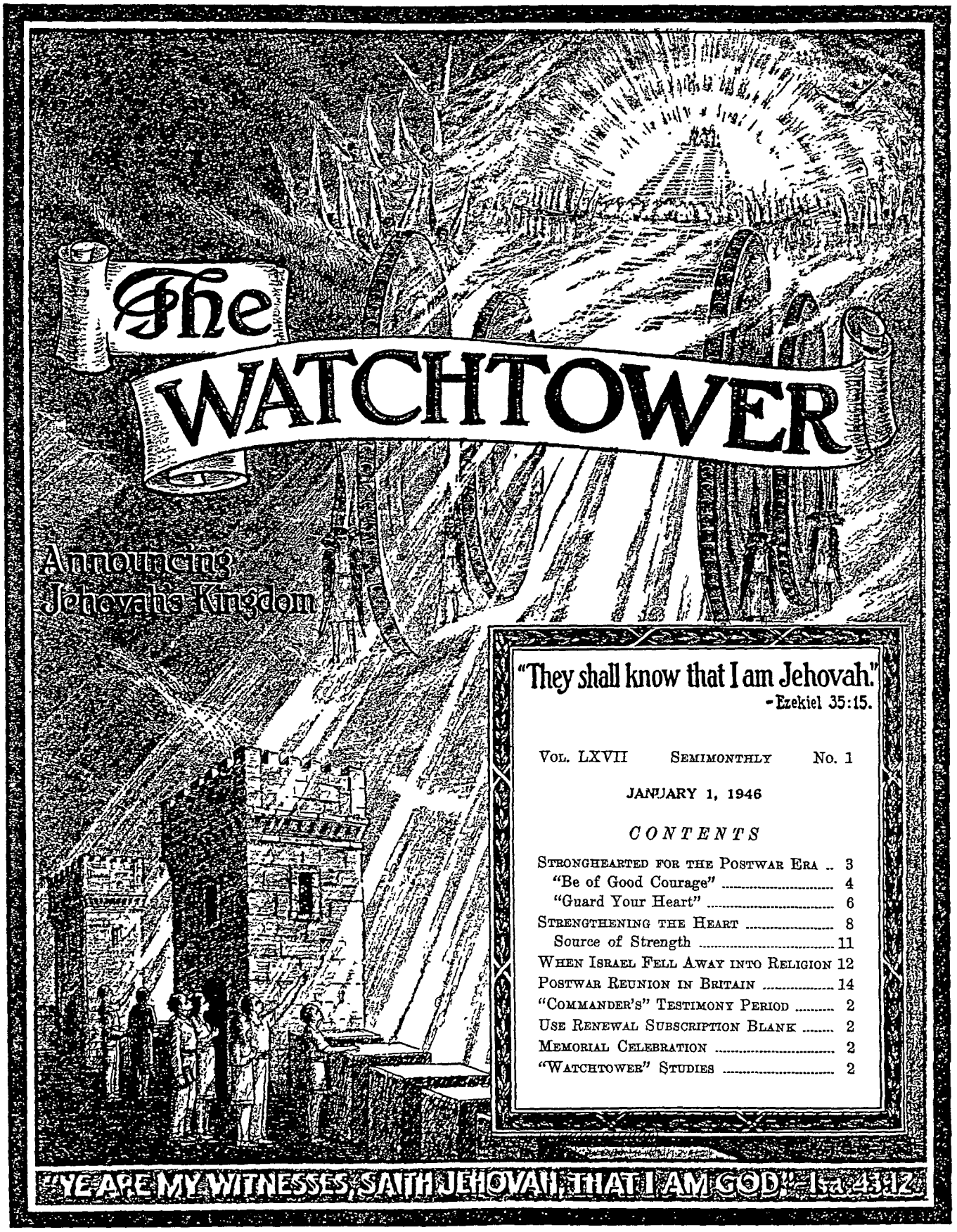
Watchtower

1946

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

VOL. LXVII SEMIMONTHLY No. 1

JANUARY 1, 1946

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

THAT THE OLD WORLD ended 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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"COMMANDER'S" TESTIMONY PERIOD

It is optional with you whether you take part in the "Commander's" Testimony Period, which occupies the entire month of February. But the command of Jehovah's "Commander to the peoples", Christ Jesus, to preach the Kingdom gospel still stands in force, and all who desire to obey such a Commander will be anxious to take part in this Testimony Period. It being the second month of the 1946 *Watchtower* campaign, the special offer to the public on a contribution of one dollar continues to be a year's subscription for this magazine, together with the premium of a bound book and a booklet. The campaign goal for this year requires the enlistment and activity of everyone possible in the Commander's service, despite the northern winter. Veteran publishers stand ready to take into the field with them any volunteers from among our readers who write in to us for references. Your report of work and results should close out the month of testimony for you.

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.

MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

"WATCHTOWER" STUDIES

Week of February 3: "Stronghearted for the Postwar Era," ¶ 1-23 inclusive, *The Watchtower* January 1, 1946.

Week of February 10: "Strengthening the Heart," ¶ 1-22 inclusive, *The Watchtower* January 1, 1946.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII JANUARY 1, 1946 No. 1

STRONGHEARTED FOR THE POSTWAR ERA

"Be strong, and let your heart take courage, all ye that hope in Jehovah."—Ps. 31:24, Am. Stan. Ver.

