovah God, who is represented by his King, Christ Jesus, at the temple since 1918; also on the part of all his holy angels who attend him on his throne at the temple (Matt. 25:31); also the resurrected members of Christ's kingdom body who were raised from death's sleep after he came to the temple (1 Thess. 4:14-16); and also his faithful remnant of body members who are yet on earth but whom God has quickened and "hath raised [them] up together, and made [them] sit together in heavenly places in Christ Jesus". (Eph. 2:4-6) This remnant on earth make up the "faithful and wise servant" under their Head Christ Jesus; and as their legal servant or agency they use the Watchtower Bible and Tract Society for ordering and directing the witness work according to Theocratic rule.—Matt. 24:45-47.

28. When did such making merry begin, but when did it specially take on a high note of joy, and why?
29. In the parable, who made merry? and in its fulfillment who are the ones that make merry over the repentant "prodigal's" return?

WHO SHOULD OBJECT?

[30] How could any consecrated person object to God's compassions toward the prodigal? Yet objections arise. "Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." (Luke 15:25-27) The elder son is here introduced into the parable so as to provide a reason for answering the Pharisees and scribes or such-like, but not to picture them. He was the heir to his father, and all that remained of his father's property was due to fall to him, the younger son having squandered his part which he had gotten in advance. The elder son was not an idler, but served his father diligently in the field. But now that the younger son was out of sight there was a disposition on the elder son's part to think too much on his sole heirship to the remaining paternal estate. There is no question that he was trying to prove worthy of it; and his prodigal brother was out of mind and viewed as now none of his concern. He hardly expected to see his young brother again before the father's death and before he himself was settled in the inherited estate.

[31] The younger son's return came as a shocking unexpected event to the elder son. Without his knowledge and without calling him in from the field of service the father received back the prodigal and went ahead with the reception feast, accompanied by singing and dancing by the servants who entered into the spirit of the celebration with their master. The elder son, coming in from the field service and hearing the merry-making, asked one of his father's servant boys for the meaning of it all. The servant boy discerned and understood the good reason for the celebration, and explained it.

30. What did the elder son do on coming upon the merry-making, and does he picture the scribes and Pharisees? or else, why is he here introduced into the parable?
31. Why was the merry-making unexpected and needing an explanation to the elder son?

[32] Just so it has happened since the Lord's coming to the temple in 1918. Those in line for the inheritance of the kingdom of heaven have been increasingly diligent in their heavenly Father's service, out in the field and in behalf of the Kingdom interests. As above explained, the ingathering and consecration of an earthly class of persons of good-will from all nations now before Armageddon was not plainly understood. The ingathering of the spiritual ones, both the final members of the remnant of Christ's body and, supposedly, a 'great company' of a lesser spiritual class, was thought to be the chief effort of Jehovah's consecrated people on earth. This was particularly the viewpoint down to the year 1931. First in that year it was revealed from the Scriptures that the ones whom God's servant class (the man "clothed with linen, with a writer's inkhorn by his side") was to locate and 'mark in their foreheads' to be spared from destruction at Armageddon were an earthly class, the Lord's "other sheep". (Ezekiel, chapter 9) The mistaken understanding concerning a 'great company of less faithful spirit-begotten ones' who were expected to be released soon from the religious organizations was quite a disconcerting thing. It awakened wrong expectations, tended to lead in a wrong direction, and hid partially from our view and appreciation that which was really to be done and now taking place.

[33] Hence there were those who were long in God's service who too strongly insisted that the chief objective was exclusively the gathering, assisting and comforting of those consecrated persons that had hopes of a heavenly inheritance. The instructing and gathering of an earthly class of "other sheep" was very vaguely discerned by them or was pushed into the background as being proper only after Armageddon and after the spiritual class had entered the portals of heaven and into their celestial inheritance. But regardless of the lack of discernment of some, and their slowness to comprehend, Jehovah God went forward with the preparing of the "feast of fat things" unto all peoples. He does not need first to consult or advise his consecrated servants or consider objections before he proceeds with the carrying out of his gracious purposes. He does according to HIS will.

[34] Hence in 1935 Jehovah publicly acknowledged the "great multitude" as being *earthly* sons, by revealing then that such multitude of Armageddon survivors will be an earthly class destined to live here below subject to the heavenly kingdom; and that such must come out of Satan's organization now during these days of grace whereby the time of tribulation is shortened; and that they must serve God now day and night at his house, his temple. At this the rejoicing and merry-making in behalf of the "prodigal son" class did set in, and from then on more was revealed from the Bible as to this earthly class than concerning any others who may gain everlasting life on earth. Such ones of the "elder son" class as were slow to get rid of old and incorrect ideas were obliged to inquire of the rejoicing servants of God, particularly the WATCH TOWER publications, as to why all the rejoicing by the faithful remnant of the Father.

[35] The parable continues regarding the elder son: "And he was angry, and would not go in: therefore came his father out, and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." (Luke 15: 28-30) The elder son felt justified in being angry and not going in to join the merry-making. When the father came out to entreat him to come in and share his father's joy, he sought to justify his anger and refusal to go in. He reminded his father that despite all his years of service, his father had never given him even a kid, not to speak of a fatted calf, to kill and prepare it that he might have a joyful feast with his friends, not to speak of unclean harlots of the world. Yet, now, his brother, of whom he spoke to the father as "this THY son", and not "my brother", comes like a mere visitor from a Gentile land where he has prodigally spent his father's property with fornicators, and he gets a celebration such as the faithful, hard-working, home-staying son had never gotten. He could not understand his father's viewpoint for such treatment.

[36] Such is the position taken by some of the spirit-begotten ones in line for the royal heavenly inheritance. They are too much concerned about themselves or the spiritual class with whom they have worked, and they overlook other parts of the heavenly Father's present merciful purposes. They see not that the feast of rejoicing over the incoming of the "prodigal son" class is not to glorify and exalt that class as superior and of more importance than the spirit-begotten sons of God, but is to glorify Jehovah's tender compassions. It is in vindication of Jehovah's name, because the bringing in of these "other sheep" proves God's Word of prophecy as

32. Why, particularly down to 1931, was such a thing not bad in expectation?

33. Hence what did some strongly insist was the chief objective now? and with what preparations did Jehovah God go forward, and why?

34 In 1935, at what revelations did the making merry set in in behalf of the "prodigal" class, and why and of whom were certain ones of the "elder son" class obliged to make inquiry?

35. (a) Why did the father come out of the house, and what did the elder son say to him? (b) How did he thus seek to justify himself and lay grounds for finding fault with his father?

36. Why is a like position taken by some of the spirit-begotten ones now, and what do they fail to see regarding the purpose and significance of the feast?

true. It proves the Devil a liar who boasted that he could turn all men away from God and prevent any from seeking and taking their stand on his side and abiding there in integrity, especially during a time of Devil-sent woe on the earth. What consecrated son of God could but rejoice at this feast, even though it focuses on a class that is not spirit-begotten but has earthly hopes?

37 At this juncture the elder son of the parable was like Job, who was rebuked of the Lord because he was too much engrossed in his own sufferings and his own justification, and not properly concerned with the vindication or justification of Jehovah's name. (Job 32:1-3; 38:1, 2; 40:1-8; 42:1-3) That God should cause so much to be written in the Bible respecting the "other sheep" and should cause such to be fulfilled now before Armageddon, rather than after, is no sign of favoritism toward the "prodigal" nor of neglect toward those who have hitherto faithfully served Him many years. The feast is there for the "elder son" spirit-begotten ones to enjoy as well, and thereby get out of any self-centeredness or exclusive self-interest. They must remember that they are not the only ones whom God loves or upon whom he may show mercy; and that they are not the only ones that may have a part in His service and in the vindication of His name. It is the Father's feast, and it is the privilege of the "elder son" to enjoy it as a part of his reward for years of faithful service. The fact that the blessings are beginning to go to the "other sheep" from the promised "Seed of Abraham" in whom the obedient ones from all families of the earth should be blessed is a cause for joy, joy which is the unselfish expression of mercy and compassion.

38 So the father entreated the son to take the right viewpoint and course. "And he said unto him, Son [(*Weym.*) My dear son], thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this THY brother was dead, and is alive again; and was lost, and is found." Without showing whether the elder son softened, got straightened out and went in with his father to the feast, Jesus closed the parable with the father's entreaty. Why? That the force of the father's argument and entreaty or explanation might be left last and linger with full force and effect in the minds of any having difficulty in these days as to their proper attitude and course toward the gathering of the Lord's "other sheep". Jesus' closing of the parable thus leaves it up to such to determine each for himself what he will do. Either heed the Father's entreaty and go in, or refrain from taking part in the feast of feeding upon these truths and passing them down the table to the "other sheep" and thus having a share under Christ in gathering such "sheep".—Luke 15:31, 32.

39 The prodigal's father had done the elder son no wrong, but was exercising his proper right over the things that belonged to him and over which he had full, uncontestable jurisdiction. That inherent right Jesus well stated in the parable concerning the laborers hired into the vineyard. This parable pictures particularly the bringing of the Ruth and Esther class, the new and younger part of God's remnant, since 1922 into the Lord's service of bearing the fruits of the Kingdom. Those longer in His service might have felt there was unfairness of treatment on the Lord's part, or on the part of his visible organization, when the "penny", or the "new name", was bestowed equally upon all vineyard laborers, regardless of hours, even those who came into the field service during the final "hour", or year, before the disclosure of the "new name". And there were some who did object to treating all, both new workers as well as older workers, on the same basis, assigning positions of further service without considering "seniority rights" as determinant, but primarily according to faithfulness, efficiency and sincerity of devotion. To those in the parable who complained the goodman of the house said: "Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"—Matt. 20:13-15.

40 There is no question that those working more than the last hour had "borne the burden and heat of the day". But they got their penny for which they had agreed, and it was a matter of graciousness, beyond their dictation, as to what the goodman of the house did to compensate the last laborers entering vineyard service. If any murmurers continued to be offended and took their penny but went on a strike against further service for such a hirer of labor, they put themselves out of his vineyard service. If, however, they righted their viewpoint by the goodman's rebuke and appreciated his goodness toward others and rejoiced in that there were more laborers brought into the field on the same basis with them, then they could use their penny in a right spirit and would gladly remain in the gracious goodman's service. As to the fulfillment in this day, the parable leaves it up to each one to hear the Lord's side of the matter and then choose his course.

37. At this point how was the elder son like Job, who was reproved of the Lord? and why is this feast now no sign of favoritism but a proper thing on God's part?

38 How did the father entreat the elder son? and why did Jesus close the parable with the father's entreaty?

39. Why had the father not done the elder son any wrong in providing the feast, and how did Jesus further emphasize this truth in the parable concerning the laborers in the vineyard?

40 If any laborers continued to murmur and struck because of compensation, what was the result? but if they righted their viewpoint in line with the goodman's rebuke, what then?

41 It would be wrong to say that the parable of the prodigal leaves the "elder son" permanently outside and that he never went in to the feast. Though Jesus gave the parable as a corrective answer to the murmuring Pharisees and scribes then, it was specially spoken and recorded for our day. Many of the Pharisees, like Saul of Tarsus, and scribes and other temporary objectors, did come over to Jesus' side, together with the hitherto-despised publicans and sinners. (Acts 6:7; John 12:42; Acts 26:4, 5, 9-12) Remember, too, that the elder son was still the father's sole heir to the property. The younger son, though back with his father, could not claim or touch any of his brother's inheritance. Yet he could still enjoy his father's goodness as a son and could serve him, alongside his brother.

42 If any have been "angry" and felt neglected and slighted or overshadowed, like the elder son, then let such now seriously consider the heavenly Father's entreaty and come in and join in the feast, as His bond-servants do. (Rev. 7:11, 12) Let them be like Joseph in his treatment toward his repentant ten half brothers. (Gen. 45:1-15) Let them be like Jesus, who said: "He that hath seen me hath seen the Father"; and who rejoiced to receive the penitent publicans and sinners and who feasted them with heavenly truths and promises. (John 14:9) Jehovah God, the Father, says: "I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye." He has no pleasure in the death of the "other sheep" at Armageddon. Hence he purposed that his Good Shepherd should gather them into the fold of safety and preservation now before that destructive final tribulation. (Ezek. 18:32) Regardless of this loving-kindness to the "other sheep" class today for their salvation, the promises of the heavenly inheritance for the spiritual remnant still remain secure, even though not treated and discussed so exclusively now. The occasion calls for Godlike mercy from those who themselves have experienced the Father's mercy (Matt. 5:7); it calls also for generosity and brotherly kindness toward the "other sheep", and for a self-forgetting joy at the vindication of Jehovah's name and word. "The joy of Jehovah is your strength." —Neh. 8:10, *Young*.

43 The right thing, pleasing to God, is to rejoice at the consummation of all features of His purpose, including that concerning the scattered "other sheep", the "prodigal son" class. Not yet all of this class have returned to the Father or Fountain of everlasting life by Christ Jesus. Many are still herding swine' but will come to themselves in the postwar period. They will then arise and go to the Father in consecration before the great spiritual famine of "Christendom" ends up with her destruction at Armageddon. Those who unselfishly serve the Most High God and who mercifully leave it to Him to judge those seeking him will imitate God and his Son Christ Jesus in welcoming the repentant "prodigal" class. They will run out with God's message of salvation to meet them. They will gladly take part in the feast God spreads for such incoming "other sheep" and will rejoice that these are back at the Father's house before Armageddon suddenly rips forth. Together, remnant and restored "other sheep' will feast on God's goodness at his temple. Side by side, with unbreakable love like that between David and Jonathan, they will serve the heavenly Father and his King Christ Jesus in proclaiming this gospel of the Kingdom to all nations for a witness until the final end comes.

41. Why is it wrong to claim that the parable of the prodigal leaves the elder son permanently on the outside as picturing a disinherited spiritual class?

42 (a) If any of the "elder son" class have felt "angry" at the feast, whom should they now imitate as to their course? (b) Regardless of such "feast", what remains secure for the faithful remnant, and for the exercise of what qualities does the occasion now call?

43 What, then, is the right thing to do, pleasing to God, and how may this be demonstrated by all respecting the remaining fulfillment of the "prodigal s" home-coming?

PROGRESS IN THE FACE OF OPPOSITION

THE THEOCRATIC GOVERNMENT of Jehovah is the principal theme of the Bible from Genesis to Revelation, and the prayer of God's people from and after Abel. In harmony with the promise at Matthew 24:47, Jehovah God, in 1884, by the chartering of what is now the Watch Tower Bible and Tract Society, caused to be brought forth an instrument for the use of His servant to rule over his household, "to give them meat in due season." By zeal and loyalty through tribulation and persecution this servant (a class) must prove himself to be the "faithful and wise servant" under Christ Jesus the Head and must be prepared for the witness work after the Lord's coming to the temple in 1918.

Not only Satan and his demons, and worldly governments under his control 'which frame mischief by law', oppose the progress of the "servant's" work, but a very subtle enemy are the "false Christs", who, by their fair speeches and show of good works and great claims, are so deceptive that only the very elect are safe This has been noticeably true since 1894, when a violent opposition broke out at the Society's headquarters in Allegheny, Pennsylvania, and threatened to destroy the work. From 1897 to 1900 continued opposition by some who had been most active in the Lord's service tended to break up the work. In 1908 another form of insidious attack was made.

From 1914 to 1919 a most desperate attack was made by worldly governments and by the "evil servant" class, headed by several self-styled leaders who formed corporations and

associations, each such group claiming to be the "little flock" of Christ. In 1918, when Christ Jesus came to the temple for judgment, he found such ones to be following a man who was dead, although it must be said that such man had followed the Lord while he lived in the flesh. Such ones the Judge Christ Jesus cut asunder from God's organization, and laid his hands upon the "society" of his tried and tested remnant and constituted them the "faithful and wise servant" under himself. He committed to such "servant" class the earthly "goods", or Kingdom interests, to be increased. These, together with their earthly companions who have since joined them, recognize as their Leader the One whom Jehovah God has appointed as such, namely, Christ Jesus the King. Only Him they follow, "whithersoever he goeth," despite demonized opposition. Thus it has come about that, in spite of all such persecution, government interference, false friends and pseudo Christs, the Lord's work has kept scheduled time and moved ahead.

Fifty-nine years ago, in 1884, the amount of books and literature placed could be easily counted by thousands. Now the annual output runs into many millions. Then the number of the interested ones was a few hundred, limited to the United States, while now it runs into as many as hundreds of thousands, and in all parts of the world. Then the public took no notice, or laughed in scorn. Now the United States Supreme Court sits up and takes off its hat, so to speak, even reversing its previous decisions, in honor of the justice of God's demands through his special "servant" class. Many State supreme courts have done likewise, and also the High Court of Australia has recognized the righteousness of Jehovah's witnesses.

Why all this amid a time of global war? Because Jehovah, our Commander in Chief, in 1938, established a unified command under his Greater Jephthah, Christ Jesus, and under him the faithful remnant and companions have declined to drop their Kingdom interests but have pushed on against the political Ammonites in the face of the most tremendous opposition against Jehovah's cause. They have refused to stop their commissioned Kingdom service, regardless of the organized persecution by "the king of the north" and "the king of the south". They have thereby proved that this work is not of men but is of God and cannot be overthrown by all fighters against it.

The newspaper and radio world, much to their chagrin, have had to acknowledge that Jehovah God has witnesses in the earth, a "free nation" separate from this world and who refuse to break integrity or to quit as active ministers of the Kingdom gospel endowed with the God-given freedom to preach. On June 29 this year the Boston *Monitor* (a newspaper), published this news from Berne, Switzerland, from which the following is quoted.

"The Munich *Latest News* has reported the arrest of eighty so-called Bible students, followers of the late Judge Joseph F. Rutherford (Jehovah's witnesses). The newspaper characterized them as ringleaders of prayer and study groups and said they included three ministers. The arrests were made in Gestapo raids in Mannheim June 21 and 22. Further arrests, searches, and questionings were carried out among the secret Bibelforscher (Bible student) groups of Villingen in the Black Forest, Freiburg-im-Breisgau, and other small towns in the adjacent areas. Arrests in these smaller villages and cities were made after the Mannheim raid and on the basis of information acquired by various means. . . . According to the German press, which carried the news on June 21 and 22 in Southern Germany, then suddenly smothered further reporting on the subject, the sectaries arrested were 'very dangerous borers from within whom we believed exterminated long ago but who continue underground activity to the detriment of the German people'. . . . The National Socialist press condemned the activities of the persons in no uncertain terms. . . . These simple folk seem most firm in their faith. Recently seven of them were executed. The executions were marked by the unusual sight of the condemned men's wives begging them not to sign a renunciation of their faith which might have brought them a pardon. German public opinion in the regions affected is very excited and sharply divided on the subject of the arrests. 'Realists' and those who adhere to the regime fully approve the arrests. . . . Others, chiefly those who have been hurt by the infiltration of war propaganda and politics in church life, strongly defend the martyrs and believe that their arrest is a crime and a sign of the rapid progress of Germany toward the abyss. Various estimates are heard as to the numbers and influence of these Bibelforscher. Most Germans seem to have an idea that they are very widespread. However, since they are proscribed, there is no way of knowing whether this assumption is justified The growth of their boldness in recent months is believed to be due to the gradual disillusionment of the German people, sinking faith in the regime, and despair caused by the war 'They are growing up like mushrooms,' is an expression frequently heard. Restraint and suppression of these people formerly was the task of the Hess Bureau in Berlin, but since Rudolf Hess flew to Britain no one has been found who can begin to cope with the problem the way the National Socialists would like. Nazi religious authorities state that the political significance of these people is null. . . . This underground religious movement seems to prevail more among elder folk than among youth, but, as one put it, 'Today the elder people have more influence on youth than vice versa.'"