JEHOVAH, the Creator, is the Fashioner of that wonderful organ of the human body, the heart. He is also the producer of those good qualities and faculties in mankind which are symbolized by the heart. Better than the most scientifically trained physician of the heart he understands the vital processes of this important organ and the things that affect it for good or for ill.

[2] The works, actions, dealings, words and spirit of Jehovah have a powerful effect upon the heart and what it symbolizes. In Moses' day the mercy and longsuffering of Jehovah God toward the oppressive Pharaoh of Egypt only hardened his wicked heart and made him obstinate and stubborn, until his heart was broken by the death of his beloved son and heir. Jehovah's superhuman deeds at the Red sea and in the wilderness of Arabia against all the oppressors and persecutors of his chosen people made the doomed inhabitants of the Promised Land of Canaan faint as their hearts melted within them at the reports. The exemplary man of patience named Job complained that God made his heart soft or weakened his heart because of letting such a painful, trialsome test come upon him without first letting him know why. On the other hand, the heart of the mighty leviathan Jehovah made as hard as the mill's grindstone. In order that man may appreciate more understandingly the inward feelings of his Creator and God, Jehovah speaks of himself also as having a heart, a heart that can be grieved or that can be made glad.

[3] Now all of us stand at the opening gates of 1946, the first year of the postwar era. As we look ahead as far as we can see, how is your heart? Viewed from the human standpoint alone, without any knowledge or consideration of Bible prophecies on "the day of vengeance of our God", the outlook ahead demands our approach to it with stout hearts. The postwar future is just as worrisome as it was long ago foretold that it would be; and the effects upon the minds and dispositions of men are just as foretold. Speaking of these very days, with their signs that betoken the final end of the Devil's world, the Greatest of all prophets said: "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the inhabited earth: for the powers of the heavens shall be shaken."—Luke 21:25, 26, *Am. Stan. Ver.*, margin.

[4] It matters not that a stoppage has taken place in the terrific hostilities of the second global war. The coming of peace has not brought in tranquillity to the nations, nor any comforting assurances to the individual mind. The ending of the global war came abruptly, indeed, but not before the unleashing and frightful demonstration of the most infernal machine for mass destruction ever invented by man, the A bomb. Man has entered the atomic age, but man's hope of using atomic energy for industrial and mechanical purposes and saving of human labor does not make it altogether bright. Rather the new age raises hideous fears of the more deadly development of atomic energy for war purposes or for a peace held down by force. Where will the thing stop? and who can deny the possibility that such a lethal power, harnessed to heartless machines, may fall into mad hands and be used by some fiendish human or humans bent on world control, with the reckless slogan of "either rule or ruin"?

[5] The *destructive* use of atomic power has stepped first upon the stage of action clothed in the bloody armor of Mars. Hence the further development of atomic power for destruction will outstrip the ability of men of science to provide a counter-measure, and will surpass the ability of persons of humaneness to patch up and reconstruct damaged human victims and properties. Years ago it was reported that a war was then raging between men and insects and the insects were gradually winning out. Now, despite the use of DDT, the fears are expressed by well-

1. Who understands the human heart best, and why?
2. How has he affected creatures' hearts in times past, and why does he refer to his own heart?
3. With what kind of hearts must we approach the future outlook, and why?
4. Why has not the stoppage of global war brought tranquillity or assurance of mind?
5. Why do keen-sighted men now cry out for a new and more advanced organization, but without what guarantee?

informed men that the ultimate victory of the insects could suddenly be hastened by the atomic destruction of humankind in another global war. Keen-sighted men declare that that recent international invention for keeping peace and security known as the "United Nations Organization" is already made out of date by the A bomb and they cry out for a world government. However, such a world government instead of a mere alliance of nations offers little or no real consolation. In a world not regenerated one bit by all its thousands of years of past history, who is there to guarantee that such a world government with many varieties of A bombs in its control would not become the greatest instrument for enslavement and destruction, especially if under control of those invisible devils the malicious demons of Satan the Devil's spiritual organization?

6 All the foregoing suggestions are not mere silly fears or mischievous scare propaganda. They are founded upon solid facts and they follow the observed drift of things. And what with the close-at-hand prospect of great famines and pestilences, together with social unrest, unemployment problems, money-inflation dangers, and religious tensions, even a worldly-wise look into the future is not strengthening and encouraging at all.

7 The foregoing lines simply refer to what men and demons could do to the earth and its inhabitants, according to the means already at hand. "Heart-stopping" you might call it. But what about when we refer to the Bible to compare its predictions long ago made with the happenings of recent years, from A.D. 1914 onward? Then we see the future to be even more foreboding for humankind. It is as foreboding as in the days of Noah before the global flood. The Bible was written at the dictation of the One who is the infinite Source of atomic energy, Jehovah God. The Bible foretells what is to come upon this generation at Jehovah's hands, putting an end to all the inhuman acts, woes and destructions brought upon our race by demons and men. Even though it comes far short of blowing up the earth as a whole, yet men are terrified at what hurt and damage could be inflicted by A bombs invented and released by mere human creatures. Then how great will be the terror of Godless humankind when God the Creator shows divine power in the "battle of that great day of God Almighty" and brings a sudden end to the present wicked world of Satan the Devil?

8 Telling of the road to safety to be taken by God-fearing persons at the approach of that world calamity, Jesus Christ said: "Pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." (Matt. 24:20-22, *Am. Stan. Ver.*) The final end of this unsatisfying world is a certainty. And as we think over the fear-inspiring things which mankind will be unable to escape witnessing in the not far-off future, it makes all the lofty-sounding, beautifully-phrased peace messages of the self-styled "vicar of Christ" at Vatican City before August 6, 1945, show up as a lot of useless religious verboseness. It gives no true, permanent strength to fainting hearts of men.

6. Why are the foregoing not silly fears or scare propaganda?
7. How does the outlook from the Bible standpoint compare with the above?
8. What did Jesus say concerning the proportions of that final trouble? and how does this show up the messages of the so-called "vicar of Christ"?

"BE OF GOOD COURAGE"

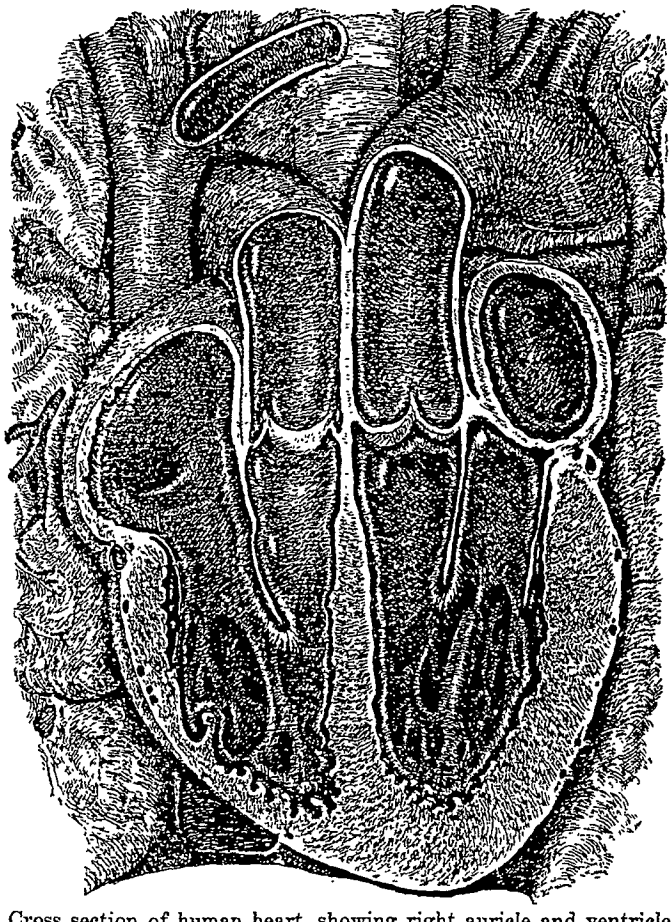
9 All the religion in the world practiced from the days of the Roman emperor, Constantine, has been unable to hinder mankind from coming smack up against the above-described things. All the nicely worded messages that religious clergymen now frame and send out cannot quiet men's fears or keep their hearts from quailing at the unpleasant certainties of the near future. The comforts of religion have all proved to be empty. Yet there is a way to be of good courage in the face of the sure future, and that way is laid before us in the Bible. At Psalm 27:13, 14 we read these words of one who is an example to us: "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah." (*Am. Stan. Ver.*) King David, of Jerusalem, the writer of these words, knew the truthfulness of what he said. His words were written aforetime and preserved for our instruction, in order that we, by being steadfast in the right way and by drawing comfort from the Scriptures, might hold fast to the hope of better things.—Rom. 15:4.

10 Looking to Jehovah God, and putting our trust in Him, we can be of good courage. He is the Fountainhead of all courage. In telling of his good purposes for those who wait upon Him to fulfill his word, he says: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15) It is certain that this Holy One, Jehovah, faces the future with courage, regardless of the fact that the universal war of Armageddon to which all the nations of earth are marching must be fought by Him against all these nations and

9. How effective has religion's comfort been? but how about David's words at Psalm 27:13, 14?
10. Why can we be courageous by looking to and trusting in Jehovah?

against all the mighty invisible demon part of Satan the Devil's organization.

[11] This coming battle of Armageddon will be a battle of the universe. The battle array will be Jehovah God's organization against Satan the Devil's organization. What use the earthly nations will there make of their finally developed A bomb we do not know; but it will react only with hurt to themselves, and the Almighty God is not at all disturbed at this weapon of theirs. That battle against his combined enemies will furnish Jehovah God the opportunity to display to all the universe His mighty power for righteousness on a scale such as they have never seen him manifest before. By then defeating all those who hate his name and who oppose his universal sovereignty Jehovah God will vindicate himself as the Supreme and Almighty One, the only true and living God. The new world which He will then usher in under the kingship of his Son Jesus Christ will be for ever righteous. The final test upon that kingdom of righteousness which Jehovah will permit after one thousand years of its operation will prove it to be securely founded, unshakable, and of unbreakable integrity. Hence, despite the fiery end of Satan's unrighteous world, Peter strengthens our courage by saying: "Nevertheless, we, according to [God's] promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13; Rev. 20:1-10.