Cabled advices to the above effect were also given out during the week of June 12 in a three-minute broadcast over a Boston radio station. A fuller publication of the faithful progress of our European brethren awaits the end of this war. Specially favored are we to be living at this time to see and have part in this most glorious work of Jehovah and his appointed King. Heretofore the path of the church has been mostly by faith, with a signpost here and there, but now comes tangible evidence of much greater work just ahead, namely, the Watchtower Bible College of Gilead, on land in New York state where, in 1940, a misinformed mob gathered to halt the progress of the building. The first class graduated with merit last June and is entering upon its joyful work, and the next student body is now at the college. Thus God's "faithful and wise servant", the Society, under Christ Jesus, goes victoriously on, under His leadership, to new triumphs, and to the final complete overthrow of Satan and all his wicked hosts, in complete vindication of Jehovah's name. His kingdom under

Christ has been set up Let all the remnant and their companions shout "Alleluia!"

THE SERVICE MUST GO ON

We who are consecrated wholly to the Lord are God's freemen: "For he that is called in the Lord, being a servant, is the Lord's freeman." (1 Cor. 7:22) With this freedom to serve the Theocrat and his King we have ties and bonds. The ties of our consecration bind us inescapably to the obligation of being faithful, active, personal witnesses of the Kingdom of heaven. These blessed bonds of Theocratic service we know we can not shake from us. We would not remove them if we could.

The faithful bond-servant of the Lord will utilize every means at his disposal, approved by God to carry out his purposes. For us we know this really means that as dependable servants and loyal subjects of The Theocracy we will go from house to house and speak to the people about the Kingdom. It means we will call back again upon men of good-will. We will personally stand on the public streets and direct the attention of those hurrying past to the publications of light and truth, as magazine publishers. It really means that we will have our personal territory for systematic witnessing, will support our local company organization, and will be one hundred-percent Theocratic, standing fast for freedom.

Who of the consecrated people of the Lord are exempt from these Kingdom requirements? Are any exempt, or do all who are God's freemen have the same privileges and responsibilities? None are exempt; all must serve and maintain integrity. The Watchtower Society urges all consecrated persons and all of good-will toward God and his Kingdom to take part in giving the witness, because it is expressly God's will concerning his people now.

During this time of world-wide war, many inducements are offered and much pressure is brought to bear in order to cause the servants of God to turn aside from their work, push the things of God's new world into the background, put less time in His service, and follow a negligent course, which, if persisted in, would prove fatal to them. Jehovah's witnesses are meeting this old-world pressure, not by quitting, but by increasing their Kingdom activity. We see the greatest number of men and women and children engaged in advertising The Theocratic Government of all time. This service must continue unabated. The prophet Nehemiah was one of Jehovah's witnesses, and when the opposers of God sought to turn him aside from his service he made reply, and this is our reply now to any who say we should ease up on our service: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"—Neh. 6:3.

The snare of fear was likewise set for Nehemiah, when one who sought to turn him from the service of Jehovah said to him, 'Let us meet together . . . in the temple, and let us shut the doors of the temple [and lock ourselves in]: for they will come to slay thee; yea, in the night will they come to slay thee.' Nehemiah's reply to this was, "Should such a man as I [a free servant and witness of the Almighty God] flee? and who is there, that, being as I am [a servant of Jehovah], would go into the temple to save his life? I will not go in."—Neh. 6:10, 11.

Fear, selfishness and lack of integrity toward obligations constitute a sign of the old world in all manner of moral bankruptcy by the old and by the young, and including juvenile delinquency. A sign of the new world is juvenile integrity; it is honor and uprightness by the old and by those who are young in years, little children of the King, whose faith, faithfulness and purity in Christian living mark them as lifting high the standard of the Lord now. Their numbers are increasing. Their service must continue. Isaiah, chapter 62, states, concerning the persistency of the Theocratic free organization: "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall *never* hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. . . . Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard [the Theocratic standard of FREEDOM IN THE NEW WORLD] for the people."

Speaking to his consecrated people, the remnant of spiritual Israel and their companions, Jehovah's witnesses all, the Almighty God states his purpose and gives his sure word. Now, when the totalitarian "king of the north" and the democratic "king of the south" struggle for world domination, and both "kings" try to block the work of the free nation keeping the truth, God says: "Fear not for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north [which has exercised totalitarian restraint], Give up; and to the south [which tries to hold back God's servants], Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory. . . . Ye are my witnesses, saith the LORD, and my servant whom I have chosen. . . . Ye are my witnesses, saith the LORD, that I am God."—Isa. 43:5, 6, 7, 10, 12.

Around this earth Jehovah's witnesses stand firm for The Theocratic Government and FREEDOM, in America and in other lands. Their work is not finished God's Kingdom is not finished; God's Kingdom is just begun. Just as surely as there is a God in the new heavens, just so surely does he have a faithful people upon the earth. Many of Jehovah's witnesses suffer under the military heel of totalitarian powers in many countries, but their work is not done and their devotion to the King Christ Jesus is not past. They have the love and favor of the Most High, and, by his grace, as they gain opportunity, to the service they must and will go, because that is their commission. If it is God's will for them to thus serve again, no power of the old world can prevent their doing so.

No matter what is brought to bear against any of the servants of the Lord, no matter in what country they are, no matter what regimentation is established by totalitarian rulers, no matter how harsh the treatment in concentration camps, no matter how unjust the judges, no matter how great the mob violence, no matter what form opposition to God's free nation may take, the service must go on. Jehovah's witnesses will not give up the cause They will

stand true and steadfast and continue to preach "this gospel of the Kingdom" until the very end, even though death be the toll. As Job said, so they say: "While my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, . . . till I die I will not remove mine integrity from me."—Job 27:3-5.

PHARAOH, OPPRESSOR OF THE FREE

"PHARAOH" was the common title given to the ancient kings of Egypt. It means "sun", and was given to indicate that the Pharaohs ruled the earth as the sun dominated and outshone all in the heavens, according to Egyptian concept. Secular history is obscure as to the identity of many of the Pharaohs, particularly in some of the dynasties. Nor does the Bible record help in this respect, it, for the most part, referring to the Egyptian kings merely by the term "Pharaoh". It is the official position of the ruler that is of prophetic significance, not the individual's identity; hence the Bible generally does not concern itself with the latter.

Still, it is well to remember that the term "Pharaoh" is used to designate different characters, not just one person. There was the Pharaoh of Abraham's time, also the righteously-disposed one of Joseph's days, who was used in a drama to picture Jehovah God. Next to appear in the Bible record is the Godless one who arose long after Joseph's death and launched a vicious campaign of persecution against the rapidly multiplying Israelites. Cruel taskmasters were set over the enslaved descendants of Jacob, who were exploited in a public-works program of the state and were made the victims of an infanticidal edict by Pharaoh to curtail their manpower. (Ex. 1:7-22) This occurred at the time of Moses' birth. Eighty years later, the time of the exodus, oppression of God's people by the Pharaohs was still the order of the day. Consensus of opinion holds that the Pharaoh inaugurating the persecution prior to Moses' birth and the infamous Pharaoh of the exode were separated by the reign of one other Pharaoh. Many kings followed the hardhearted Pharaoh of the ten plagues, some even being named in Holy Writ; but attention is here confined primarily to the notorious one reigning at the time of the exodus.

The very first words appearing in the Divine Record as coming from the lips of this Pharaoh show his attitude toward freedom of worship, and the position he persistently maintained until his destruction at God's hands: "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." (Ex. 5:2, *A. R. V.*) Moses and Aaron had appeared before the Egyptian king and stated that God had commanded the Israelites to go three days' journey into the wilderness and hold a sacrificial feast unto Him, else divine wrath would come upon them. Pharaoh defied Jehovah, denied freedom to worship the Most High, and condemned any loss of time from secular work. To that religious totalitarian time spent in Jehovah's service was wasted, and vain, and inimical to the welfare of the state. Branding them as idlers, he increased their burdens of secular work so as to consume all their time and energy and crowd out entirely any service to Jehovah.—Ex. 5:1-9.

To visualize today in proper perspective these prophetic happenings of nearly thirty-five centuries ago, it is here stated that Egypt typified the "present evil world" and that the Egyptian ruler, Pharaoh, represented Satan the Devil primarily, the invisible ruler and god of this world. (Rev. 11:8; John 14:30; 2 Cor. 4:4) Now, as the dealings of this ancient Pharaoh with the people of God unfold, note the striking correspondency with these days of state exaltation above God, wherein Jehovah's service work is impatiently brushed aside by world rulers as "vain" and time-wasting, inasmuch as it does not contribute to the self-centered interests of modern, militaristic "Egypt".

Jehovah, the God of the free, pushes the fight for free worship, and this for his name's sake. (Ex. 6:1-8) He directs his people in the conduct of the war. Moses and Aaron show miracles in Pharaoh's presence, and signs and wonders indicative of divine power multiply. To no avail. Pharaoh's heart is hardened and he calls forth his religious magicians and sorcerers, who, by demon power, mimic the works of Jehovah's two witnesses. (Ex. 7:11) Today the prophetically foretold signs of the times indicate that these are the last days of Satan's world and that Christ's kingdom is established and will soon hold full sway in the earth, and these signs are pointed to by Jehovah's witnesses as they fulfill the greatest sign, "this gospel of the kingdom shall be preached." (Matt. 24:14) Instead of giving heed, Devil-inspired rulers of the religionized world call for "more religion" to counteract by its false prophets the work of God. But just as Pharaoh's priests were forced eventually to admit the "finger of God" in the plagues, and were themselves afflicted by them, so haughty religionists at this time will in the end be put to complete shame.—Ex. 8:19; 9:11.

As the Egyptians were smitten by each plague, Pharaoh would make promises of free worship to the Israelites; then when the plague was lifted the agreement was scrapped. (Ex. 8:8, 15, 28, 32) Words and promises concerning freedom were plentiful, but the practical application thereof was wanting. On one occasion desperate Pharaoh conceded: "Go ye, sacrifice to your God in the land [of Egypt]." He would permit worship of God, but not in God's prescribed way. The journey to the wilderness and the privilege of sacrificing there in harmony with Jehovah's requirements were denied. Moses avoided the snare, answering: "It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to Jehovah our God." (Ex. 8:25, 26, *A.R.V.*) How familiar this offer of Pharaoh's sounds to Jehovah's witnesses today! The antitypical Pharaoh, Satan, puts the same subtle offer in the mouths of his worldlings. To Jehovah's ministers they say: 'You may freely worship and practice your religion, but do it as others do. Hold your services in church buildings, and don't go from house to house annoying people and disturbing their religious susceptibilities. Conform yourselves to the customs of the land, and you may thus worship freely.' Like the Israelites, Jehovah's gospel-proclaimers reject

Devil-substitute forms of worship and cling to God's worship "in spirit and in truth". Political speeches, vaporings of human wisdom and philosophy, and bingo gambling may satisfy the religious subjects of the antitypical Pharaoh, but they do not meet the requirements of practical Christianity established by the itinerant Preacher, Christ Jesus.

When warning of the seventh plague, grievous hail, was given, some of Pharaoh's servants gave heed thereto, others did not. (Ex. 9:20, 21) Prior to the eighth plague Pharaoh's servants pleaded with him, beseeching him to let the Israelites go, saying, "Knowest thou not yet that Egypt is destroyed?" But Pharaoh's policy was 'Rule or ruin'. Hard pressed, he dickered with Moses: "Go, serve the LORD your God: but who are they that shall go?" When Moses uncompromisingly said that all the Israelites, young and old, with their flocks and herds, Pharaoh in a rage drove the man of God from his presence.—Ex. 10:7-11.

The locusts came. That plague was followed by the ninth, darkness over the land of Egypt, darkness so intense it could be "felt". Once more in desperation Pharaoh called in Moses, and said: "Go ye, serve Jehovah; only let your flocks and your herds be stayed: let your little ones also go with you." This latest concession, like its predecessors, was rejected. Why? Moses' answer gives the reason: "Thou must also give into our hand sacrifices and burnt-offerings, that we may sacrifice unto Jehovah our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither." (Ex. 10:24-26, *A. R. V.*) Pharaoh would ostensibly let them freely worship, yet at the same time depriving them of the wherewithal required to render acceptable sacrifices unto Jehovah. He was still dictating and infringing upon their manner of worship. He would send the worshipers away empty-handed, minus the all-important animals for sacrifice. Today the manner of worship recommended by religious politicians as fitting for Jehovah's witnesses would fall far short of God's requirement to "offer the sacrifice of praise to God continually, that is, the fruit of our lips", and doing so "publicly, and from house to house".—Heb. 13:15; Acts 20:20.

Furiously the Egyptian monarch stormed: "Get thee from me, . . . see my face no more!" and threatened God's witness Moses with death on sight thereafter. (Ex. 10:28) The devastating tenth plague swept through the land, and in its wake a great lamentation rose up from all the Egyptians, including Pharaoh. The death of Egypt's firstborn! Forgotten by Pharaoh were his threats. He sent for Moses and Aaron, told them to leave the land, to take also their flocks and herds; no strings were attached this time by the terror-stricken Pharaoh. The Israelites departed heavily laden, and accompanied by a mixed multitude of non-Israelites who had profited wisely by the display of Jehovah's power.

To truly picture the fighting of the Devil and his hosts right up to their bitter end at Armageddon, Jehovah hardened the heart of this ancient Egyptian foe of freedom, and after the Israelites' departure Pharaoh mobilized all his military might and sped after them. Soon thereafter he and his organization were overwhelmed and destroyed in the swirling waters of the Red sea. None escaped. (Ex. 14:24-28) Then exultingly sang Moses and the Israelites: "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. The deeps cover them: they went down into the depths like a stone." (Ex 15:3-5, *A. R. V.*) Similar disastrous ends await all oppressors of the free ones of Jehovah's earthly organization.

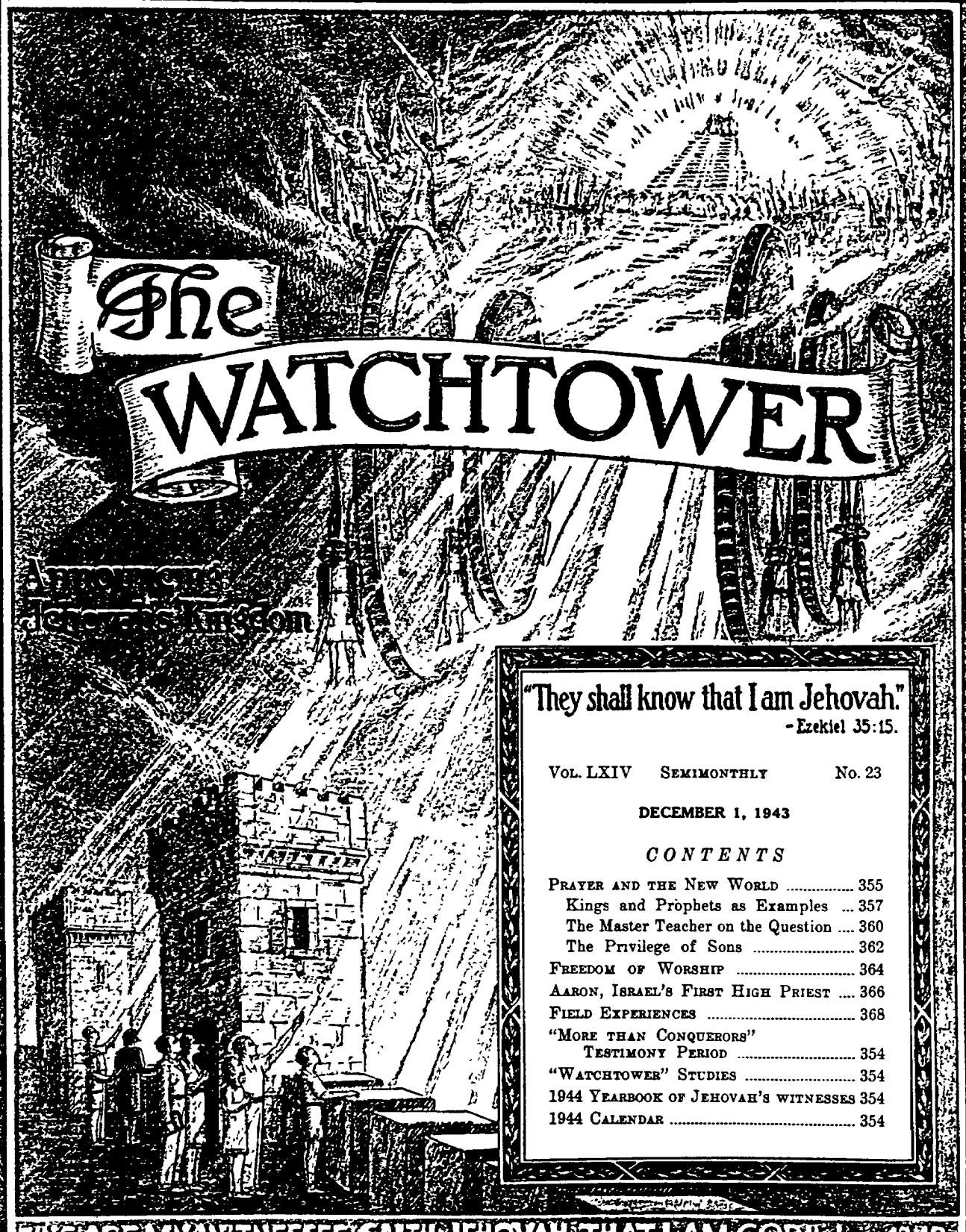
At the time of the exodus Egypt was the world power. In it idolatry and polytheism flourished, and God's name-people were oppressed, thereby bringing reproach on His name. That his people might freely worship, and for his great name's sake, he performed the foregoing mighty acts (Ex. 7:5; 14:4; 2 Sam. 7:23; Neh. 9:10) Likewise when modern "Egypt" ascends to its zenith of power in the postwar era religion will be elevated high and Jehovah's true worship trodden underfoot. Despite this, however, Jehovah's name shall be declared by his witnesses, and his almighty power demonstrated before all creation when he acts on a far grander scale than in ancient Egypt and at the Red sea. That is the reason the antitypical Pharaoh, Satan, has been allowed to remain and defy Jehovah for so long.—Ex. 9:16, *Leeser*.