Cross section of human heart, showing right auricle and ventricle and left auricle and ventricle of the heart. Right auricle receives the blood from the veins; right ventricle discharges it to the lungs. Left auricle receives the blood from the lungs; left ventricle discharges it to the arteries.

[12] As the nations now look forward fearfully only to international strife and internal discord and to the possible use of the atomic bomb and other modern weapons of war against one another, they seek strength in international unity of a federation of the world. Those who wait upon Jehovah God know that such federation will be unable to save at Armageddon. They trust in the new world of righteousness which follows Armageddon; and in this hope they find their strength. However, the postwar era of the nations will continue on down to Armageddon, and till then there are sure to be the most crucial trials of the integrity of all persons who desire to prove worthy of life in the new world of righteousness. All those who want to keep their integrity for righteousness and to avoid being condemned and destroyed with this doomed world are anxious to keep in the right way, whatever may be the heart-searching temptations and the faith-testing trials that the world may put upon them. They must be strong for the right, and the right is the side of Jehovah God's righteous kingdom by Christ Jesus.

[13] To stand firm and immovable for this right side against a world which will centralize its power and authority because of having entered into the atomic age, this will require great courage. The question is, Who will be able to stand? Who can endure? In the awesome hush which such a solemn question induces, the steadying words of the One who stood the test like an immovable rock come to us: "Let not your heart be troubled: believe in God, believe also in me. . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 14:1, *Am. Stan. Ver.;* 16:33.

[14] God's word through the psalmist David is: "Let your heart take courage." The word of the Son of God, Christ Jesus, is, "Let not your heart be troubled: . . . be of good cheer." Both of these expressions of encouragement, it will be noted, stress the heart, and both expressions counsel us to be stronghearted.

11. What will be the developments at the battle of Armageddon? and what promise, as cited by Peter, strengthens our courage?
12. In what do the nations seek strength? and why must those who seek life be strong for the right?
13. Why does the question of standing arise? and what answer do Jesus' words give to the question?
14. What organ is emphasized by the words of Jehovah and Christ Jesus? and why is it not meant literally?

Thus the heart is shown to be a vital factor for enduring the great postwar test and for coming off victorious. Manifestly in the above words Jehovah God and his Son do not refer to the literal heart of flesh. A person may be afflicted with a severe or incurable heart-trouble according to the flesh and, notwithstanding this, be stronghearted as commanded in God's Word. Hence the use of the word *heart* must be figurative.

[15] In the greater number of cases in the Bible where the term *heart* occurs, it is used thus as a symbol, sometimes of the mind, sometimes of the disposition, sometimes of love or the motive actuating a person. In the original Hebrew text of the Bible *heart* translates the words *lebh, lebhábh,* or *libbáh.* In the popular King James Version Bible *lebh* and *lebhábh* are translated *mind* seventeen times. But the Bible versions by many modern translators show that the meaning of *mind* applies to many more than seventeen cases of these Hebrew words. The Hebrew wanderer Abraham came from the city of Ur, not so far from the city of Accad, in the Mesopotamian valley; and concerning the literature that sprang from these two sources we read: "From innumerable passages in Hebrew and Accadian literature, which have been conveniently collected and classified by Dhorme*, we learn that the word for 'heart' (*lebh, libbu*) denoted the seat of all affective and reasoning activity of the mind: the emotions of love and hate, desire, joy, sorrow, courage, loyalty, fear, pride were thought to reside in the heart; so also did the faculties of memory, imagination and reasoning." (Pages 24, 25, *Archaeology and the Religion of Israel,* by William Foxwell Albright, 1942) There was a real basis for linking the fleshly heart with all such mental affections and activities, because they all affected the literal heart. They produced a heart state or movement which men felt inside. For instance, great grief makes a heart "break".

[16] In the writings of Christ's apostles and disciples *heart* translates the Greek word *kardía,* to which the Latin word *cor* (*cordis*) is related. In fact, our word *heart* is related to both these root words; and the ultimate root, namely, *kard-,* is understood to mean *to quiver* or *shake.* This fact reminds us of Jehovah's warning, at Deuteronomy 28:65, to the disobedient Jews: "Among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but Jehovah will give thee there a *trembling heart,* and failing of eyes, and pining of soul."—*Am. Stan. Ver.*

[17] The vital service performed by the fleshly heart was known to Jehovah's chosen people of old. At Ecclesiastes 12:6 His inspired wise man likens the heart to a pitcher or jar which receives blood from the veins as from a fountain. Then it empties the oxidized blood out into the arteries and so pumps it into circulation through the body, which circulation of the blood stream is pictured as a wheel. Hence, in describing the state of death, where the heart can no more receive and empty the blood and the circulation breaks its routine of carrying blood back to the vessels of the heart, the inspired writer says: "Or the pitcher be broken at the fountain, or the wheel broken at the cistern." (Eccl. 12:6) The important function which the heart must serve Jehovah God the Creator well knew, when he said: "The life of the flesh is in the blood."—Lev. 17:11.