Jehovah warns those who claim to serve him and take his name, as does "Christendom", yet who trust in Satan's world because of its visible display of strength. "Woe to the rebellious children . . . that make a league [with Egypt], . . . that set out to go down into Egypt . . . to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt!" "The Egyptians are men, and not God, and their horses flesh, and not spirit and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together." (Isa. 30:1-3, 31:1-3, *A. R. V.*) Wise men of good-will toward God will heed His warning, so timely now.

FIELD EXPERIENCE

A WILLING VOLUNTEER (DUNFERMLINE, SCOTLAND)

"We are rejoicing here over a new publisher, an elderly gentleman of 72, who has come fully into the work since last Memorial, April 19. Before then he had been to a few *Watchtower* studies and had had a *Children* study for three months. He was anxious to get into the witnessing field, and when the announcement of the field-service arrangements was made after the Memorial service he walked a good mile to the meeting place on the Sunday. Afterwards he said to me: 'I'm going to start and work round my own home tomorrow.' So we got a start there on the Monday and managed to arrange a home-study on the third call. After playing the lecture recording through he said: 'Shall we take a few questions from the Model Study booklet with her?' So we got down to it. That evening he said to me: 'I suppose you won't be along tomorrow, so shall I start where we left off or shall I call on that lady again?' Now he comes to all the meetings and works his own assignment near home in accordance with Organization Instructions."



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"MORE THAN CONQUERORS" TESTIMONY PERIOD

December has been set aside as the Testimony Period above named. Suffice it to say there will be much for each to conquer who takes part therein. All who conquer self-love and who permit nothing to sever them from the love of God which is in Christ Jesus will take hold of the privileges of the month. The means of testimony that will be to the forefront will be the latest publications, the book *"The Truth Shall Make You Free"* and the booklet *Freedom in the New World,* both to be presented to all prospects on a 25c contribution. As winter then sets in in the Northern Hemisphere, the placing of the literature should be followed up by starting Bible studies, primarily with the new book, in as many homes of obtainers of literature as possible. Let the testimony thus be most deeply impressed and continue on through the winter-bound months. Your report on service at the month's close should show, besides literature placed, new book studies requiring back-calls of you. Set your affairs in order now for a conqueror's part in the campaign with Freedom's message. Write us direct, if necessary.

"WATCHTOWER" STUDIES

Week of January 2: "Prayer and the New World," ¶ 1-22 inclusive, *The Watchtower* December 1, 1943.

Week of January 9: "Prayer and the New World," ¶ 23-43 inclusive, *The Watchtower* December 1, 1943.

1944 YEARBOOK OF JEHOVAH'S WITNESSES

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

1944 CALENDAR

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

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXIV DECEMBER 1, 1943 No. 23

PRAYER AND THE NEW WORLD

"O thou that hearest prayer, unto thee shall all flesh come." (Ps. 65:2) "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—Isa. 65:24.

JEHOVAH is within the reach of prayer by human creatures here on earth. He is not too lofty, nor too far removed, to be able to hear the expressions to him made by puny creatures amid our sinful and imperfect conditions. Neither is he indifferent and unconcerned. "The eyes of Jehovah are unto the righteous, and his ears unto their cry." (Ps. 34:15, *Young*) Only the lawless he tunes out: "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright [without any animal sacrifice as a persuasion] is his delight." (Prov. 15:8) By his powers, which are more wonderful and incomprehensible than radio, he is able to detect and pick up man's unvoiced petition offered within the hidden retreats of the heart or mind. And his powers of response are just as marvelous, to His glory. "Now unto him that is able to do exceeding abundantly above all that we ask or *think*, according to the power that worketh in us, unto him be glory."—Eph. 3:20, 21.

[2] The primary issue of God's glorious universal domination must be settled here at the earth. Because of this Jehovah God could not be and is not indifferent toward the prayers of worthy creatures on this small planet. Rather than showing unconcern or preoccupation with other matters of seemingly greater importance respecting his unbounded universe, the Most High God of heaven and earth invites true prayer. He watches for it. The time is near when all creatures that gain life everlasting in peace, health and happiness will regularly draw near to him in prayer. That time is the righteous New World which Jehovah God creates. The central government of the New World, the heavenly kingdom of his royal Son, has been established; and the establishment and operations of the "new earth" draw nigh. Hence it is timely that the subject of prayer in its relation to the New World be examined. Prayer to the great Life-giver is vital to all life-seekers.

[3] No religious prayer-book can give us the proper instructions and set the right standard as to this grand privilege of communion with the mighty Creator. We must go to the Bible for answers to our many questions on this subject and for our model of prayer. The Bible was written by men who were inspired by the unfailing Hearer of prayer and who enjoyed and used the privilege of calling upon him in praise, thanksgiving and request. None of them were religionists. None of them, therefore, went in for the religious practices, formulae and mechanical-routine repetitions of prayers, things that amuse the demons but do not please the true God. The Bible writers showed up the emptiness and uselessness of religious prayers, and set forth in the Record the true and acceptable way to approach the living God. Today numberless prayers are being offered in private homes, in legislatures, on battlefields and on battleships, and in religious buildings, by men and women without respect of their side of the global war. Such prayers from both sides, addressed to the same God, presumably, are all for victory and lasting peace. Such prayers from opposite sides marked also World War I, and other conflicts and tribulations of worldly nations. The settlement of the matter in dispute was determined, not by religious praying of clergy or laity, but by the might of the military winner rather than the righteousness of the cause. Or if there was any settlement approaching righteousness, it did not usher in lasting peace with justice, morality and prosperity for the common man. Of what value actually was the religious praying except as a false bolster to the morale of the loser as well as the winner? The losers lost not only the fight but also faith in prayer and in God.

[4] True prayer, offered in the right manner to the right One and on right matters, does count and bring results. The Bible Record gives many examples of praying rightly by men and women. It shows why their action was accepted and responded to by the One addressed. Their cases were written down and preserved for our instruction and encouragement. Religionists look upon the statement at Genesis 4:26

1. Why may righteously-disposed creatures on earth hopefully offer prayer, even within their hearts, to the Most High God?
2 Why is Jehovah not indifferent or unconcerned about prayer of creatures on earth? and why is it now timely to examine this subject of prayer anew?
3 Why go to the Bible rather than religious prayer-books for answers to our questions, and why are religious prayers inconsistent, useless, and destructive of faith?
4. What kind of prayer does count, and what can be said concerning Genesis 4:26 as being the first account of prayer by men?

as the first account of praying by men, namely: "And to Seth [the son of Adam and Eve], to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD [literally, the name of Jehovah]." That was 235 years after the first man's creation; and, if praying at all, it was religious praying. Actually, it was the beginning of where men called themselves or their self-chosen false gods by the name of the one true God, Jehovah, the Supreme One. It was religious hypocrisy, which brought reproach upon Jehovah's name because it was a taking of his name in vain, and hence was religious sin.

5 More than a hundred years before Enos, his uncle Abel had lived and he offered acceptable sacrifice to Jehovah God. Although no prayer by Abel on that or any other occasion is reported, yet it is certain that in connection with his sacrifice Abel offered prayer to the Lord God, that his offering by fire might be accepted. The favorable answer to his prayer roused hatred and envy of his religious brother Cain, who thereafter slew Abel. But even Abel's blood, which soaked the ground, cried out to God in a prayer for His vengeance against the religious bloodletter. (Heb. 11:4; 12:24; Gen. 4:10, 11) Why were Abel's sacrifice and prayer accepted of Jehovah God? Because such were offered in faith; and "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him".—Heb. 11:6.

6 *Faith* means, yes, a belief in the true and living God, but that with an acceptance of His word as true and a hearty reliance upon it. Such confidence is shown by living in harmony with it, waiting for its fulfillment. Abel heard of God's word, spoken in Eden, which sentenced his father Adam to death, but which also gave promise of a New World, established by God through the Seed taken from the womb or body of his holy universal organization. That Seed was to be hated by the great Seducer because the Seed would refuse to compromise God's cause. He was to be bruised at "his heel" for that reason. But, let the hatred and painful treatment be what it might, the Seed of God's organization was promised to overcome the seductive Serpent or Deceiver and to destroy him from the universe. This would insure a new, righteous and peaceable world. (Gen. 3:14, 15, 17-19) Abel testified in belief of that divine word, and offered sacrifice and prayer accordingly. His prayer was unselfish, being for vindication of God's word as true. For his faith and faithful conduct God accounted him righteous even though descended from condemned Adam. Meeting such requirements Abel could address God and find acceptance. Less could not be required of men today who want to pray without feeling it foolish but having certainty of being heard.

7 Abel is promised a "better resurrection". He will be back on earth in the New World to which he looked ahead by faith. He will be one of the "princes in all the earth" then, as one of the representatives of the invisible Government of God's King, Christ Jesus, whose sacrifice Abel's slain lamb foreshadowed. (Heb. 11:35, 39, 40; Ps. 45:16) Other faithful men of old who will be associate princes with Abel were likewise praying men. Their prayers were heard of God and answered for reasons like his. The patriarch Abraham prayed, and he was called the "father of all them that believe". (Rom. 4:11) He was given the specific promise that God would make His name great by vindicating it against all that cursed the name of Jehovah. He would bless all the families of the earth that blessed His holy name. Abraham might be a party to this covenant by coming out from this world and living differently and doing so in hope of the promised world to come. Thenceforth Abraham's sacrifices and prayers were all in harmony with that divine word of promise. Prayers of religionists are all for the sake of things of this world and its governments; they are not in the interest of the righteous New World and its Theocratic Government. (Gen. 12:1-3; 14:22, 23; 15:2-8; 20:7, 17) The true Seed of Abraham, Christ Jesus, the King of the New World, said to the patriarch's natural descendants: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." —John 8:56.

8 Abraham's natural heirs of the covenant-promise followed his example as to communion with the covenant-keeping God. Isaac prayed for his barren wife that a son might be provided to whom the birthright promise might be handed down. His blessing upon Jacob, when passing onward to this son the promise of covenant blessings, was in itself a prayer to God. (Gen. 25:21; 27:27-29) After the dream of the ladder traveled by angels between heaven and earth Jacob's vow to God was a form of petition to Him. Jacob's wrestling all night with an angel and requesting a blessing before meeting his twin-brother Esau was also a strong supplication to the Lord and was in keeping with the hope of the New World.—Gen. 28:16-22; 32:24-30.

9 Just 430 years passed after making the covenant with Abraham concerning the blessing of all families of the earth through the great nation that

5. What evidence is there that more than a century before Enos prayer was offered to God, and why were such prayer and sacrifice acceptable to God?
6 Concerning what did Abel exercise faith in God, and what does his case show as the least or minimum requirements for prayer by men to be acceptable?

7. (a) What future prospects are there for Abel? (b) In harmony with what were Abraham's prayers, and why did he rejoice?
8. What is there to show that Isaac and Jacob were men of prayer?
9. What was added in due time to the Abrahamic covenant, and for how long? and what statement of prayer did it instruct the priests to offer for the whole nation?

God would bring forth through him. Then God added thereto another covenant, based on his law given through the prophet Moses. This covenant was to continue in effect until the promised Seed, Christ Jesus, should come. (Gal. 3:16, 17, 19, 24) In the terms of such law covenant very little, indeed, is said concerning prayer. There is the blessing which was to be pronounced upon the whole covenant nation of God, as stated at Numbers 6:22-27: "And the LORD spake unto Moses, saying, Speak unto Aaron [the high priest] and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee; the LORD make his face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." The nation of Israel foretold and prefigured the new nation of spiritual Israel, the apostle's blessing upon whom corresponds with that of Israel's high priest, namely: "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. 6:16.

[10] The law covenant through Moses also gave the outline of prayer to be made in recognition of God's goodness every third year at the time an Israelite brought the tithes of his increase before the altar of the Lord at the temple. This included a confession of faithful obedience to God and closed with the petition: "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey." —Deut. 26:1-15.

[11] The mediator of the law covenant with Israel, Moses, was an outstanding man of prayer with God. During the forty-year journey through the wilderness, when God signaled for the camp to move, Moses always acknowledged Him before and after the move. "And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel." (Num. 10:35, 36) When the ten plagues were visited upon Egypt Moses several times entreated God at the request of Pharaoh for the lifting of the plagues. (Ex. 8:9, 28-30; 9:27-33; 10:17, 18) At Mount Sinai, when the Israelites sinned against the Lord by the worship of a golden calf, Moses acted as intercessor. He besought the Lord to spare the people upon whom His name was called, and that for His name's sake. (Ex. 32:11-14, 30-34) Later the murmuring of the Israelites against Jehovah at the false, discouraging report of ten of the spies back from the Promised Land also required the intervention of Moses. (Num. 14:13-19) The Ninetieth Psalm bears the title: "A prayer of Moses, the man of God"; and the next psalm is understood to be Moses' composition too. It closes with this promise from God to his chosen people: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation." (Ps. 91:15, 16) Moses was inspired to declare himself a type or prophetic figure of a greater prophet and mediator to come, namely, Christ Jesus. This One also proved to be a mighty intercessor and man of prayer.—Deut. 18:15-19; Acts 3:20-23.

10 What instruction respecting prayer did it give in connection with offering tithes?

11. What is there in the Record and in the Psalms to show that Moses was an outstanding man of prayer, and in this whom did he prefigure?

KINGS AND PROPHETS AS EXAMPLES

[12] The psalms composed by the shepherd-king David show where he belongs in the study of this subject; and David was a type of the Good Shepherd, the King of kings, Christ Jesus. Psalm 72 ends with the words: "The prayers of David the son of Jesse are ended." The prophet Samuel, who anointed the shepherd-boy David to be Israel's future king, said to the Israelites when they had asked and been given a human king: "Moreover, as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way." Samuel prayed for the nation because they were God's covenant people and his visible Theocratic organization upon whom the name of Jehovah was called. "For the Lord will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people."—1 Sam. 12:22, 23.

[13] David's public prayer shortly before his death, when turning over the kingdom and the temple preparations to his son Solomon, glorifies the true Theocracy and universal domination of God. Concerning this it is written: "Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."—1 Chron. 29:10-13.

[14] At the dedication of the completed temple King

12 (a) What compositions reveal David as a man of prayer, and whom did he typify? (b) At the time of the nation's switchover to a kingdom, what position did Samuel take as respects prayer?

13. When turning over the kingdom to Solomon, what did David offer up to God, and what did it specially glorify?

14 At the dedication of the temple what did Solomon offer up to God, and how did it close?

Solomon publicly offered up praise and thanksgiving to God, and a fervent petition for the blessing and protection of His chosen nation and for prosperity on the worship of Jehovah at the place where he had put his name. He added: "And let these my words, wherewith I have made supplication before Jehovah, be nigh unto Jehovah our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, as every day shall require; that all the peoples of the earth may know that Jehovah, he is God; there is none else." (1 Ki. 8:14-60, *Am. Rev. Ver.*) Among the successors of Solomon to the throne who also offered supplication and praise to the Most High the Record includes kings Jehoshaphat, Asa, Hezekiah and Josiah.

[15] The royal rulers of the nation were not alone in exercising this privilege toward God; those of the people thereof did also. In his discussion of the subject the apostle James writes: "Confess your faults one to another [not to a priest in a confessional box], and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." (Jas. 5:16-18; 1 Ki. 17:1; 18:42-44) During the drought Elijah's part in raising a widow's son to life was accomplished with supplication to Jehovah.—1 Ki. 17:19-24.

[16] Elijah's successor was also much given to calling upon the Lord. His cry at the edge of the Jordan after he had smitten its waters, "Where is the Lord God of Elijah?" was answered by Elijah's God with the dividing of the river waters to permit Elisha's passage. When he was used of Almighty God to raise the Shunammite's son from the dead, "he went in therefore, and shut the door upon them twain, and prayed unto the LORD." The miracle followed. At Dothan, when his young servant cried out in terror at the enemy host surrounding them and threatening their destruction, "Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD 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." Again the prophet prayed, and the Syrian hosts were smitten with open-eyed blindness, as Elisha led them into the camp of the Israelites. (2 Ki. 2:14; 4:33-35; 6:17-20) Elisha and his predecessor Elijah were both used of God to foreshadow Jehovah's "strange work" through his faithful witnesses in these modern times before he brings in the New World in completeness. The communication of those ancient men with the God of heaven shows that the work of Jehovah's witnesses in these days cannot be effected by them without likewise calling upon God for help, protection and blessing.

[17] Other men of Israel who figure prominently in the panorama of prayer are Job, Jonah, Habakkuk, Jeremiah, Ezra, Nehemiah, and Daniel. Job, a contemporary of the prophet Moses, was an example of patient endurance with integrity toward God. He drew near to Jehovah both in prosperity and in affliction, and after his restoration. He is a pictorial representation of all humans who maintain their integrity during this time when wickedness is permitted and who are thereby accounted worthy of life in the New World. Job was instructed to act as intercessor for self-styled friends who had wronged him grievously; and the Record tells us: "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before."—Job 1:5, 20, 21; 42:8, 10.

[18] Jonah had the unique experience of lifting his heart and voice to Almighty God from the belly of a sea-monster. From that living submarine he was heard; and concerning this the account says: "Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell [(*margin*) out of the belly of the grave] cried I, and thou heardest my voice." In being delivered from that tomblike condition Jonah primarily pictured Christ Jesus, who was raised from the dead on the third day to be the King of the New World. In praying down in the depths of the sea he also pictured the remnant of the members of the body of Christ's followers. These were apparently the "children of death" in 1918, but were brought forth from their sepulchral condition of Christian inactivity in 1919. (Jonah 2:1, 2; Ezek. 37:1-14) Thereafter such remnant, like Jonah, applied themselves to the work of preaching God's message to the nations threatened with destruction at the battle of Armageddon by the "strange act" of God. (Jonah 3:1-10) Those Ninevites who repented at Jonah's preaching escaped destruction which came upon Nineveh in due time. Persons now repenting at the message of Jehovah's witnesses will be spared by Jehovah's executioners at Armageddon to find everlasting life in the New World.

[19] Jeremiah also found it necessary to seek the

15 Who else besides the Israelite kings offered prayer, and what does the apostle James testify concerning Elijah as doing so?

16 (a) What instances are there showing Elisha was a man of prayer? (b) What were Elijah and Elisha used to foreshadow, and what did their recourse to prayer indicate concerning this?

17 What instances are there to show whether Job engaged in prayer? and whom did he pictorially represent?

18 Where is Jonah recorded as praying? and whom did he picture there and also in preaching to Nineveh thereafter?

19 (a) Why was it necessary for Jeremiah to pray? and whom did he picture? (b) What prayer did Habakkuk offer? and what did Hosea and Joel urge God's people to do?

face of the Lord who sent this prophet to bear witness to His name and purpose. (Jer. 32:16; 7:16; 14:11; 42:4) For forty years Jeremiah declared the day of God's vengeance against hypocritical religionists and their temple and city, for the vindication of Jehovah's name. In this Jeremiah pictured the Lord's witnesses now engaged in his "strange work" which warns of his "strange act" of destruction upon religious "Christendom" in the tribulation of Armageddon. The prophet Habakkuk foretold of like destruction upon the hypocritical religious organization. His thrilling description, in chapter three, of God's "strange act" at the final end of the world is headed or introduced by the words: "A prayer of Habakkuk the prophet upon Shigionoth [(*margin*) or, according to variable songs; (*Roth.*) in the manner of an ode]." (Hab. 3:1) His exclamation at the vision indeed constitutes a prayer that Jehovah's faithful remnant and their companions now pray, that Jehovah may avenge and vindicate his name upon his enemies before bringing in the New World in its fullness. The prophets Hosea and Joel exhorted God's people caught in the snare of religion to turn to him with supplications for his mercies and for help to walk thereafter according to His covenant.—Hos. 14:1, 2; Joel 2:15-17.