"GUARD YOUR HEART"

[18] With full knowledge of the essential function of the human heart Jehovah God inspired his wise man to write, at Proverbs 4:23: "Keep thy heart with all diligence; for out of it are the issues of life." Or, in modern version: "Guard your heart with all vigilance, for thence are the well-springs of life." (*An American Translation*) Further showing his perfect knowledge of the exact relationship of the heart to the body's condition, Jehovah also caused King Solomon to write: "A sound heart is the life of the flesh: but envy [passion] the rottenness of the bones." "A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. All the days of the afflicted are evil: but he that is of a merry [cheerful] heart hath a continual feast." "A merry [happy] heart doeth good like a medicine: but a broken spirit drieth the bones." (Prov. 14:30; 15:13, 15; 17:22) Just how true and fitting such inspired proverbs are for the postwar era we shall see.

[19] In order to help us all to appreciate more the reason why the Word of God puts such emphasis upon keeping the heart right, we quote the following information about the heart in relation to our human system and its organs such as the liver, the kidneys, etc.:

"The continuity of life depends upon nutrition supplied to the individual organs that together constitute the human body. The nutritive material is the blood; its equable distribution is accomplished by a central pumping organ, known as the heart. . . . The heart is a sensitive register of the condition of the entire human system. When an actual disorder sets

*P. Dhorme, *The Metaphorical Use of the Names of Parts of the Body in Hebrew and in Akkadian* (1923), pages 112 ff. (in French); compare also A. L. Oppenheim, JAOS, 1941, pages 263 ff.

15. In the Hebrew literature how is the term for "heart" used? and on what sound basis?
16. In the Christian Greek Scriptures what is the word for "heart", and what does its root mean?
17. How does the statement at Ecclesiastes 12:6 show knowledge of the service of the fleshly heart?
18. What did God knowingly cause to be written in the Proverbs showing the essential function of the heart and its relationship to the condition of the body?
19. To show the importance of keeping the heart right, what is the sum of the information next quoted from *The Americana?*

in in our body, irrespective of the distance from the heart, and even while the heart itself is enjoying absolute integrity, the action of the heart changes almost instantaneously. . . .

"Temporary embarrassment of the heart caused by any systemic disturbance does not produce any structural derangement in its substance. The elimination of the disease or disturbance as the case may be will be followed, as a rule, by the restoration of the heart to its normal state. If, however, the disturbance continues, and the heart is required to labor under abnormal conditions for a long time, the added exertion leaves an unfavorable effect on its structural soundness; its nutrition becomes impaired, and its working capacity gradually exhausted. These phenomena are due to physical laws of cause and effect, though the cause is often obscure. The gradual progress of deterioration of the heart can in very many instances be traced with precision to the diseased organ which causes it, as for example, the diseases of the kidneys. . . . Such sequential cardiac [or heart] disability invariably sets in, whenever the heart encounters abnormal and permanent resistance, irrespective of the cause or place of such resistance."

As to heart palpitation: "In this condition, there is a derangement in the action of the heart without there being any demonstrable cardiac [or heart] disease. The number of beats often reaches to about 250 per minute. This extraordinary labor deprives the heart of its rest and proper nutrition, and eventually leads to its exhaustion. The attacks come on in paroxysms and are probably due to some derangement in some of the internal organs, which thereupon reflexly produce the pernicious effect upon the heart's mechanism. . . . The morbid change an organ has to undergo because of a disease existing in another part of the body is called a secondary disease, while the original lesion [or injury] in any of the organs is known as a primary disease. Most diseases of the heart are secondary."—*The Americana,* Volume 14, 1929 edition, pages 36-39.

[20] In the United States, as no doubt in the rest of "Christendom", heart disease continues to take the highest toll of lives. This fact accentuates the need of taking proper care of the heart. No doubt the conditions and events of the postwar era will serve only to increase the death rate due to diseases of the heart. Will this not be true also in a spiritual sense? The Bible gives us good reason to believe so and warns us to be on guard, more particularly so as the final end draws close. "Take care that your hearts are not loaded down with self-indulgence and drunkenness and worldly cares, and that day takes you by surprise, like a trap. For it will come on all who are living anywhere on the face of the earth. But you must be vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of Man." (Luke 21:34-36, *An Amer. Trans.*) If our minds are loaded down with worries and concerns of the material things of this world and our affections are fixed upon selfish enjoyments, it will throw us off guard and turn our attention from the great issue which must be settled. It will hinder us from serving God.

[21] Keeping or guarding our hearts is a matter of life to us. As far as we ourselves are concerned, it is of the highest importance to us. "Above all that must be guarded keep thou thy heart, for out of it are the issues of life." (Prov. 4:23, *Rotherham*) Human experience shows diseases of the heart are usually traceable to something primarily wrong in other organs and that if the heart is impaired or badly affected it cannot do its work right. If this state is not corrected but is let continue, death will follow to the human creature. The Christian cannot afford to let such a thing take place in a spiritual way; not if his ambition is to vindicate God's holy name and gain eternal life in the righteous new world. Carelessness as to his heart means death as a Christian now and death to all hope of life in the world to come. In other words, it means for such careless Christian "the second death" because of the "sin unto death", deadly sin. (1 John 5:16) How, then, can we keep and guard our hearts in a spiritual sense? God's Word instructs us how.

[22] In a spiritual or figurative way, as used in the Bible, the "heart" means the seat of our affections and of our operations of the mind. The heart of a thing refers to the midst of it, as when a ship is said to be in the heart of the sea (Prov. 23:34; 30:19; Jonah 2:3); and our heart refers to the midst of us or to what we actually are within ourselves. This is determined by what our preferred thoughts are or by where our love and affections lie. A hypocrite disguises what he is inside. Hence it is not for our good health to accept spiritual food from a religious hypocrite: "For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." (Prov. 23:7) Note that the thinking is said to be in the heart, and not, as we would now say, in the mind. This shows that our choices, our preferences and our affections go along with our thoughts which we entertain. Because a man is just what he thinks in his heart, Jesus said: "Ye have heard that it was said by them of old time, Thou

20. What need does the death-toll rate show as respects the heart? and how does the Bible indicate this to be true in a spiritual way?

21. Of what concern to us is the keeping of the heart? and why may not a Christian be careless about this matter?

22. (a) Biblically, what does the term "heart" mean? (b) Why is a person as what he thinks in his heart?

shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27, 28) And Jesus' apostle, John, said: "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 3:14, 15; Matt. 5:21, 22.

[23] The gist of the matter is, therefore, that a person would openly show or do what he is thinking in his heart if he did not fear exposure and unfavorable criticism and punishment. He may for a time conceal what his real desires or hidden purposes are and may thus avoid punishment from men by just thinking the things in his heart; but he cannot escape judgment from Jehovah God. "Shall not God search this out? for he knoweth the secrets of the heart." (Ps. 44:21) "I, Jehovah, search the mind [*lebh*], I try the heart, even to give every man according to his ways, according to the fruit of his doings." (Jer. 17:10, *Am. Stan. Ver.;* 1 Cor. 4:5) Hence, in the postwar era, what we are outwardly, let us be that from the heart, namely, faithful Christians, strong-hearted for God's kingdom by Christ.

23. (a) How may a man escape punishment from men, in this connection, but not from God? (b) What, therefore, should we be in the postwar era?

STRENGTHENING THE HEART

IN THE stress of this postwar era it is urgent that we strengthen our hearts and keep them strong. Mindful of Proverbs 4:23, how can we keep or guard our hearts, and do so with diligence and vigilance? Evidently it is by carefully watching the things upon which we fix our affections and longings, the things on which we let our minds rest, the things we take into our minds to fill them and occupy them, the kind of things that we think out. The human mind is that faculty of our person by which we gather and store up information and by which we reach a conclusion or determination. That with which we fill up and occupy our minds and attention will decide to a large degree what we shall be or the course that we shall take and where our affections will incline. Heart defilement may not come from the material food which we put into our stomachs, but it can and does come from the things upon which the mind feeds and by which it lets its decisions be guided. Said Christ Jesus: "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matt. 12:35) "The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom [or, want of heart, *lebh*]."—Prov. 10:20, 21, *margin.*

[2] The mind is like the heart, which pumps out blood to all the human system; and if it pumps out impure blood, the whole system is affected, because the life of the flesh is in the blood thereof. After speaking of the traditions and precepts of men with which the religionists fill their minds, Jesus warned his disciples against defilement by such, saying: "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart [or, seat of thought and motive] proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat [material food] with unwashen hands defileth not a man." (Matt. 15:17-20) Such a heart or mind conducts its owner in the way of death; for those who do the above-mentioned things God's law condemns.

[3] If, therefore, we want issues of *life* to proceed out of our heart; if we would have the wellsprings out of our heart to be to *life,* we must apply ourselves to life-giving truth. The postwar world and its god, Satan the Devil, will try to intrude its propaganda and religions and hopes into our mind, which things will perish and die with this world at Armageddon. Hence the responsibility of each person seeking after life in God's righteous new world is to guard his mind against the intrusion of such things; for there are no life-giving qualities in such. Already the postwar era has begun to offer attractive promises of what commerce and industry, politics, and religion plan and hope to accomplish for man's betterment and the improvement of the world. But the carefully guarded heart of the Christian will not waste time with the vain endeavors of worldly men to establish lasting peace and prosperity apart from Jehovah's kingdom by Christ Jesus.

[4] Religion, with an outward co-operation between all its many conflicting varieties, Catholic, Protestant, Jewish, and heathen, will put up its most pious moral front and will claim to be devoted to God's good purposes. It will claim more loudly than ever that, as religion helped the nations to gain victory in global war, so religion is necessary to gaining victory in peace during this atomic age; and that without religion this world will be lost and destroyed. Our

1. How can we keep our hearts diligently and vigilantly? and how does heart defilement come?
2. According to Jesus' warning against defilement of a man himself, how can the mind conduct its owner in the way of death?
3. In view of the postwar era, what must we do to have the wellsprings of our hearts to be unto life?
4. What will be the postwar claims of organized religion? and what is the defense of our hearts against such?

hearts, if closely guarded, will not swallow and entertain such religious propaganda. Our hearts well know that this world is lost and will be destroyed *with* religion. No true Christian's heart is in this world and its way, and his heart will not pulsate and beat at one with the pulse of this postwar world. But to safely guard the heart and mind against the infiltration of postwar worldliness it takes knowledge. The knowledge of the truth in a heart fully devoted to God is the defense for our wellsprings of life eternal.