[20] Ezra, the scribe and priest, was one who joined the remnant of Jews that had left their exile in Babylon and returned to the Holy Land to rebuild the temple on Zion's hill. Rather than require a military escort from the ruler of Babylon, Ezra reports, "so we fasted, and besought our God for this; and he was entreated of us." They safely reached the temple site without incident. Among the restored remnant of Jehovah's people Ezra found conditions that deserved to be laid before the Lord God. The Record reads: "Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore." Then the troublesome matter was straightened out in harmony with God's law. —Ezra 8:22, 23; 10:1.

[21] Nehemiah was another one concerned about the condition of the remnant that had quit Babylon to go up to worship and serve Jehovah in the land which he had given them. Very much depressed at the news brought to him, Nehemiah says: "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." Repeatedly he asked the Lord to be attentive to his prayer that he might be used of him toward the betterment of the state of the remnant. His prayer was answered, and he was used for the rebuilding of the walls of Jerusalem. While engaged in that work, with enemies all round about threatening violence, Nehemiah says, "nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them." In surprising time the city walls were raised up between the Jews and the enemies. —Neh. 1:4, 6, 11; 4:9; 6:15.

[22] The great test that led to Daniel's being cast into the lions' den for his faithfulness came because he was a man who could not be restrained from prayer to God. His enemies had the decree framed limiting all prayer for thirty days to King Darius of Medo-Persia. Then Daniel knowingly "went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime". Daniel's course of open and known communion with God despite heathen decrees was approved by the great Judge of all in that He rescued Daniel from the lions' fangs. (Dan. 6:10, 21-27) Supplication to God also brought to Daniel the recovery and interpretation of Nebuchadnezzar's lost dream of the terrible metallic image. (Dan. 2:16-19) Prayer also preceded the revelation to Daniel of the seventy weeks of years leading up to Messiah the Prince's appearance on earth (Dan. 9:3, 4, 20-27); also the marvelous prophecy as to the hostilities of "the king of the north" and "the king of the south" at the "time of the end", and the standing up of the mighty Prince of God's people to bring in the New World.—Dan. 10:2, 3, 12; 11:1-45; 12:1-13.

[23] After the flight of several centuries from Malachi, the last of the old Hebrew prophets, there appeared another prophet, who was a miniature fulfillment of Malachi's prophecy concerning Elijah. (Mal. 4:5, 6; Matt. 11:13, 14; 17:10-13) This favored prophet was John the Baptist, the forerunner of the true Seed of Abraham upon whom all blessings for all families of the earth rest. John's father was a man of faith and prayer. That is sure from the Record: "According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall

20 On what two special occasions did Ezra pray to God? and with what results?
21 What special record of prayer is made concerning Nehemiah abroad and at Jerusalem, and its results?
22 Into what trialsome experience did prayer lead Daniel? and what responses were given to his prayers on other occasions?
23 Who was sent as a miniature fulfillment of Malachi's prophecy concerning Elijah, and what shows his father was a man of prayer?

bear thee a son, and thou shalt call his name John." —Luke 1:9-13.

[24] John grew up in the deserts till his testimony concerning Jehovah's purpose and the coming of the Messiah was due to begin. Disciples or learners gathered about John at his preaching. He baptized the repentant ones in water. Among other things, he showed them their relationship to God and instructed them as to approaching and addressing Him. Hence Jesus' followers asked the Master for like instruction; as recorded: "And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." (Luke 11:1) Others "said unto him, Why do the disciples of John fast often, and make prayers, . . . but thine eat and drink?" (Luke 5:33) Jesus then explained why they did not fast.

[25] All the above-noted men lived and died before Jesus' death and resurrection and ascension to heaven. Upon what basis, then, could those men draw nigh to God in prayer and find a hearing ear and answer from Him? The religious belief is that any and all men anywhere and at any time may offer a prayer and, if it is sincere and earnest, it will find its way to God and be accepted of him. The Bible reply does not support that. The men whose prayers were accepted of old time were men of faith in the true and living God, Jehovah. Because they believed in his existence and supremacy, they also believed and depended upon his word. Hence they avoided religion and its worship of demon gods and its acceptance of man's word, particularly the word of religious clergymen. They believed God's word as it was added to by His further revelations from time to time. Always it pointed to the coming of his Seed, the Deliverer, and the creating of a new world. So they did not fall in with the schemes and policies of men regarding this old world under demon rule. In hope of the new world they walked according to God's word and devoted themselves to pleasing him. Their faith and devotion to God and his purpose brought them a measure of righteousness or justification, which then made them acceptable with God. Such justification was a picture of the true justification that should come to Christ's faithful followers.—Rom. 4:22-25.

[26] From Moses' time forward till Christ those whose prayers God recognized were faithful members of his chosen people of Israel. They were in relationship with the Most High God by the covenant of his law given through Moses the mediator. Thus they were persons in covenant bonds with God and who were endeavoring to be faithful to the covenant by loving obedience. Any who were aliens and strangers to the nation of Israel and outside its covenant must approach God through his organized people and in the manner of worship he had ordained in connection with his temple. Only thus could strangers, such as Rahab, the Gibeonites, Jael, Ruth, the Nethinim, the widow of Zarephath, Naaman the Syrian, Ebed-melech, and others, find any favor from God and any answer to prayer. To this effect King Solomon said, when dedicating the temple: "Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name." (2 Chron. 6:32, 33) Such provision for the "stranger" should be of great encouragement and consolation to those who feel far off from Jehovah and unacquainted with Him, and who now are inclined to "seek the Lord, if haply they might feel after him, and find him".—Acts 17:27.

THE MASTER TEACHER ON THE QUESTION

[27] The argument may be raised, that the above-related cases of communication between God and man were before the coming of Christ Jesus and that since his coming the conditions respecting prayer have been radically changed and all formality has been cast out. Those arguing so depend heavily on Jesus' condemnation of the procedure of the Jewish religionists of his day. They quote his words: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed by thy name. Thy kingdom come. Thy will be done in earth, as it is

24 Who gathered about John the Baptist, and what proof is there that he taught them to pray?

25 Upon what basis could the men of old before Moses draw near to God in prayer and get a hearing and answer?

26 From Moses onward what further basis for offering acceptable prayer was there, and how only could "strangers" approach God in prayer and receive answer?

27 Since Christ, what radical argument may be made by some concerning prayer, and upon what words of Jesus do they base their argument?

in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil." (Matt. 6:5-13; Luke 11:1-4) "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater [condemnation]." —Matt. 23:14; Mark 12:40; Luke 20:47; 18:9-11.

[28] Are Jesus' words to be understood as holding down all prayer by his followers to private prayer unobserved by all others, even by fellow Christians? Do his words cut out all public prayer amid an audience? Is there to be no regularity about prayer in the endeavor to avoid repetitions? Do Jesus' words condemn Daniel for three times daily offering petition to God where he could be observed by his enemies and hence be turned over by them to the lions? Where should prayer be presented, and how? These and many other questions can be answered satisfactorily by looking at the Record which has the approbation and imprimatur of Jehovah God and his High Priest, Christ Jesus. That very Record closes with prayers written so they can be read by all: "Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."—Rev. 22:20, 21.

[29] To the Samaritan woman at the well near Mount Gerizim Jesus said: "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. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:21, 23, 24) The hour has come where worship of Jehovah God, including prayer, is not restricted to any city or building. It is no longer needful, as in Daniel's case, to pray with one's windows open and face turned toward the site of ancient Jerusalem. It is not necessary, as in the case of worshipers in the temple at Jerusalem, to pray with the face westward toward the Holy of Holies. Since the "Most High dwelleth not in temples made with hands", one's posture or the direction of petition and thanksgiving need not be toward any earthly site. One's attention and offering should be to the God of heaven and earth. "For from the rising of the sun even unto the going down of the same [from east to west] my name shall be great among the Gentiles [the nations]; and *in every place* incense [accompanying prayer] shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts." —Mal. 1:11.

[30] At the very beginning of his earthly ministry as Jehovah's "faithful and true witness" Jesus is observed at prayer, in the presence of John the Baptist. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and PRAYING, the heaven was opened, and the holy [spirit] descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:21, 22) That voice was a response to Jesus' petition. The apostle Paul's words, at Hebrews 10:5-10, indicate that, while thus praying, Jesus had in mind Psalm 40:6-8: "Sacrifice and offering [of animals] thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, 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." This was an expression of Jesus' consecration of himself to his God and Father, Jehovah.

[31] The Father's voice from heaven and the sending down of his spirit or active force on Jesus was open proof of his acceptance of Jesus' consecration and the offering of himself. Jesus' attitude at his water baptism was prayerful. This shows his followers that the occasion of being immersed in water is a time of serious consideration, one of looking to God and asking for help to carry out what is symbolized by such baptism, namely, one's consecration to God.

[32] Jesus prayed to the Most High God, His Father Jehovah. He did not pray to himself, which he would have been doing if he were a member of a religious "trinity of three persons in one God". Jesus was on earth. His God and Father was in heaven. Regularly during his earthly witness to God's kingdom Jesus offered supplication and thanksgiving to God. If Jesus were God Almighty Most High himself, then it was foolish for Jesus thus to pray; for he would be praying to himself and would be hypocritical, deceiving any who heard and observed him at prayer on numerous occasions. It was fitting, however, for him to offer up petition to God, for he is Jehovah's Son: "who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the

28. What questions, therefore, arise concerning prayer? and why may the Bible record be expected to give satisfactory answers?
29. What did Jesus say to the Samaritan woman at the well respecting worship, and what does this indicate as to posture, direction or place in offering prayer?
30. When was Jesus first observed in prayer, and what does the apostle Paul indicate was on Jesus' mind at the time?
31. What do the Father's voice and the descent of the spirit therefore prove? and what should be the attitude of Jesus' followers at time of water baptism?
32. What foolish deductions respecting prayer does the "trinity" doctrine lead to, and why was it fitting for Jesus to pray to God?

order of Melchisedec." (Heb. 5:7-10) The priest-king of old, Melchizedek, publicly prayed Jehovah's blessing upon Abraham.—Gen. 14:18-20; Heb. 7:1.

[33] In the sermon on the mount Jesus' words concerning prayer in secret did not mean that thenceforth Jesus did not go up as a Jew the three required times each year to the temple at Jerusalem and join in the public prayers that were there offered by all the congregation at the time of offering the incense. (Luke 1:9, 10; Rev. 5:8; 8:3, 4) Jesus' presence at such feasts in Jerusalem is repeatedly reported. As a Jew according to the flesh he was "made of a woman, made under the law", and said he: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Accordingly he continued celebrating the feast of the passover until the paschal sacrifice was fulfilled in himself and he became "Christ our passover". (Gal. 4:4; Matt. 5:17; 1 Cor. 5:7) So it was that Jesus is reported at his last typical passover feast and as offering up in the hearing of those come to the feast this request: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes." (John 12:20-30) Jesus did not violate his own instructions concerning secret prayer; for his Father answered his public prayer with public response.

[34] Jesus was anointed with God's spirit to be the King of the Government of the New World, and all his petitions to his Father were in behalf of that world to come. In Jesus particularly the primary issue of Jehovah's universal domination was at stake. How so? Because Jesus is Chief Executive in the Government through which God has chosen to exercise his universal sovereignty and through which also he will for ever vindicate his blasphemed name. Satan the Devil and would-be usurper of the universal domination tried to destroy the Government at its very root by striving to make Jesus fail of worthiness of the kingship. He used all his devilish arts and means to make Jesus come to terms with him and break his faultless integrity toward the Most High God. But Jesus was uncompromising toward God's adversary. He proved that Jehovah's chief Son and highest officer in His universe was unbreakably loyal and faithful and true to Him. To keep his grip on his integrity toward Jehovah, Jesus drew on the divine strength by supplication to Him. This enabled him to vindicate his Father's name and word by unswerving obedience and a correctness of course on earth. So he proved worthy to exercise the powers of the New World government and vindicate Jehovah's name at the battle of Armageddon. For related reasons, namely, to keep integrity and share with Jesus in vindicating God's name, his faithful followers need likewise to resort to prayer.

[35] Jesus must have been praying behind no shut door of a secret closet but in the hearing of others, when that recorded at Luke 11:1, 2 occurred: "And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth." Jesus did not brush the subject of prayer aside as from henceforth an indifferent matter, governed by suddenly arising emergencies and not having directive objectives. He showed that divinely guided prayer concerns itself with the New World and its Government which will cause God's name to be hallowed in all creation. He did not teach that prayer be offered to his human mother or to any saints after death, to act as intercessors. It should be offered up to the Creator of the New World. Address to Jehovah, not alone as God but in the new relation of "Our Father", was by no means indicating that the so-called "Fatherhood of God" toward all men was now established and that all men on earth, as creatures, could approach God and address him as "Our Father".

[36] Universal "Fatherhood of God" doctrine does not fit in with Jesus' words to the religionists: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44) Fatherhood of God did not apply to Cain, the brother of Abel: "Not as Cain, who was *of that wicked one*, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."—1 John 3:12.

THE PRIVILEGE OF SONS

[37] Men assume that, because they are descended from a creature of God, the first man Adam, they

33. After Jesus' words concerning prayer in secret, what about his own joining in public prayer at the temple or offering up personal prayer there?

34 (a) How was the primary issue particularly at stake in Jesus, and why would this fact specially require prayer on his part? (b) Why, then, is it appropriate for his followers to pray?

35 Where was Jesus' praying when he was afterward asked to teach his disciples to pray, and what did he then show as to divinely guided prayer?

36 When introducing the form of address "Our Father", why could not Jesus have been teaching the "Fatherhood of God" toward all men?

37. By the address "Our Father" what was Jesus really showing, and why could he properly teach his disciples to pray thus to God?

are sons of God and may address him in petition as "Our Father". Contrariwise, this very form of approach as introduced by Jesus shows who only may draw near to God and make known their requests to him. The disciples whom Jesus thus taught were, first of all, members of the Jewish nation which was in the law covenant with God, and hence were His people. Also these men had left all to follow the Son of God. Thus, besides what they were naturally as Jews by birth, they were wholly consecrated to God as Jesus was. They were men of faith in Jehovah God like their forefathers Noah, Abraham, Isaac, and Jacob. They believed in God's Word, and especially his promises concerning the coming Messiah or Christ, the Seed of Abraham. In expression of that belief they followed Jesus. He knew that God's spirit was to be poured out upon all consecrated flesh of this kind and that these would be begotten of God's spirit to become his spiritual children, spiritual Israelites, the children of the One whom Abraham typified, Jehovah. As such prospective children of God Jesus taught *them* to express themselves to God as "Our Father". The other Jews that did not believe on him could not use this prayer. Therefore it is written: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:11-13.

[38] Such spirit-begotten sons of God, being anointed of Him and proving faithful to death, are all to be associated with Christ Jesus in the Government of the New World. Rightly their prayer would be looking toward that coming world and in the interest of God's kingdom. The apostle Peter wrote to such, saying: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Pet. 3:13, 14) Such sons make up the "Israel of God", not after the flesh but after the spirit, and hence His "holy nation". (1 Pet. 2:9) Prior to Christ "Israel after the flesh" was the only nation having access to God during the time of their favor with him. Thereafter the "holy nation" of spiritual Israel was the only body of people privileged to pray to Jehovah God as "Our Father" and with answers in view. This exclusive privilege of these spiritual sons of God continued down to the setting up of the heavenly Government of the New World in A.D. 1914 and the coming of its King to the temple thereafter in 1918. Since then God's favor has been going out to those who were foreshadowed by the "strangers" that lined themselves up with God's chosen people of old. Clearing up of the privileges of these present-day companions of the remnant of God's "holy nation" will be made later.

[39] In addition to his words in the sermon on the mount Jesus gave some final instructions concerning prayer to his disciples on the night of his betrayal and arrest. He said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me. . . . I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. . . . Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." —John 14:6, 12-14; 15:7, 16; 16:23, 24.

[40] After his conversation which included the above words Jesus then, in the presence of the eleven faithful disciples, "lifted up his eyes to heaven." He prayed for them, and for all those who would believe on Jehovah God and Christ Jesus through their testimony or witness. Then he led them out to the garden of Gethsemane, where he prayed apart from them and received strength to endure the supreme test just ahead.—John 17:1-26; 18:1; Matt. 26:36-46.

[41] The sum of the above is this: Henceforth no creature on earth could go to God with petition and have His recognition and answer unless he came by way of Christ Jesus and offered his requests in the name of the Son of God. Jesus' faithful course of integrity toward God even unto death proved him worthy of a resurrection to life in the spirit and a return to his Father in heaven; and thereby Christ Jesus was opening up a way for believing humankind to come to God.

[42] By his ransom sacrifice Jesus takes away the sin of such believers, and by this they are made acceptable to God as his children. Of old Moses was mediator between Jehovah and Israel. Now Christ Jesus, whom Moses foretold and prefigured, is the "one mediator between God and men" of spiritual

38. Toward what would the prayers of his disciples be looking, and till when has their privilege of prayer to God been exclusive?

39. What additional instructions concerning prayer did he give his disciples on the night of his betrayal and arrest?

40. Thereafter on that same night what prayer did he himself offer?

41. What do Jesus' above instructions show as to offering prayer henceforth, and how did he himself open up the way for it?

42. Why thenceforth must all prayer be offered up in Jesus' name?

Israel. Hence approach to the great Hearer of prayer may be, not direct, but only through his Son. All prayer must be offered up in his name. (1 Tim. 2:5, 6) God does not deny himself, neither does his Son deny him; and hence the above rules regarding prayer may not be by-passed and ignored. To try to do so would be presumptuous and would meet with no success.

43 The subject is a large one, because it is important. We are at the portals of the New World. Men of good-will desire and expect to enter into life everlasting in that world without end. They are asking about the privilege and the proprieties of prayer. A related article in the next succeeding issue of this magazine will answer such questions.

43. With whom does the subject of prayer next concern itself, and why?

FREEDOM OF WORSHIP

FREEDOM of worship comes from Jehovah God, the Giver of life. It is granted and secured only to those unselfishly devoted to Almighty God. This fundamental freedom was guaranteed by Jehovah long before worldly governments of man were established. It began with the history of man and has accompanied the faithful down through the old world. It is the foundation freedom of the New World. This freedom was claimed by the apostles Peter and John before the ancient Sanhedrin court, where they declared: "We ought to obey God rather than men." (Acts 5:29) Jehovah guaranteed to them freedom to preach, for it is written: "They ceased not to teach and preach Jesus Christ."—Acts 5:42.

Although worldly governments must recognize this right, they can no more grant to Jehovah's witnesses the liberty to worship God than they can give to God the liberty of receiving such worship. The immortal freedom to preach as a minister of Almighty God soars high above the reach of earthly powers or decrees.