5 God's Word, in the context of Proverbs 4:23, informs us how to maintain the effective guard over the central pumping station of our system of life. As if to children who are teachable He says: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil."—Prov. 4:20-27.

6 We *must* study and give attention to God's words as recorded in the Bible. We must listen to the saying and preachings which proceed from His mouth and through His Theocratic organization under Christ Jesus. We must treasure up his truth within us and let it be our meditation and guide. The truth of his Word is what we should speak, and not the perverse, rebellious ideas and teachings of this world. Rather than turn and look yearningly at the selfish things of this world which will line our path through the postwar era, we will obey God by looking straight ahead to the new world of life and peace and keeping our eyes fixed upon His kingdom by Christ Jesus. So proceeding with firm determination, we will keep our feet from evil and our line of march will be ordered in the right way. The blessed goal which we will finally attain will be life.

7 Of course, persecutions will come upon the person who thus seeks God's kingdom first and who publishes the good news about it. But that will not lessen his appreciation of God's Word and make him rebel against obeying it. The man of God, who provided us the right example, writes: "Thy word have I hid in mine heart, that I might not sin against thee. Princes have persecuted me without a cause: but my heart standeth in awe of thy word. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying [or religion]: but thy law do I love." (Ps. 119:11, 161-163) God's Word, hidden or stored up within us, is a strength to us against sinning rebelliously against him while we are under great pressure or inducement from the world and its mighty princes or governing powers.

8 If judged by what this world's mouthpieces say, the thoughts and meditations of this world for the postwar era are presumptuous and willful and not in harmony with God's purposes for His kingdom. Many sincere religionists may not agree with that statement, but it is only by the written Word of God that we can detect sin and hypocrisy. It is by having his Word in our minds and affections that we can guard against following along with the presumptuous, self-willed religionists. Realizing how vital the right condition of our hearts is to gaining eternal life, we will pray just as the psalmist did after he meditated upon God's law, testimonies, commandments, and judgments, saying: "By them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression [or, from much transgression]. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer." —Ps. 19:11-14.

9 Note, now, some further inspired rules for safeguarding our wellsprings of life. Contrary to the worldly rich who trust in material wealth to redeem them from destruction, the rule of conduct at Psalm 49:1-3 says: "Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding." The rich and powerful ones of this world perish like brute beasts in their lack of understanding, and the understanding of God's Word makes us different from them. Hence our desires and affections should be centered upon understanding God's purposes and our relationship to Him. If we understand with our minds, and if our hearts assent to such understanding, then we can believe, because we are persuaded from within and are convinced of the truth of God's Word. Then we shall confess God and his kingdom before men. The importance of this is stated in the rule of action at Romans 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

5, 6. According to the context of Proverbs 4:23, what must we do to keep an effective guard over our hearts?

7. As shown by the psalmist, what will be a strength to us against sinning under stress of persecution?

8. How only can we detect sin and hypocrisy in this religious postwar world? and what will we pray in order to keep from going along with it?

9. According to Psalm 49, what can make us different from the rich and powerful ones who perish? and what rule of action should we therefore follow?

[10] The man of understanding feasts on things which this foolish, afflicted postwar world cannot know, grasp or digest. He wisely feeds upon the knowledge of God's truth and is happy and joyful. "The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. All the days of the afflicted [miserable man] are evil: but he that is of a merry heart hath a continual feast." (Prov. 15:14, 15) This is a fact of which that class of persons today who were pictured in Jesus' parable as the prodigal son should take note. These have not understood their proper relationship to the great heavenly Life-giver, and hence have gone out in search of pleasure and self-satisfaction in this postwar world. What now afflicts this world worse than famines and shortages as to material food is the famine for hearing the Word of the Lord God. The prodigal-son class is sure to come to misery. The only way for them to escape from the deadly affliction of this spiritual famine is to come to their senses and seek knowledge from the heavenly Father and come home to his Theocratic organization. Only those in that organization have understanding hearts, and these are having a feast of gladness continually despite the famine that afflicts religious "Christendom". The wine of the joys of God's kingdom has made their hearts glad. —Luke 15:11-24.

[11] The person who dedicates himself to God will show if he is prudent and wise by the things to which his affections and mind incline. In a time when the people of "Christendom" are perishing for lack of knowledge, the intelligent and prudent person will turn away from the religious clergy who have rejected knowledge and he will seek God's Word and hear its message. "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge." (Prov. 18:15) He humbles himself and obeys God's Word, which says to him: "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. Apply thine heart unto instruction, and thine ears to the words of knowledge." (Prov. 22:17; 23:12) If he thus seeks after a heart that is filled with knowledge and which knowledge expresses the wisdom of God, then he benefits himself for all time. To quote Proverbs 19:8: "He that getteth wisdom [or, an heart, *lebh*] loveth his own soul: he that keepeth understanding shall find good."—Marginal reading.