Today, in all the earth, there is but one people who enjoy freedom of worship. It cannot be taken from them. Who are these people? *Jehovah's witnesses!* All others are forced, through blindness, ignorance, or fear, to serve Satan the Devil in spite of the constitutional compacts of freedom in liberal democratic nations. This unbreakable guarantee has been held by Jehovah's servants only by a fight on many fronts throughout the world. Such battles today are like those of the Israelites in ancient times to protect that granted them by Jehovah.

The acts of the apostles and the words of Jesus describe our fight today against our enemies as not against flesh and blood, but against the Devil and his demon spirit creatures, deceiving and directing visible rulers of this evil world. (Eph. 6:12) Therefore the weapons of our warfare are not carnal. (2 Cor. 10:4) Our weapons are: the shield of faith, the helmet of salvation, the breastplate of righteousness, and the sword of the spirit, which is the Word of God.—Eph. 6:13-18.

The faithful course of the apostles proves that they were the *first* to claim in court their *supreme, God-given and legally guaranteed* right to worship God as commanded by Him. This was centuries before the writing of the Magna Charta or the Bill of Rights. This claim they made to keep open the field of worship established by Almighty God. The "recognized" religious clergy opposed their preaching and goaded the officials to persecute the apostles —"unrecognized" ministers. Today the religious priests, rabbis and preachers put pressure upon the officials and rabble elements of the nations and engineer the persecution of Jehovah's faithful witnesses and cause their ministerial status to be ignored.

In 1933 the Jesuits, through Hitler—the "house-painter"—stole the German government. He made his first payment to the fellow conspirators, the Catholic Hierarchy, by banning Jehovah's witnesses, confiscating their property and literature, and placing in concentration camps all such faithful ministers as he had not killed. In 1933 there began in the United States the invasion of the field of worship by wholesale arrests of Jehovah's witnesses in New Jersey, under the rule of Catholic-Hague gangsters, which other states followed.

In 1935 the flag-salute persecution in the United States overran every state in the Union, accompanied by suffering and destruction. Along with and following these moves came a widespread increase of arrests of Jehovah's witnesses for preaching the gospel, throughout every state of the Union.

In 1939 war machines thundered out of Germany. Hitler struck through Austria, Czechoslovakia, Poland, and overran continental Europe, and Italy betrayed and stabbed prostrate France in the back. Then the Nazi-Fascist-Catholic Hierarchy-American Legion combine in the United States launched a campaign of violence against defenseless and helpless Jehovah's witnesses about June 3, 1940, the day the United States Supreme Court handed down its notorious judgment against liberty in the flag case. Along with this came nation-wide destruction, death, mobs, and assaults against Jehovah's witnesses, their children and their property in almost every state in the country. This continued without abatement for more than two years. The states of Texas, Oklahoma, Arkansas, Mississippi, Illinois, Indiana and Kentucky took the lead in this invasion of the field of freedom by violence. The false arrests of Jehovah's witnesses increased throughout the nation and mounted up to several thousands annually. Many cases were carried through to high courts to secure the right of Jehovah's witnesses under the Bill of Rights to preach the gospel. On June 8, 1942, the United States Supreme Court struck what was thought to be the final, death blow against Jehovah's witnesses by approving the notorious license-tax laws against their charitable preaching activity. Then what?

The floods of illegal arrests and avalanches of violence during the years 1940 to 1942 did not deter Jehovah's faithful fighting witnesses. They pushed straight ahead against demonized encroachments and continued preaching

the gospel, paying the cost of their warfare in casualties, loss of liberty, beatings, scourgings, and other violence, from border to border and from coast to coast, to say nothing of being tossed, nation-wide, into the fiery furnace of unfavorable newspaper publicity. Condemned to rot in judicial shackles and fetters and made fit to die in the eyes of the public, Jehovah's witnesses, nevertheless, stood firm, courageous, and immovable in keeping their preaching covenant to Jehovah God against these dark, fierce storm clouds of destruction. Greatly outnumbered, with demon hosts driving the municipalities on to assault God's people throughout the nation, Jehovah's witnesses stood firm.

When these invasions of the field of worship reached their height, Jehovah assembled his people throughout the world, in September, 1942. This was the first New World Theocratic Assembly. There it was revealed that the ancient leadership by Jephthah of God's chosen people to victory pictures the present-day THEOCRATIC RULE over God's organization and the blessings it has brought and will continue to bring with victory until the final war for freedom at Armageddon. Almighty God made known to His people that Christ Jesus is in charge of the battle. The promised and anticipated fulfillment of the Jephthah picture of victory gave the Lord's people great joy. The benefits received at that assembly can be likened unto the comforting message of Jehovah to Jehoshaphat: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . set yourselves, stand ye still, and see the salvation of the LORD with you . . . : fear not, nor be dismayed; tomorrow go out against them: for the LORD will be with you [to deliver you]."—2 Chron. 20:15, 17.

Jehovah's faithful witnesses, trusting not in the arm of flesh, not in any man or man-made compact, and not fearing the disapproval of the highest court of the nation, pushed on in their preaching activity in every city and in every state. They, as an organized Christian army, welded together unbreakably in love and faith, were willing to pay the price of casualties, court cases, appeals, persecutions, loss of liberty, property, and position, and other indignities, for the opportunity of proving integrity to Almighty God. What was the answer of Jehovah?

On September 3, 1942, Jehovah's witnesses filed their motion for reconsideration of the license-tax decision and shortly thereafter an appeal was lodged with the Supreme Court to review the flag decision of 1940. On May 3, 1943, the license-tax invasions were swept out of the land by a vote of 5 justices to 4. On June 14, 1943, the compulsory flag-salute regulations were declared to be un-American, by a vote of 6 to 3, and the battle of Jehovah's witnesses in that court was completely vindicated. On the same day the high court held invalid, by a vote of 9 to nothing, the Mississippi statute declaring Jehovah's witnesses' activity to be subversive. The State of Mississippi had permitted religious seditionists freedom but had persecuted Christians. The faithful brethren in Mississippi who did not retreat from such Goliath-like opposition were rewarded. The Great Warrior, Christ Jesus, thus swept out of the field of freedom of worship these encroachments that mounted high after many years of invasion.

The battle was not won solely by the faithful and bold fight waged in the courts. The victory was given by Jehovah mainly because of the continued preaching activity of his publishers on the home front, who kept the command of Jehovah, to wit: "Tomorrow go ye down against them." "Arise ye, and let us rise up against her [organized religion] in battle." (2 Chron. 20:16; Obadiah 1) The Lord blessed their efforts and brought about the victory!

In these latest decisions of the United States Supreme Court, it took a long step toward restoring itself to the high position of confidence as custodian of the Constitution and the Bill of Rights, which for many years it enjoyed in the minds of all lovers of liberty.

Jehovah's witnesses have trusted in THE SUPREME JUDGE OF THE SUPREME COURT OF THE UNIVERSE to interpret His irrevocable, unimpeachable and unbreakable guarantee of freedom of worship and freedom to be active in preaching. Before Jehovah, the Supreme Judge, Christ Jesus, the Mighty Advocate and the Wonderful Counsellor, has obtained judgment against the nations to *enforce* this decree of freedom by his "rod of iron". He rules over His people in the midst of many enemies and strikes through kings to establish freedom of worship for them in the New World.

Jehovah's faithful witnesses have run to and fro throughout the lands, and "climbed over the 'legal' walls" thrown up by the religionists, to reach the prisoners in the religious prison houses and liberate them from religion and fear (Joel 2:7-9; Isa. 61:1, 2) The Lord has caused these protective walls—ordinances and statutes—to fall flat, level with the ground, thus leaving the religious "vipers" (snakes in the grass) unprotected from His burning and searching truth.

The spectacular battles and victories of old did not end the fight of the Israelites to take the Promised Land. We cannot expect the enemy in this modern warfare to desist from attacking God's people. The fight continues to the very end. New mischief will be framed by law, requiring continued resistance. The persecutions of Christ Jesus never slackened. Jesus said: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you."—John 15:20.

Jehovah's faithful ministers will ever be faced with worldly officers, boards, commissions and others who do not recognize their status as ministers and their rights as ambassadors of the New World. The increased preaching throughout the world will bring increased persecution. The "new order" will have a guarantee of "freedom of religion" but none for freedom to worship Almighty God. The "new order" does not bring peace. There can be no peace between Jehovah's Theocratic organization and the Devil's organization. Jehovah's witnesses will continue to fight to establish freedom and push the battle to and through the gates of every nation under the sun. They will do this until freedom to worship Almighty God has been established through Christ Jesus in every foot of territory assigned His faithful followers in the earth. Let the enemy take notice now: *We will not retreat or surrender one foot of it!* It may be that the Lord will restore to His people their rights in Germany and in other totalitarian lands where the work is now banned. The fight is long and hard—an endurance test. The more difficult and hard the fight, the more glorious the triumph through Christ.

Each publisher, one of Jehovah's witnesses, is an ordained

minister. He will not stay at home, seek a path of ease, or go on a "sit-down strike", but will actively use his freedom by preaching from house to house. The battle will be waged on the "home front" of each publisher's assignment. He will continue to stay in his own territory, will not flee from opposition, but boldly face the enemy, relying on Jehovah for deliverance. The faithful servant will recognize that his battle is not with flesh and blood, but with the demons, and will keep on the whole armor of God, day and night, in order to stand in the evil day.

In 1939 *Advice for Kingdom Publishers* was provided to aid the brethren in court battles. Those who studied it prudently were not caught unawares when arrested, and they gave a good account of themselves before the courts. It has helped the brethren to fight the enemy, to frame the issues before the lower courts, to lay the groundwork for appeals to higher courts of the states and to the United States Supreme Court, and to act as their own counsel before the courts.

To maintain his strong position, the minister of God must study. "Study to shew thyself approved unto God." Such minister will be ever ready with an answer concerning the hope that is within him, to people of good-will and the enemy. He will not spurn the Lord's provided spiritual food. He will prepare himself aforetime to meet opposition from the enemy, and not wait until arrested to begin to study.

Those witnesses remaining on the "home front" and all those who go into other lands to preach the gospel are faced with great, clear and immediate need of training in methods of court-fighting to protect their rights of worship and in keeping clean all legal avenues of worship Now all such Christian ministers may have the opportunity to be trained in the art of self-defense in the courts at law

Due to recent developments, the Society saw the need of newer and better equipment for the faithful warriors to remove encroachments from all fields of worship. A handy instrument, a new booklet, is now provided that helps improve their knowledge of how to effectively use the "sword of the spirit" and the "spirit of a sound mind" in the battle with the enemy, when before police, judges and others. It contains a thorough course in legal training for the Theocratic minister and carefully guides the path of such minister from the *beginning* of opposition to the *final end* of the case on appeal.

The name of the booklet is *Freedom of Worship*. It was released the first day of the "Free Nation's" Theocratic Assembly last August, amid tremendous applause by all those assembled, in 100 cities of America.

It is being studied regularly at service meetings of Jehovah's witnesses. Each Theocratic minister will study it on other occasions until the suggestions contained therein become his own.

AARON, ISRAEL'S FIRST HIGH PRIEST

AARON played a very important role in the early history of the typical Theocratic nation. Contemporaneous with Moses, Aaron's course was overshadowed to some extent by the leading role played by his better-known brother, yet believers in God's Word will not lose sight of Aaron's activities at the time of Israel's birth as a typical Theocracy, and his duties relative to that nation's worship of Jehovah, as ordered at Mount Sinai and thereafter. God-fearing Christians today will not ignore this prophetic history concerning the exodus and the wilderness trek, remembering the apostle Paul's declaration that it was recorded particularly for Christians on earth at the 'time of the end'. (1 Cor 10:1-11) As high priest Aaron foreshadowed Christ Jesus alone, and at still other times he pictured the anointed remnant on earth during these last days of Satan's rule.

In 1598 B.C. Aaron was born, to Amram and Jochebed, in the land of Egypt. In course of time he married Elisheba and had four sons, Nadab, Abihu, Eleazar, and Ithamar. The first mention of Aaron appears in the Divine Record at Exodus 4:14-16: "And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God." (*A.R.V.*) Moses had been called by the Lord to be the deliverer of the Israelites from Egyptian bondage, and he had raised the point that he was not "eloquent", but was "slow of speech". Aaron was provided as his spokesman

Thereafter Aaron met Moses at the mount of God Moses communicated to his brother all the things Jehovah had instructed as being preliminaries to the exodus from bondage. Together the brothers then journeyed to Egypt, and Aaron, as Moses' mouthpiece, "spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people." (Ex. 4:27-31) Next in order were the appearances before the haughty Egyptian Pharaoh. Aaron spoke the judgments of God as instructed by Moses, and at the proper time stretched forth the rod of Moses that signaled the start of several of the plagues Thus in unity of action Aaron and Moses worked Jehovah backed them up. The tenth plague left not one Egyptian household without a death to mourn, and God's people Israel were hustled from that land of servitude.

Wherein are the foregoing acts of Aaron prophetic? Moses is a type of a greater Deliverer, Christ Jesus (Acts 3:20-23) In the above sequence of events Aaron symbolizes Jehovah's witnesses living in these last days of antitypical oppressive "Egypt", Satan's world Now, at the time of the end of that world, Jehovah has sent forth His Greater Moses and Deliverer, Christ Jesus, to rule The King at the temple uses the witnesses as his mouthpieces in the earth. Jehovah chose the brother of Moses as his spokesman; in the fulfillment He has selected the spiritual brethren of Christ to speak. Aaron's use of Moses' rod, symbol of authority, shows that the witnesses today act under divine command and authority in the gospel-

preaching work. Moses directed Aaron to do certain things in connection with the plagues; Jehovah has given Christ all-power to plague Satan's organization, and he in turn confers authority upon his earthly remnant to perform certain acts in carrying out Jehovah's "strange work". He directs their repeated smiting of the enemy organization with the "arrows" of truth, which plagues the enemy considerably.

In the third month after their liberation from Egypt the Israelites camped before Mount Sinai. Aaron, along with a limited few, was permitted to approach with Moses toward the mount of God, and was blessed with a vision of Jehovah's glory. (Ex. 24:9, 10) Thence Moses went up into the mount, where he remained forty days. He received Theocratic laws from God's hand for the guidance of the typical Theocracy, and in addition was given minute instructions as to the conduct of Theocratic worship. The construction of the tabernacle was detailed and the functions of the priests serving therein were outlined. To Aaron was appointed the position of high priest. According to God's instructions, he was inducted into that high office by Moses.—Leviticus 8.

Aaron did not arrogate this high position to himself, nor was he democratically voted into it by any religious college of cardinals; no, but "called of God" was he. (Heb. 5:4) For forty years he served in this capacity, representing before the Lord the entire twelve tribes. (Ex. 39:6-14) At times his authority in the priestly office was questioned by those lacking appreciation of Theocratic rule. Outstanding was the rebellion of Korah, a fellow tribesman, a Levite. The earth itself opened up and swallowed Korah and his co-conspirators against God's anointed high priest. Thereafter the congregation complained against Moses and Aaron, and twelve rods representing the twelve tribes were placed in the tabernacle, that the Lord might indicate his choice. Upon the rod of Levi, Aaron's name was written. On the morrow, when the rods were brought forth from the tabernacle, the rod bearing Aaron's name had budded and blossomed and yielded almonds. Beyond all doubt the tribe of Levi was God's choice for the tabernacle service, and Aaron was high priest by divine right. The budded rod of Aaron was kept in the ark of the testimony as a token against the rebels —Numbers 16, 17; Heb 9:4.

The duties of the high priest are of prophetic significance For example, on the day of atonement the high priest offered as sin-offerings a bullock and a goat, presenting in the most holy of the tabernacle the blood of the animals. Herein Aaron is pictorial of Jehovah's great High Priest, Christ Jesus, presenting his life right as a human creature in the heavenly courts of Jehovah, as a sin-offering for imperfect men who are devoted to God.—Leviticus 16; Heb. 9:6-12, 22-28.

Aaron was not without sin; he made mistakes, some serious ones. During the first forty-day stay of Moses upon Mount Sinai "the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him". (Ex. 32:1) Aaron acceded to the popular demand and practiced religion. Thereafter, when Moses came down from the mount and cried out, "Whoso is on Jehovah's side, let him come unto me," all the sons of Levi, including Aaron, ranged themselves alongside Moses. Similarly, in 1918 Jehovah's people were tainted by religion in that they looked to worldly rulers as "higher powers", thus regarding them in the position of gods. Like Aaron, they discerned their mistake, repented, and went forward in Theocratic service. (Isa. 26:13, 14) This shows that the Lord's people must wait upon proper instructions from the King Christ Jesus, and not try to run ahead of the Lord and act on their own responsibility or upon popular demand.

On another occasion Aaron, along with his sister Miriam, was guilty of trespass. Aaron and Miriam spoke against Moses because of his marriage to an Ethiopian woman, and went so far as to challenge the position in which Jehovah had placed Moses, saying, "Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?" Jehovah heard this seditious speech against the Theocratic order, and took action suddenly. The three involved were brought before the tabernacle, and Jehovah demanded of Aaron and Miriam how it was that they dared speak against Moses, seeing that He had exalted and used their brother in such a marvelous way. Then Miriam was stricken with leprosy. Aaron quickly acknowledged the foolishness of his sin, pleaded with Moses for Miriam's sake, and Moses in turn besought the Lord, that she might be healed. Jehovah answered the prayer of his servant.—Numbers 12.

In their fortieth year of wandering in the wilderness, the Israelites came unto Mount Hor. Aaron had lived for 123 years; soon the Israelites would enter the Promised Land. To Aaron and Moses Jehovah said: "Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: and strip Aaron of his garments [of the high priest's office], and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there." (Num. 20:23-29) So it was. Aaron died in Mount Hor, and his son Eleazar succeeded him in the office of high priest This office was to go to the firstborn son, upon the death of the high priest. The two older sons of Aaron, Nadab and Abihu, were destroyed by the Lord when they offered strange fire before Him; hence Eleazar was in line for the service privilege of being Israel's high priest. Aaron was likely buried by his brother and son, and for him Israel mourned thirty days —Num. 20 29, 33·38, 39.

The name "Aaron" means "lofty". Jehovah's High Priest Christ Jesus occupies the most exalted position in the universe, next to Jehovah, being placed at the head of the capital organization Also, the name means "enlightened". Christ Jesus said: "I am the light of the world", and the remnant of the royal priesthood have been called out of the darkness of this world and into the marvelous light of The Theocracy. (1 Pet. 2:9) Remember, Aaron could "speak well". Today Jehovah's witnesses are instructed and enlightened by Jehovah God and the Greater Moses, and they must be diligent to speak the Lord's judgments against the modern-day "Egypt", and offer instruction in the true worship of God to all men of good-will. The priests

in Israel were the ones responsible for educating the people in God's laws and commandments. The people desiring to have Theocratic education looked to them, realizing that Jehovah had ordained the priests for such service. Malachi 2:7 states: "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts." Now, Jehovah's witnesses must use their lips to speak the truth and to feed many, carrying on a campaign of free, Theocratic education among men of good-will. (Prov. 10:21) As Aaron acted closely with Moses as his mouthpiece, the witnesses now on the earth must declare the testimony of Jesus Christ that is committed to them. (Rev. 12:17) Their service as "mouthpieces" is assured of success by Jehovah God. (Isa. 59:21) When their 'speaking' is completed and the "other sheep" are gathered, then the Almighty God. through Christ, will speak in His wrath to the "goats" that spurned the message his witnesses declared. (Ps. 2:5) Wicked men will understand the language of force and destruction that He will level against them at Armageddon.

FIELD EXPERIENCES

PIONEERS IN BRITAIN SAY:

"We would just like to say now what a joy the work is these days. We seem to be having such grand experiences these days. The people did not seem to want studies at all the first time that we worked F——, nor the second time, nor the third, but our determination has at last made them see the importance, and we are running fourteen book studies. One of our people of good-will overheard quite a discussion about us that took place in a bus, as they were waiting for it to start. It appears that my companion and I were riding past with our magazine bags on. One man could not contain himself and started to give the occupants of the bus an idea of what he thought of us: 'wasting our time, lazy, etc.' Then up flares a young lady: 'Don't you say that about those two girls; they are about the only real Christians round these parts, and my mother has them regularly every week and would never turn them away. They give the people real comfort, and it is a pity they aren't appreciated more.' "—D.E.S.

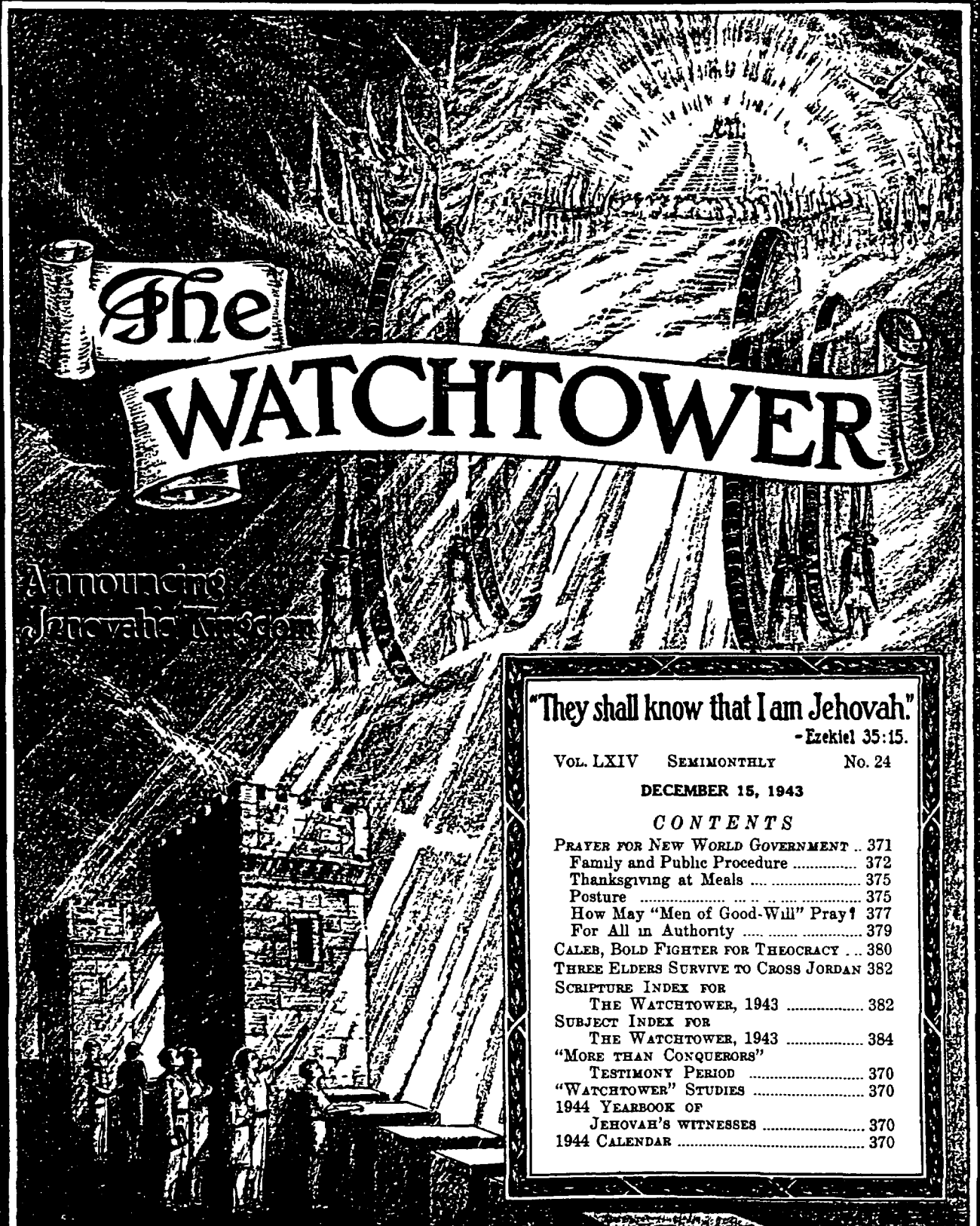
"A man contacted in the door-to-door work did not want to hear the phonograph, but had a number of questions to ask and seemed satisfied with the answers given. Eventually he heard the phonograph recording, but declared that it was 'over his head'. He accepted the loan of a book *Children* and would welcome a return visit. I made the return call, taking the recording 'The Dead', and answered many questions and outlined the study procedure. A study was arranged for Sunday evening, after our *Watchtower* study. Exceptional interest was shown by his married daughter, who had read much of *Children* and rejoiced in it. His wife was also interested, and a book study was carried through with all having a share in looking up the scriptures in the Questions Booklet. Great progress has been made over the past four studies, and now the daughter and her father have attended the *Watchtower* studies. The daughter's first field report of witnessing showed five hours' work, with placements and a sound attendance, together with some names in her notebook for return calls. This after little more than a month after our first contact with them."—S.J.

IN A FEDERAL PRISON CAMP (WASHINGTON)

"After the *Course in Theocratic Ministry* booklet was gotten to the boys, there was much rejoicing over this. They have already selected their committee, and in turn they have chosen one to conduct the meetings with it. These Jehovah's witnesses are forbidden to attempt to witness to their fellow inmates. After much deliberation they have finally been allowed to have their study meetings, but only those registered in the office as Jehovah's witnesses are allowed to attend. Any infraction of this ruling meets with punishment. Last week during a windstorm the flag atop a very high flagpole became badly entangled and could not be lowered. Two of the Jehovah's witnesses endeavored to release the flag. One of the boys finally shinnied up the pole and carefully brought the flag down. Comment of the onlookers was noteworthy. One said: 'Of all the hundreds of men here, wouldn't it beat all to see one of those Jehovah's rescue our flag!' Another blandly remarked: 'You see, they'd risk their lives to save that flag, but you couldn't force them to salute it.' Recently pressure was brought to bear against them, being fomented and augmented by the prison chaplain. Every bit of literature they had, including their Bibles, was taken from them. Considerable action was taken by Jehovah's witnesses, who formed a committee of three of their number to act as spokesmen. They demanded of the prison head that they be granted their legal right to indulge in their manner of worship, and further insisted that a better stating of their case be sent to the head of the Federal Prisons at Washington, D. C. Finally word came from Washington, which made it possible for the return of their Bibles and one book to each prisoner. Some of the boys share the book *The New World;* others, *Children;* some, the *Yearbook;* etc. The Lord has seen that they are well supplied now. They have study meetings every night of the week and are diligently applying themselves, realizing they may be deprived of this privilege at any time They are rejoicing daily to be soldiers of the King. All urge those who still have their freedom to be found in the Lord's service now while you can. When you are deprived of the privilege of giving public testimony to the Lord's name. greatly do you regret opportunities missed in the past."

AN HONEST CHIEF (CHILLAN, CHILE)

"While working from house to house during the special Testimony Period in Chillan, I was taken to the Division of Investigation by officers. The chief of investigation, questioning me as to the work I was doing, asked me for my permission and authorization. I answered that I was doing this by Jehovah's permission, and gave him my card from the Watch Tower Society. Reading the card, he noted all the Scriptural texts and stated: 'Why should you want more permission, being authorized by the One above?' Then addressing the officers who had brought me in, he said that they brought into the Division people who are engaged in doing good, but that thieves and the like they do not bring in because they receive from them twenty or thirty pesos. Being free, I returned to my work."



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

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"MORE THAN CONQUERORS" TESTIMONY PERIOD

December has been set aside as the Testimony Period above named. Suffice it to say there is much for each to conquer who takes part therein. All who conquer self-love and who permit nothing to sever them from the love of God which is in Christ Jesus are taking hold of the privileges of the month. The means of testimony that is to the forefront is the latest publications, the book *"The Truth Shall Make You Free"* and the booklet *Freedom in the New World,* both being presented to all prospects on a 25c contribution. As winter then sets in in the Northern Hemisphere, the placing of the literature should be followed up by starting Bible studies, primarily with the new book, in as many homes of obtainers of literature as possible. Let the testimony thus be most deeply impressed and continue on through the winter-bound months. Your report on service at the month's close should show, besides literature placed, new book studies. Have a conqueror's part in the campaign with Freedom's message. Write us direct, if necessary.

"WATCHTOWER" STUDIES

Week of January 16: "Prayer for New World Government," ¶ 1-15 inclusive, *The Watchtower* December 15, 1943.
Week of January 23: "Prayer for New World Government," ¶ 16-32 inclusive, *The Watchtower* December 15, 1943.
Week of January 30: "Prayer for New World Government," ¶ 33-46 inclusive, *The Watchtower* December 15, 1943.

1944 YEARBOOK OF JEHOVAH'S WITNESSES

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

1944 CALENDAR

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV DECEMBER 15, 1943 No. 24

PRAYER FOR NEW WORLD GOVERNMENT

"Prayer also shall be made for him continually; and daily shall he be praised."—Ps. 72:15.

JEHOVAH long deferred his answer to the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." His Son on earth taught his disciples that prayer. All those who have followed in his footsteps for the past nineteen centuries have taken it up and repeated it. That prayer voices the central theme of all the divine promises and prophecies of aforetime, that God Jehovah would set up a government that would vindicate his name by destroying the first and chief one to slander it. Such government shall also cause his will, long disregarded on earth because of the slander against his holy name, to be done among men on earth as it is done among the spirit creatures in heaven. That is therefore a government of liberation and life to all on earth doing His will.

[2] It has not been a vain repetition for God's faithful people to utter the prayer for the Kingdom during all those centuries, but has kept their minds and hearts fixed on the coming Rule of God and has helped them to live in expectancy of it. God did not fulfill the petition sooner, not because he was deaf thereto, but because it was not his due time. For this cause, when his resurrected Son ascended from the earth to his heavenly Father, Jehovah did not at once install him as reigning King. He bade him wait till the time of the end: "Sit thou at my right hand, until I make thine enemies thy footstool." (Heb. 10:12, 13; Ps. 110:1) In A.D. 1914 the old world's "time of the end" began, and God's due time came and he began the Government of the world of righteousness. Causing his Son to wield the rod of his strength out from the capital organization, Jehovah said to him: "Rule thou in the midst of thine enemies."—Ps. 110:1, 2.

[3] Inasmuch as the Kingdom was established in 1914, why should Jehovah's people still pray, "Thy kingdom come"? The fitness of praying that prayer during the days of God's Son in the flesh may likewise be questioned. He taught his disciples to pray to God the Father, "Thy kingdom come"; and yet thereafter he said to the religious Pharisees who demanded to know when the Kingdom should come: "The kingdom of God cometh not with outward shew: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you." (Luke 17:20, 21, marginal readings) Jesus, anointed with God's spirit to be the King of the New World Government, was in their midst, among his enemies, fighting it out with them with the weapons that are mightier than carnal weapons of warfare, to the pulling down of the strongholds of error. So viewed, the kingdom of God in the person of its Chief Executive was there among them. Yet, "thy kingdom come!"

[4] Now too the heavenly King is here, ruling upon the throne in the midst of all his enemies, both demons and opposing men, who have been made his footstool at the earth. Nonetheless, the prayer "Thy kingdom come" is still proper to render to God. The opposition governments on earth under Satan, the god of this world, still operate. The "iron rod" of the King must still come against them at Armageddon and dash them to pieces like pottery. The "stone" of God's kingdom by his Messiah Prince has indeed been cut without human hands out of the "mountain" of God's universal organization. The "stone" exists as "cut out" in 1914, but it must yet smite the terrible idolatrous image of Satan's organization and grind it to powder, to be blown into oblivion by the forces of God's power. (Ps. 2:8, 9; Dan. 2:34, 35, 44, 45) Thus the kingdom of God must yet come. It will speedily come at Armageddon and will thereafter become the "great mountain" that fills the whole earth without any place left for any other "mountain" or exalted postwar government.—Rev. 16:15; 1 Thess. 5:3.

[5] At the Kingdom's establishment in 1914 the long-foretold "day of Jehovah" began. It is the "day of his preparation" for the final conflict of Armageddon. It ends with his Theocratic Government by

1. What is the central theme of all of God's past promises and prophecies for which Christians have prayed, and what will it accomplish in heaven and in earth?

2. Why has it not been vain repetition to utter the Kingdom prayer? and how and when did God answer it, and why not sooner?

3. What seeming disagreement, corresponding to that today, existed between Jesus' teaching his disciples to pray for the Kingdom and his own presence among them?

4 Since the Kingdom was set up in A.D. 1914, why is the prayer still proper, "Thy kingdom come"?

5. (a) At the Kingdom's establishment what foretold days began, and why is it needful to continue in prayer? (b) What does it mean to "pray without ceasing"?

Christ Jesus in full control of all the universe, including this earth, by the crushing defeat of all enemies there. (Nah. 2:3) During this day, which is "known unto Jehovah", he does his "strange work" by his witnesses. He sends them forth to all nations while the governments thereof are still going concerns. The great enemy and his hordes of demons and wicked men come in like a flood and seek to overwhelm Jehovah's witnesses and their advertising of God's kingdom. Then the Lord God raises up his standard of fighting truths, Kingdom truths, against the opposers who defy being bound by God's kingdom. (Zech. 14:7; Isa. 59:19; Rev. 12:17) Not to yield to the pressure nor to compromise with the foe, but to hold true to the God-given commission to preach the Kingdom gospel, this requires His witnesses to "pray without ceasing". "Continue in prayer, and watch in the same with thanksgiving." (1 Thess. 5:17; Col. 4:2) Prayer "without ceasing" does not signify shutting up themselves behind the tall, somber walls of a monastery or nunnery and doing nothing but repeating prayers. That is religion. It is forbidden by the Lord, and it does not allow for getting his work done. 'Ceaseless praying' means, therefore, using always the avenue of prayer to God when it is fitting and necessary as one keeps on in his service.

[6] Some, claiming to seek the Lord's will, set as their guide to communion with God only what Christ Jesus said in the sermon on the mount, at Matthew 6:5-13. On this basis they rule out all prayer in public or in presence of others on any occasion, including prayer of thanksgiving before meals or in a household. They use the Lord's mountain-words as a single standard to measure prayer, and they brand all but private, unobserved prayer in secret as religious hypocrisy. We ask: May this view and argument be a device of the wily adversary to disarm God's people of an effective weapon against Satanic machinations? For an answer to this we cannot take the above-cited few words of the Master as the complete pronouncement or as an over-all measure of what is proper and what is religious hypocrisy. We must consult the rest of God's Word, including our Lord's further words and his own example and that of his disciples and the early church. So doing, we can know how to be "sober and watch unto prayer", "continuing instant in prayer." —1 Pet. 4:7; Rom. 12:12.

[7] Of course, the Master's words are true: Striking up an attitude of prayer in public places to go through some formula of prayer of private concern just to appear holy and to be seen and admired of men is hypocrisy. It brings no reward from God, but only from awestruck men, and is therefore out of order. There are proper times for retiring alone for prayer. Quite so Jesus at times rose up early before day to depart into a solitary place to pray or he withdrew into a mountain apart to do so. (Matt. 14:23; Mark 1:35; 6:46; Matt. 26:39, 42, 44) Then his Father saw him in secret, and rewarded him openly before witnesses, and he overcame the world through the strength from Jehovah God. On the other hand, there are instances of where he did otherwise. These should be considered in conjunction with the course of all the faithful servants of God in the Scriptures in order to determine upon proper prayer.

6. What narrow position do some take toward Jesus' words at Matthew 6:5-13 concerning prayer? and how shall we determine whether such argument is a wily device of the adversary?
7. Why are Jesus' words at Matthew 6:5-13 true, as shown by his own conduct? and yet why is that insufficient for the full consideration of the subject?

FAMILY AND PUBLIC PROCEDURE

[8] The Lord God's testimony respecting Abraham his friend was: "I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him." (Gen. 18:19; 26:5) This included instruction by Abraham of his assembled household, at which time doubtless he conducted them in petition to God Almighty for His guidance and help. Job most certainly assembled his household and led them in supplication to the Lord for his mercy and forgiveness. (Job 1:5) When King David had caused the ark of the covenant of the Lord to be brought to the capital city and lodged in a special tent near his palace on Mount Zion, David gratefully and joyfully went home to assemble his household and ask God's blessing upon them. "Then David returned to bless his household." (2 Sam. 6:20; 1 Chron. 16:43) Timothy's mother, Eunice, together with her mother, Lois, took him as a child and instructed him in the Hebrew Scriptures, because his father was a Gentile Greek. Who can do justice to them to think that the devoted mother and grandmother thus 'brought him up in the nurture and admonition of the Lord' without opening the instruction period with praise and petition to Jehovah God? (2 Tim. 1:5; 3:14, 15; Acts 16:1-3) The apostle's inspired instruction to parents is: "Fathers, do not irritate your children, but bring them up in the discipline and instruction of the Lord." Such would include prayer by the fathers with their children.—Eph. 6:4, *Diaglott*.

[9] Jesus' own actions did not contradict his counsel to his disciples. He was consistent in offering thanks to his Father before his faithful apostles on the passover night when he set up the Memorial called "the Lord's supper". (Matt. 26:26, 27; 1 Cor.

8. How did the cases of Abraham, Job, David, and Timothy's mother and grandmother, show what is proper family procedure as to prayer?
9. What instances are there of where Jesus offered prayer before his disciples or more openly in public?

11:23, 24) That is not all. More openly, when he fed the five thousand from a boy's small luncheon, and later also four thousand from a few loaves and fishes, he, before all of them, offered up public acknowledgment to the great Provider in heaven. (Matt. 14:19; 15:36; Mark 8:6) At the time his disciples returned from their preaching tour of announcing "The kingdom of heaven is at hand", Jesus before them thanked God for having thus favored these spiritual "babes", while denying such favor to the "wise and prudent". (Luke 10:21; Matt. 11:25) In the holy mountain, in presence of Peter, James and John, it was while he was communing with God that Jesus was transfigured with glory and God's voice was heard in answer from heaven. (Luke 9:28-36) It was also after he had ceased praying in the midst of his disciples that one of them asked Jesus to teach them how to do so.—Luke 11:1.

[10] Concerning his miracle of raising Lazarus from the dead the Record says: "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." (John 11:41, 42) This last utterance proves that Jesus' presentation of prayer before others in public was not for selfish vanity and glorification, to be seen of men, but for a witness. All true followers of him are grateful that, on the night when he instituted the Lord's supper, before going out to the garden of Gethsemane he offered prayer before his tried and tested disciples and that the prayer was heard by them and recorded, at John chapter seventeen, and preserved for us.

[11] How did the personal associates of Christ Jesus understand his words concerning prayer? Did they understand themselves to be confined strictly to individual prayer in secret behind closed doors? Did they refrain from engaging in this privilege in company with fellow Christians? Did they consider it contrary to Jesus' instructions when the chairman of a gathering for study or proclamation of God's Word expressed thanks and petition to Him in behalf of all the assembly? The inspired historic record speaks for itself. Acts, chapter one, tells that after Jesus' ascension to heaven his disciples "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples" and moved the filling in the apostleship vacated by Judas. Two men were appointed as candidates. "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." The lot came out for one of them, of course, Matthias.

[12] Thereafter on the day of Pentecost the holy spirit of God was poured out upon them and Peter openly declared to the great multitude of public that assembled that Jesus is Lord and Messiah or Christ. About three thousand persons repented and were baptized into the faith. What did they do under the moving power of God's spirit? "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42) Shortly Peter and John were arrested for preaching and gave a testimony in court and were released. "And being let go, they went to their own COMPANY, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy [spirit], and they spake the word of God with boldness."—Acts 4:23-31.

[13] When dispute over the food administration arose, the apostles decided to turn it over to seven appointed men, saying: "But we will give ourselves continually to prayer, and to the ministry of the word." The seven men were appointed; "whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied." (Acts 6:4, 6, 7) When Saul's persecution scattered the disciples from Jerusalem, Philip preached among the Samaritans. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the holy [spirit]." Their prayers in public were answered.—Acts 8:14, 15.

[14] After King Herod had the apostle James killed and held Peter for possible execution, "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Was that merely private individual prayer in secret? In answer to prayer Peter was released by God's angel. "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying." (Acts 12:5, 12) Such congregational prayer was in full accord with Jesus' assurance, at

10. (a) What did Jesus' words at Lazarus' tomb show to be the purpose of prayer in public? (b) What does the record at John 17 show on the subject, and what is our feeling regarding the record?

11 What questions concerning prayer do we ask as respects Christ's personal associates? and what does Acts, chapter 1, have to say in answer?

12. What record concerning public prayer was made regarding the day of Pentecost and after the apostles' release from prison?

13. What does the record show respecting the settlement of the food administration problem at Jerusalem? and also Peter and John's visit to Samaria after Philip?

14. (a) What does the record show as to the time that King Herod held Peter in prison and God's angel released Peter? (b) How did this agree with Jesus' instruction and also Daniel's request of his three Hebrew companions in Babylon?

Matthew 18:19, 20: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The Master was, of course, acquainted with the record of Daniel's course when King Nebuchadnezzar forgot his dream and Daniel and his three companions were menaced with death along with all the wise men of Babylon. "Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision." (Dan. 2:16-19) United prayer!

[15] A company of Christians was formed at Antioch, in Syria, and God by his spirit indicated that Saul and Barnabas should be sent forth on missionary work. "And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:3) In the course of their pioneer work in foreign lands numerous congregations of believers were organized. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts 14:23) The first Christian convert in Europe was Lydia, whom the apostle Paul found at a prayer gathering of Jewish women in Macedonia. Then the demons hounded Paul and his associates: "and it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying." Due to developments from this Paul and Silas did not have their prayer assembly at the appointed place, but in prison. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Deliverance from prison quickly followed.—Acts 16:13, 16, 25.

[16] On his final journey to Jerusalem Paul stopped at Miletus and called for the elder brethren of Ephesus and gave them a farewell admonition. "And when he had thus spoken, he kneeled down, and prayed with them all." (Acts 20:36) While the ship was unloading cargo at Tyre, Phoenicia, Paul went ashore and met with the disciples he found there. Their parting is described thus: "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed." (Acts 21:5) Paul was arrested at Jerusalem, and was obliged to appeal to Caesar as the last human resort. Hence he was transported to Italy. "And so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns; whom when Paul saw, he thanked God, and took courage."——— 28:14, 15.

[17] Paul wrote to the Christians at Corinth, Greece, and his epistle shows that praise and petition were offered to God in the assemblies of the Christians. As to doing this in the assembled presence Paul writes: "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head." "Let him that speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. . . . Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. Let all things be done decently and in order." (1 Cor. 11:4, 5; 14:13-17, 40) Paul requested their united prayers: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." (2 Cor. 1:11; also Phil. 1:19) Writing to the congregation at Ephesus as to proper conduct in company with one another, Paul said: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks."—Eph. 5:3, 4.

[18] Now, since the Lord's coming to the temple for judgment in 1918, we are living in a time which, for events, compares with that when Solomon dedicated the first temple at Jerusalem. "And Solomon stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, LORD God of Israel." His lengthy prayer that followed is one of the notable instances in Scripture of where the chairman or one presiding at a public assembly for worship of God visibly and audibly offered up thanksgiving and supplication to the Lord. (1 Ki. 8:22-61; 2 Chron. 6:12-42; 7:1) Furthermore, in this "day of Jehovah" the visible enemy forces, including religion, commerce and politics, have con-

15 What shows up in the record as to when Paul and Barnabas were sent out as missionaries, and Paul's missionary tour and later his opening work at Philippi in Europe?

16 What likewise took place when Paul parted from the elders of Ephesus and the congregation at Tyre, and when he met the brethren on his way to Rome?

17. (a) What did Paul write to the Corinthians as to prayer in the assembled congregation? (b) What did he request of them, and what did he instruct the Ephesians as to proper conduct in company?

18. What does the record show concerning Solomon's course at the temple dedication, and also King Jehoshaphat's course during the invasion by combined enemies?

spired against Jehovah's witnesses and their companions and are marching to the final assault upon God's organization, as long ago foreshadowed by Jerusalem. Hence our time bears a likeness also to that when the Mount Seir-ites and Moabites and Ammonites combined and marched to the attack on the city where Jehovah put his name. Thereupon King Jehoshaphat gathered all his subjects to the temple at Jerusalem, "to ask help of the LORD." "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court," and in this position he offered earnest supplication as spokesman for all of God's people. (2 Chron. 20:5-12) His entreaty publicly was not religious or hypocritical, but was answered of God. The oncoming enemies never reached the city alive.

THANKSGIVING AT MEALS

[19] The study of prayer takes hold on more than public occasions; it also touches domestic circumstances. The question arises, then, Is it religious formalism and sanctimonious hypocrisy to express thanks and petition at a household meal before partaking, or also after? With no sentiment in the matter the unalterable Record shows what is pleasing to God, the Bestower of "every good gift and every perfect gift". Referring expressly to these "latter times", the apostle Paul foretold of the arising of some who would command or lay down the rule to "abstain from meats [foods], which God hath created to be received with thanksgiving of them which believe and know the truth". On this he remarks: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."—1 Tim. 4:1-5.

[20] That Paul's words meant at meals is borne out by the many Scriptural examples. When establishing the Lord's supper with his disciples our Master, who left us an example that we should follow his steps, voiced thanks and blessing upon the bread and wine. (Luke 22:17, 19; Mark 14:22, 23; 1 Cor. 11:23, 24) Before performing the miracles of feeding the five thousand and then the four thousand in the wilderness he gave thanks and asked the divine blessing upon the meager, inadequate food supplies with which he began but which he then broke and multiplied. (John 6:11, 23; Matt. 15:36) After his resurrection from the dead he did not change his procedure. When he appeared to two of his disciples on the road to Emmaus and went in to tarry with them, "it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." They then recognized him as "Jesus Christ the same yesterday, and to day, and for ever". —Luke 24:30, 31; Heb. 13:8.

[21] The apostle Paul writes us to imitate him as he did Christ Jesus. (1 Cor. 11:1, *Diaglott*) His conduct was in accord with his writings on the subject. The account, at Acts 27:34, 35, does not refer to him as celebrating the Lord's supper, but as eating his ordinary food, aboard the ship before it was wrecked: "I pray you to take some meat. . . . And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat." Before this Paul wrote the Corinthians and discussed the matter of eating meat that had been bought at Gentile (heathen) shops and that likely had first been presented to heathen gods in acknowledgment. He writes: "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. For if I by grace be a partaker [of such flesh], why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:25, 30, 31.

[22] To Christians at Rome the same apostle wrote this: "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." (Rom. 14:6) Such is in keeping with the good advice: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5:18) This might well include at the close of a meal also. Where there is a large household or group that eat together at a common table, as at Brooklyn "Bethel", at "Gilead", at London "Bethel", and elsewhere, there could be no more commendable way for orderly dismissing all from the table than for the one at the head of the table to voice to God the gratitude of all as they rise and stand.—1 Cor. 14:26, 40.

POSTURE

[23] What is proper posture in which to pray? Religious hypocrites stood in meeting houses and on street corners in order to be observed by the crowds present or passing by. (Matt. 6:5) However, God's faithful servants are also many times reported as standing while at prayer, as out of respect for the great God seated upon his majestic throne in the heavens. (Dan. 7:9, 10; Rev. 7:9) At the tabernacle Hannah stood praying for the gift of a son. (1 Sam. 1:12, 26) When Solomon at the temple dedication prayed God's blessing, all the congregation of Israel

19. What did Paul write Timothy concerning prayer at meals?
20. What do the Scriptures show as to Jesus' procedure at meals?
21 What was Paul's course at mealtime before being shipwrecked? and what did he say respecting flesh sold at heathen butcher shops?
22 What did the apostle write to the Romans as respects eating? and why is the course at Watchtower institutions both before and after meals Scriptural and commendable?
23 What do the Scriptures show as to standing when at prayer?

stood. (2 Chron. 6:3) King Jehoshaphat stood when supplicating the Lord; also the congregation stood. (2 Chron. 20:5-13) Jesus said: "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses." (Mark 11:25) He gave the parable of the Pharisee and the publican standing praying in the temple; of whom the publican went away justified rather than the Pharisee.—Luke 18:9-14.

[24] The apostle Paul also writes: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." (1 Tim. 2:8) This doubtless refers to the posture of certain of God's servants of old of stretching forth their hands heavenward in appeal, as in the cases of Moses, Solomon and Ezra. There is no instruction that the one praying should clasp the hands together, or intertwine the fingers thereof, or to hold his hands, palm and fingers flat against palm and fingers, up before his bosom with his eyes rolled skyward or his head hanging down like a bulrush.—Ex. 9:28, 29; 1 Ki. 8:22, 38; Ezra 9:5; Isa. 58:5.

[25] As being suppliants craving favor from the Most High God it is also proper to kneel before him. (Matt. 17:14; Mark 10:17) "O come, let us worship and bow down: let us kneel before the LORD our Maker. For he is our God." (Ps. 95:6, 7) The king of Israel humbled himself to kneel in the public assembly before God. The One greater than Solomon and whom God anointed to be King of the New World's Government also kneeled and fell upon his face in earnest entreaty before Him. (1 Ki. 8:54; 2 Chron. 6:13; Matt. 26:39; Luke 22:41) When Peter asked the Lord to raise faithful Tabitha from the dead he did so on bended knee. And when Paul took leave of the elder brethren from Ephesus and also from the disciples at Tyre they communed with the Lord God on their knees.—Acts 9:40; 20:36; 21:5.

[26] When the prophet Elijah prayed that it might rain after the three-and-a-half-year famine, "he cast himself down upon the earth, and put his face between his knees." (1 Ki. 18:42) Paul expressed this attitude of heart, when he said: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man." (Eph. 3:14, 16) And that all flesh that lives shall yet come to God in worship and supplication, the apostle says: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11) It was when Daniel was in this posture before his God that the conspiring enemies spied upon him and applied the state law that called for casting him to the lions.—Dan. 6:10, 11.

[27] Everything considered, then, Jesus' instruction that, "when ye pray, use not vain repetitions, as the heathen do," applies to saying off formulated religious prayers as on a beady rosary or by a prayer wheel, to gain indulgences and religious merit. It does not apply against a repeated presentation of an urgent matter before the Lord. Hence Jesus "spake a parable unto them to this end, that men ought always to pray, and not to faint". The parable was of the persistent widow whose "continual coming" caused the judge to right her cause; to which Jesus added: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Those having this faith will not faint from regular and persistent prayer to the God of vindication.—Luke 18:1-8.

[28] Jesus himself, because of the earnestness of his desire, went to his place of prayer three times in the garden of Gethsemane. Each time he offered the same petition; and he was heard in that he feared God. (Matt. 26:39-44; Luke 22:41-44; Heb. 5:7) When Elijah, on Mount Carmel, overlooking the Mediterranean sea, asked the Lord that the great drought might be lifted, he prayed seven times before the "little cloud out of the sea, like a man's hand", was seen. (1 Ki. 18:42-44) Daniel fasted and supplicated the Lord for three weeks on a certain matter before the Lord sent his angel with the prophecy in answer. (Dan. 10:1-12) Paul tells of his own perseverance before the Lord when he writes: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord *thrice*, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:7-9) Says the psalmist: "As for me, I will call upon God; and the LORD shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Ps. 55:16, 17) The apostle James writes: "The effectual fervent prayer of a righteous man availeth much"; and then tells of Elijah as an example.—Jas. 5:16-18.

[29] Prayer in a man-made oratory or religious building is no more productive of results than when offered anywhere else on earth. Christians are not required to go to such places to lay their requests

24. What do the Scriptures state regarding the position of the hands and arms on occasions of prayer?
25. What is shown by Solomon, Jesus, Peter and Paul as to kneeling at prayer?
26. What posture did Elijah and Daniel take, and what did Paul write to correspond therewith?
27. To what, then, do Jesus' words concerning vain repetitions apply, and how does his parable on the persistent widow and the judge prove this?
28 How did like persistence show in the cases of Jesus, Elijah, Daniel, Paul, and the psalmist?
29. Offering prayer at what place is acceptable to God?

and thanksgiving before Jehovah God. Calling upon him in praise and petition is acceptable to him in Jesus' name wherever done and under whatever circumstances by the sincere and devoted heart.

[30] Nehemiah was grieved at heart over the broken-down and defenseless condition of Jerusalem afar off in his native land. When the king of Persia asked him why, improperly, he was sad of face in the king's presence while serving him wine, Nehemiah was "very sore afraid". He explained, and "then the king said unto me, For what dost thou make request? So I prayed to the God of heaven". (Neh. 2:4) Nehemiah prayed in his heart, unheard by King Artaxerxes. But God heard and gave Nehemiah favor in the king's sight, and in due time the walls of Jerusalem were built under Nehemiah's supervision. Likewise, today, the call for prayer may be instantaneous, where one may not say it aloud or in an attitude befitting other occasions. The servant of the Most High God may be engaged in His service from house to house, meeting unabating opposition or unresponsiveness; he may be threatened with violence as he persists in giving the witness. Then, whether he be at a doorstep needing heavenly grace, or be walking on the street to his field work and feeling the need of wisdom from above and special guidance and protection, he may silently within his heart lift his requests to God. The Lord, who knows what is in the heart of man, can and will hear, and the good hand of the Lord will be upon his servant, as it was upon Nehemiah.

[31] We may be in the thick of the fight for Christian liberty, in a courtroom, before police magistrate, or in the presence of a gathering mob of demonized religionists. By then watching unto prayer and communing without uttered speech with our Helper on high, we can obtain the desired succor, as did King Jehoshaphat under assault by the Syrians (1 Ki. 22:32, 33); and as did King Asa when facing a host of one million Ethiopians. "Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee. So the LORD smote the Ethiopians before Asa, and before Judah." (2 Chron. 14:9-13) Regarding such very emergencies King Solomon said to God at the temple dedication: "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen [picturing God's kingdom], and toward the house that I have built for thy name [picturing God's throne]: then hear thou in heaven their prayer and their supplication, and maintain their cause."—1 Ki. 8:44, 45.

[32] The Lord's servants should watch for just such emergencies and be alert and instant to exercise their privilege toward Him, to maintain His cause. Paul describes the spiritual armor of God which those fighting for the New World interests must now put on in their conflict with the demon forces, "spiritual wickedness in high places." Besides taking the defensive armor and the offensive weapon, "the sword of the spirit, which is the word of God," the apostle shows what further is needed for successful fighting, saying: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:11-18, *margin*) Good soldiers of Christ cannot carry on the struggle in their own strength without calls for higher aid.

HOW MAY "MEN OF GOOD-WILL" PRAY?

[33] God's capital organization, called *Zion*, is the heavenly Jerusalem and is the Theocratic Government of the New World of righteousness. Christ Jesus represents Jehovah as King in that Government, and his installation in the throne in A.D. 1914 marked the beginning of the New World Government. It marked also the beginning of the "last days" of Satan's old-world organization. There the prophecy of Isaiah 2:2, 3 began to come to pass: "And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." As to the exercise of its power earthward the apostle writes: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." —Rev. 21:2, 3.

[34] Since 1918, when God's Messenger, Christ Jesus, came to the temple for judgment of His house and of the nations, the prophecy of Habakkuk 2:20 applies: "And Jehovah is in His holy temple, be

30. Under what circumstances, and how, did Nehemiah offer prayer before King Artaxerxes? and under what pressing circumstances may Jehovah's field publishers pray in like manner?

31. What may be Scripturally said as to the manner and fitness of prayer in the thick of Christian warfare?

32. What did Paul associate with the spiritual armor for the fight and why?

33. When and how did the "last days" begin, and what did Isaiah and the apostle John say as to the Government then in force and the action of "people of good will"?

34 (a) Since when is Isaiah 2:2, 3 undergoing fulfillment, and for what specific purpose do the "many people" go up to the Lord's mountain? (b) What does God through Isaiah say as to whether such ones may pray to Jehovah?

silent before him, all the earth!" (*Young*) Since then the "many people" and "all nations" have been flowing unto Jehovah's Theocratic Government, Zion, the "new Jerusalem", desiring to walk in His paths according to His law. Those thus going up to his house of worship are composed of the "men of good-will" out of all nations and peoples and who learn of the setting up of his Righteous Government. They desire to come into harmony with it and to worship the true and living God through his King, Christ Jesus. The question arises: These are not of God's "little flock", the spiritual Israelites in the Kingdom covenant, but are his "other sheep", whose only hope is that of everlasting life on earth. May these, then, pray to Him? The answer of Jehovah God says, at Isaiah 56:6, 7: "Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."—Matt. 21:13; Mark 11:17.

[35] Such ones are pictured by the "stranger" whom King Solomon mentioned at the temple dedication, to show the extensiveness that Jehovah's worship would have: "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name [through Jehovah's witnesses], and of thy strong hand, and of thy stretched out arm:) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." (1 Ki. 8:41-43) Zechariah, who prophesied in the days when the typical temple was rebuilt at Jerusalem, writes also concerning the above class: "It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in [new] Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew [Jehovah's remnant], saying, We will go with you: for we have heard that God is with you [spiritual Israelites]."—Zech. 8:20-23; Isa. 19:19-22, 25.

[36] The very purpose of this "stranger" class in coming to this temple or house of prayer for all nations is that they may there pray in order to be guided and strengthened to do His will. The apostle John, after having a vision of the completed company of 144,000 spiritual Israelites, foresaw also this great "stranger" class of good-will: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." (Rev. 7:9, 10, 14, 15) The good-will "strangers" or "other sheep" that shall compose this "great multitude" of Armageddon survivors attribute their salvation to no man-made national government or emblem thereof. They ascribe it to God on his heavenly throne and also to his sacrificial Victim, Christ Jesus, who is on the throne with Jehovah God and reigning as his Theocratic Representative or King. To have their prayers accepted of these "Higher Powers", they must obey the rules concerning prayer, that is, to pray with faith in God as existent and as the Rewarder of all seeking him. They must also pray in the name of his Son, the Lamb, as their Ransomer. The above scripture shows that they do so.

[37] Such "other sheep" are not of the "little flock" of spiritual sons of God, and may they now pray to Jehovah God as "our Father"? The evident answer from the Scriptures is Yes. Think of the famished Egyptians of old who came to Pharaoh's prime minister Joseph, asking him to buy them and all their earthly possessions that they might obtain life-sustaining bread. So these earthly "other sheep" now come to a Greater Joseph, namely, Christ Jesus at the temple. They desire the life-giving spiritual bread in this time of consuming spiritual famine on "Christendom". They turn over their all to Jehovah's King, Christ Jesus, and ask him to buy them with his sacrifice of redemption that they may get into the way of everlasting life, now, before Armageddon. To such as do so he becomes "Savior of the world", or, "food of the living," which is the meaning of the

35 How did Solomon refer to such ones in his temple-dedication prayer? and what did Zechariah prophesy as to their coming and their purpose?

36. What vision does John describe concerning that class, and what must they do to have their prayers accepted by the Higher Powers?

37 As to whether these may address Jehovah God as "our Father", what does the conduct of the famished Egyptians toward Joseph show as a preliminary move?

name *Zaphnath-paaneah,* that was assigned to Joseph of old. (Gen. 41:45, 55, 56; 47:18-21) Concerning his present-day counterpart it was long ago foretold: "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." (Isa. 9:6) Now, by receiving of the life-giving spiritual food the "other sheep" class come into line to become the children of "The everlasting Father", Christ Jesus, when he applies the merit of his ransom sacrifice in their behalf during his thousand-year reign after Armageddon. This was pictured in the atonement-day sacrifices of Israel.—Lev. 16:9, 15.

[38] Christ Jesus himself received life and immortality from the eternal "Fountain of Life", Jehovah God. (Ps. 36:9) Jesus therefore addressed Him as "Father" and spoke of Him as "my Father" and "my God". Since Jesus becomes the father of the faithful "other sheep" that form the "great multitude", and since his own Father is Jehovah, it is perfectly Scriptural for the persons of good-will, the consecrated "other sheep", to address Jehovah as "our Father" when offering worship and prayer to him. In Scripture a grandson regularly spoke to his father's father (or grandparent) as "father", and all forefathers before one's immediate parent were called "fathers". (Ex. 3:6; 15:2; Deut. 26:5; 1 Ki. 15:11, 24; Isa. 51:2; 63:16; 64:8; Ps. 45:16; John 8:56) Jehovah is likewise the great "First Father" to all them that acquire everlasting life through his Son Christ Jesus.

[39] Furthermore, the "other sheep" who now abandon the riotous living with the famine-stricken world and who come out from under the service of the conscienceless "swine owner" of this world were foretold in Jesus' parable and were represented therein as the "prodigal son". When the boy returned home and was met first by the one whose house he had abandoned he addressed him, saying: *"Father,* I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But the man refused to disown the suppliant boy and called for a feast, saying: "For this my *son* was dead, and is alive again; he was lost, and is found." Then to his older boy the father explained the reason for the feast, saying: "For this *thy brother* was dead, and is alive again; and was lost, and is found." (Luke 15:21, 24, 32) In all propriety, therefore, and with full confidence the "stranger" and "other sheep" class may draw near through their Ransomer Christ Jesus and address Jehovah God as "our Father" in worship. They may also conduct prayer in an assembly even with those of the anointed remnant present.

38 Why because of such relationship to Christ Jesus may they address Jehovah God as "Father"?

39 What expressions in the parable of the prodigal son show the seemliness of their prayer to God as "Father"?

FOR ALL IN AUTHORITY

[40] For what, then, shall the remnant of God's "little flock" and also their brethren of the "other sheep" pray? Prayers for selfish reasons and purposes and not to God's glory could receive no answer from him; as it is written to the selfish: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [your pleasures]." (Jas. 4:3, *margin*) If our will is conformed to and submissive to His will, then we shall ask what we will and it will be granted to us in due time. The New World is at hand, and its everlasting Government is already ruling amidst mighty enemies. The psalmist's question now fits: "Why have nations tumultuously assembled? and do peoples meditate vanity? Station themselves do kings of the earth, and princes have been united together, against Jehovah, and against His Messiah." (Ps. 2:1, 2, *Young*) Shall prayer be made for such ruling powers of earth? How could such prayer be approved by Jehovah and be in favor of his Messiah, Christ, when such rulers are resisting God's invincible power and message and are saying: "Let us break their bands asunder, and cast away their cords from us"? Instead of God's hearing prayers for such worldly opposers, the psalmist says: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Yet have I set my king upon my holy hill of Zion."—Ps. 2:3, 4, 6.

[41] Who, then, are the ones to be prayed for according to the apostle's exhortation to Christians? It is written, at 1 Timothy 2:1-6: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 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 for all, to be testified in due time."

[42] There can be no proper prayer rendered for the salvation of those doomed to destruction at Armageddon because of their sin unto death. (Ps. 109:1-7; Jer. 7:16; 11:14; Prov. 28:9; 1 John 5:16, 17) The apostle was addressing those within God's organization and was exhorting them to pray in behalf of conditions within God's organization, that quiet and peaceable living in all godliness and honesty might be led by all members of the organization. Why? Because God will have such to be saved, and Christ Jesus is the Mediator between Him and them in that

40 (a) Under what conditions may we ask what we will and have God grant it? (b) What is the position of earth's ruling powers toward the New World Government, and how does God's attitude toward them show whether to pray for them?

41. What is Paul's exhortation as to prayer, at 1 Timothy 2:1-6?

42. For what, then, was the apostle exhorting us to pray, and why?

behalf. Those who are in authority or in high station within the visible part of the organization need our prayers and supplications and intercessions to God, that they may conduct themselves in favor of the peace and spiritual health and prosperity of "all men", or Christians in the flesh, in the organization.

43 Such prayer is also for the honor and glory of God and the advancement of his Kingdom interests on earth. Hence it is "good and acceptable" in God's sight to offer such prayers and supplications. Psalm 122 agrees with this view, in that it says: "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the LORD our God I will seek thy good."

44 A prayer for the king, Jehovah's king, is written at Psalm 72: 1, and it is prophetic of the prayer of God's people of today: "Give the king thy judgments, O God, and thy righteousness unto the king's son." David prayed for his son, the king of the typical Theocracy over Israel (1 Chron. 29: 10, 19); and that prayer would now be offered up for the King of the true and lasting Theocratic Government. Psalm 72: 15, 17 says further concerning the King, the Son of the great "King of Eternity": "And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations [represented in the 'other sheep'] shall call him blessed."

45 Jehovah God is the "King eternal" and Christ Jesus is his anointed King of The Theocracy of the New World. As we look forward to the vindication of Jehovah's name by his King Christ Jesus at the battle of Armageddon, we continue to pray for Kings, saying: "Thy kingdom come. Thy will be done in earth, as it is in heaven." We recognize the Kingdom as set up in A.D. 1914; and we prayerfully join all of God's organization in heaven and in earth in saying: "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.... We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign." (Rev. 11: 15, 17, *Am. Rev. Ver.*) "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5: 13, 14.

46 The "other sheep" who will form the "great multitude" cry out: "Salvation to our God which sitteth upon the throne, and unto the Lamb"; and the faithful remnant of the 144,000 join in their praise and supplication, saying: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."—Rev. 7: 10, 12.

43. Why is such prayer acceptable and good in God's sight and with what Psalm does this view agree?
44 What does the psalmist David say as to offering up prayer for the king's son, in a prophetic sense?

45. How, then, do we pray "for kings", and what does The Revelation show on the matter?
46 What do those in line for the "great multitude" prayerfully cry out, and with what prayer do the faithful remnant join them?

CALEB, BOLD FIGHTER FOR THEOCRACY

"THE righteous are bold as a lion," says Proverbs 28: 1. Or, according to *Rotherham*, "the righteous like a lion are confident." They have faith, confidently rely upon God's word, and boldly go forward in the face of danger to meet the Lord's service requirements Centuries ago a servant of Jehovah lived on the earth who well exemplified Godly boldness. That servant's name was "Caleb". The name even means "bold".

There were several Bible characters whose names were Caleb. The one we are here concerned with is Caleb the son of Jephunneh. He was born in the year 1554 B. C. The opinion of Bible scholars differs sharply as to his ancestry. Many contend that, because he is referred to as the "son of Jephunneh the Kenezite", he was a foreigner and only adopted into the tribe of Judah, and was in reality a descendant of Esau. (Josh. 14: 14) The weight of evidence, however, seems to indicate that Caleb was a natural Judean, and that the patronymic "Kenezite" is derived from a Hebrew ancestor. Some students hold that the name of Caleb's grandfather was "Kenaz". The Scriptures disclose that he had a brother by that name, and close association with that brother may have caused him to be called the "Kenezite". (Josh. 15·17; Judg. 1: 13) It is possible that Caleb's father, Jephunneh, was surnamed "Hur" and was thus the grandfather of the expert craftsman Bezaleel. (See Exodus 17: 10, 24: 14, 31: 2, 35: 30, 1 Chronicles 2: 19, 20, 50.)

The first appearance Caleb makes in the Divine Record is when Moses, at the command of the Lord, sends spies into the land of Canaan. It was the second year after the exodus from Egypt, and the Israelites were camped at Kadesh-barnea in the wilderness of Paran. They were poised at the southern border of the Promised Land. Reconnoitering was in order, so the scouting party was organized. Caleb, a man of forty years and a family chieftain in the tribe of Judah, was designated to represent that tribe.—Num. 13: 1-3, 6; Josh. 14: 7.

As Moses gives the final instructions to the twelve spies,

Caleb listens intently: "Get you up this way into the south country, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land." (Num. 13:17-20, *margin*) The men started their perilous journey into the enemy land. For forty days they searched out the land. At Hebron they saw giants; at the brook or valley of Eshcol they noted the productivity of the land, and brought back some of the fruit thereof, one cluster of grapes being so heavy that it was borne between two men upon a staff. —Num. 13:21-25.

To Moses and Aaron and all the Israelites they gave their report: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." Caleb silenced the fearful ones, and cried, "Let us go up at once, and possess it; for we are well able to overcome it." But ten of the spies dissented, saying, "They are stronger than we." They were terrified by the giants they had seen, and said they were as grasshoppers in comparison. (Num. 13:26-33) In the parlance of this world, those men would be called morale weakeners.—Deut. 1:28, *margin*.

When Caleb and the other faithful spy, Joshua, fervently pleaded with the Israelites to get them to enter the Promised Land, saying, "Jehovah is with us: fear them not," the rebellious people took up stones against them. Jehovah intervened. The ten men who brought the evil report were destroyed. Upon the remainder of the murmurers the Almighty pronounced sentence: "Ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. . . . But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years."—Num. 14:30-34.

It is not until the fortieth year of that sentence that Caleb is again mentioned. It is on the plains of Moab. Moses and Eleazar the high priest had numbered the men able to go to war, those from twenty years old and upward. Shortly thereafter Jehovah named the men, one prince or ruler from each tribe, who would be entrusted with the division of the Promised Land among the tribes. Eleazar and Joshua are named, and Caleb is appointed from the tribe of Judah. The other appointees were comparatively young men; Caleb was seventy-nine. Nevertheless, Caleb was as "young" and vigorous as any of them in following Jehovah, and his faithfulness was rewarded by this privilege.—Num. 34:17-29.

Jehovah's pronounced judgment had decreed that none of the men that had come up out of Egypt, from twenty years old and upward, that had been numbered in Sinai by Moses and Aaron, should enter the land of Canaan, save Joshua and Caleb. (Num. 26:64, 65; 32:11, 12) And so it was.

It is also interesting to note that when Moses and Aaron numbered the people at Sinai, not long before they refused to enter Canaan and fight because their enemies seemed stronger than they, there were 603,550 men of war. (Num. 1:45, 46) At the second numbering, by Moses and Eleazar, there were less, namely, 601,730. (Num. 26:51) Yet this smaller army entered and possessed the land, despite their enemies. This shows that Caleb was not being rash on the earlier occasion when he cried out for the Israelites to come to grips with the enemy. Rather he was manifesting faith in Jehovah, confident that He would fight for His people and give the victory in fulfillment of His promise, and that regardless of the giant size of the enemies or their number. He was merely being bold, within the Scriptural meaning of the term. And though now, 39 years later, he is much older, he still has the same spirit of boldness.

With the fighting men of Israel he crossed the Jordan and bore his full burden in the ensuing battles. After six years of warfare, there yet remained much land to be possessed. Notwithstanding that fact, Jehovah assured the Israelites, "Them will I drive out," and instructed that the land now be divided by lot among the tribes. (Josh. 13:1-7) Caleb, bold, seasoned fighter, veteran of many battles, steps before Joshua and says: "Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. . . . And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance. . . . The LORD hath kept me alive, as he said, these forty and five years, . . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced. If so be the LORD will be with me, then I shall be able to drive them out." (Josh. 14:6-15) And so he did

No picking of an easy territory by this witness of Jehovah! The toughest assignment, the land infested with giants, was none too hard for this 85-year-old warrior, if Jehovah would be with him. An account of the victory appears at Joshua 15:13-19 and Judges 1:9-15, 20. The bullying monsters inhabiting Hebron were slain, and Othniel, the son of Caleb's younger brother and a judge in Israel for many years, stormed and captured Debir, and for this was given Caleb's daughter Achsah to wife. Both of these cities were later occupied by the Levite priests, Hebron becoming one of the cities of refuge.—Josh. 21:3, 11-13, 15.

After the capture of these cities, no further mention is made of Caleb, nor is the time of his death recorded In 1 Chronicles the names of his children are listed.—2:46, 48, 49; 4:15.

As previously mentioned, Caleb was 79 when the covenant of faithfulness was made with the Israelites on the plains of Moab, just prior to their entrance into the Promised Land. Though much older than the other Israelites, with the exception of Joshua, and possibly Eleazar, he

was counted with the younger men, because of his faithfulness. He well represented, at this point, that class of faithful ones also foreshadowed by Mordecai and Naomi, manifested at the time of the Lord's coming to the temple for judgment in A.D. 1918. In these present days of Theocratic warfare against the demons and their tools, Jehovah's witnesses must be valiant. And though the little band of witnesses on the earth may appear as mere grasshoppers in the sight of the "giants" of Satan's organization, and particularly the totalitarian monstrosity he raises up, God's people will not hold back in fear. They will push the battle to the gate. They will remember that Jehovah is with them, and in his sight the mightiest ones of Satan's hordes are as grasshoppers.—Isa. 40:22.

So today Jehovah's witnesses will go forward, "bold in our God" and "bold in Christ". (1 Thess. 2:2; Philem. 8) Boldness in Theocratic service is all-essential now. Why? First John 4:17 answers: "Herein is our love made perfect, that we may have boldness in the day of judgment." Caleb was blessed because "he wholly followed the LORD God of Israel". (Josh. 14:14) Let Jehovah's servants at this time do likewise, and give a good report in service.

THREE ELDERS SURVIVE TO CROSS JORDAN

IN OUR article of August 1 entitled "Victory by Faith" paragraph 35 stated: "The older generation of the Israelites under Moses entered not into the Promised Land of Palestine because of their sin of unbelief toward Jehovah's word. . . . Three elders having faith did enter into the Promised Land of milk and honey, and one of these was Moses' successor, Joshua." Who, then, were the other two?

At Numbers 14:30, Jehovah God declared his judgment against the twelve tribes of Israel for believing the faith-cracking report of ten of the twelve spies back from Canaan and said: "Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." These words have been understood by many to mean that no others besides Joshua and Caleb above the age of twenty years would survive the protracted wilderness journey and cross Jordan river into the Promised Land. If that were so, then both Moses and Aaron the high priest were on this occasion notified that they would not be preserved to enter Canaan. To the contrary, Moses and Aaron both entertained hopes of entering until they exceeded themselves, about 37 years later, when water was miraculously brought forth from a rock. Then Jehovah said to Moses and Aaron: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Num. 20:12) Hence Aaron's son Eleazar was the third elder that was favored to cross Jordan with Joshua and Caleb.

Moses, Aaron and Eleazar were of the tribe of Levi, and this tribe was separated from the other tribes, and was not represented by any of the twelve spies sent out. (Num. 13:4-16) Due to their ministry at God's tabernacle the Levites were not numbered for war-draft purposes. (Num. 1:47-54) Hence the tribe of Levi were not included in the penalty pronounced on the twelve other tribes for rebellion due to the faithless report of the ten spies. At that time Eleazar must have been above twenty years of age. Eleazar was apparently Aaron's third son and was now married and had a son, Phinehas. (Ex. 6:20, 23, 25) Aaron his father was three years older than Moses, and hence 83 years old when the Israelites left Egypt and came to Mount Sinai; hence old enough to have mature sons.

At the beginning of the second year after leaving Egypt the four sons of Aaron were ministering with him at the tabernacle. After two sons died, "Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, . . . and ye shall eat it in the holy place, because it is thy due, and thy sons' due." (Lev. 10:12, 13; 9:1) To render such priestly service Eleazar had to be of the required age, as shown by God's law respecting the Levites: "From thirty years old and upward even until fifty years old, all that enter into the host, to do the work of the tabernacle of the congregation." Five years of probation must precede full service: "This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation." (Num 4:3, 8:24) Hence Eleazar must have been above twenty years of age at the time of leaving Egypt. Less than a year later, the tabernacle was set up at Mount Sinai, and shortly afterward God said to Moses: "And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary." (Num. 3:32) This appointment required Eleazar to be above twenty years, yes, thirty years or more. In the last year of the 40-year wilderness journey Eleazar's son Phinehas appears to have been engaged in tabernacle service and hence of the age of 25 years or more. (Numbers 25) This argues that Eleazar was past 60 years.

At Aaron's death his son Eleazar was made Israel's high priest. (Num. 20:22-29) About a year later Eleazar entered the Promised Land and served there many years as high priest, even after Joshua's death.—Ex. 28.1, Num. 3:1-3; Josh. 14:1; 24:29, 33.

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