[12] Such a wise and knowing heart stands at attention at our right hand like a servant to favor us and thus to help us to make a success at gaining the prize of everlasting life. "A wise man's heart is at his right hand; but the fool's heart [is] at his left." That is to say: "The wise man's mind makes for his success; the fool's mind makes for his failure. Also when a fool goes on his way, his mind [heart, *lebh*] is lacking, and he shows everybody that he is a fool." (Eccl. 10:2, 3, *A.V.* and *Amer. Trans.*) Foolishness and the lack of a wise, understanding heart show themselves up in religious "Christendom" the farther she goes on her postwar road toward the world catastrophe at Armageddon. It is because she has rejected God's Word and it finds no place in her heart and thoughts.

[13] The genuine Christian avoids getting into the mental condition of "Christendom". He does not try to conform himself to her state of mind. Hence he does not follow her standards and her ways of thinking as regards the postwar world. Accordingly, Jehovah's witnesses take heed to what His Word says at Romans 12:2, namely: "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." Only by having such a mind, renewed or renovated by knowledge and understanding of God's Word, can we be effective witnesses for Him. Only then can we make the proper impression upon the honest-hearted people who have found religion to be wanting, unsatisfying. In preparing ourselves to preach and to proclaim God's message of comfort to all nations, we must consult his Book of truth and must make it our purpose to give only His Word, His message, His answer to all the perplexing questions of these feverish times. "The preparations of the heart in man, and the answer of the tongue, is from the LORD." Or, otherwise translated: "A man may arrange his thoughts; but the utterance of the tongue is from the LORD." (Prov. 16:1, *A.V.* and *Amer. Trans.*) As sincere Christians who want to preach nothing but the truth, we would not have it any other way than as this proverb says.

[14] A faithful servant and witness of the Lord God takes his service seriously. He takes his responsibility to heart and tries to make the best plans and arrangements as to his course of serving as a witness for Jehovah. After he has done his part, taking full consideration of God's written Word, then he looks to God for direction or guidance. If his plans run in as full accord with the Bible as he understands it, then doubtless the Lord God will lead him in the way he planned with divine approval. "A man's heart deviseth his way: but the LORD direct-

10. How do those that have understanding now feast? and what course should the prodigal-son class now take?
11. How will the prudent person apply his heart? and what kind of heart will he seek?
12. In contrast with foolish "Christendom's" case, how does a wise heart benefit one?
13. (a) How does the Christian avoid "Christendom's" mental condition? (b) Only by what preliminary course can we be effective witnesses for Jehovah?
14. How will a faithful servant and witness take his service? and what has the Lord promised to do thereafter in his behalf?

eth his steps." In some Bible verses a man's heart stands for the man himself. For instance, when a man says something "in his heart", he says it to himself. Hence the above verse may be translated in these words: "A man may plan his course; but the LORD directs his steps." (Prov. 16:9, *A.V.* and *Amer. Trans.*) What that verse says is truly a comfort, namely, to know and be assured that the Lord God will guide the steps of his faithful ones by His spirit or active force, which spirit is stronger than ourselves and is also unerring.

[15] After storing up God's Word in our minds, we must watch not to let it slip from our minds as leaking vessels. Then we shall be in position to preach only God's Word, which Word has a persuasive power with the honest and sincere, such as no other word has. Our lips will be covered with the preciousness of His message, and will reveal learning from Him, and will spread and diffuse the sweetness of the knowledge of Him. Our lips will disclose the wisdom of our heart; and our minds, filled with knowledge, will teach our lips what to publish and declare. As Proverbs 16:20-23 says: "He that giveth heed unto the word shall find good; and whoso trusteth in Jehovah, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it; but the correction of fools is their folly. The heart of the wise instructeth his mouth, and addeth learning to his lips." (*Am. Stan. Ver.*) Or, said with possibly more clearness of meaning: "He who pays heed to the word will prosper; and happy is he who trusts in the LORD! The wise man is counted intelligent; and sweetness of speech adds persuasiveness to his teaching. Wisdom is a fountain of life to him who has it; but folly brings chastisement to fools. The mind of the wise man imparts intelligence to his speech, and adds persuasiveness to the teaching of his lips."—*An American Translation.*

[16] Very likely the wise-hearted apostle Paul had these proverbs in mind when he described his own method of teaching and preaching, saying: "I disown disgraceful, underhanded ways. I refuse to practice cunning or to tamper with God's message. It is by the open statement of the truth that I would commend myself to every human conscience." (2 Cor. 4:2, *Goodspeed*) So, back up your speech by Scripture.

SOURCE OF STRENGTH

[17] The idea of thus openly and personally proclaiming the straight Word of God to the nations during their postwar era may make the blood of some *Watchtower* readers run cold. The thought of being obliged as Christians to do that work fills some with chilling fear. How could they possibly get up courage to do this? They see Jehovah's witnesses, not stopped by fanatical religious persecution during the global war, continuing to go forward, boldly declaring Jehovah's Word and preaching the good news of His kingdom, both "publicly and from house to house". The observers may wonder how these witnesses get strength to do this. How can these enter this postwar epoch so stronghearted, keeping right on in their active way without swerving either over to politics or over to commerce and social-insurance schemes, or over to organized religion? Amid the global war the religionists and super-patriots rose up as false witnesses to bring down upon Jehovah's witnesses the wrath and destruction from the militarized political governments. Now, despite this, Jehovah's witnesses show renewed strength for their postwar work, and their hearts are not faint. How can this be?

[18] It is because their hearts trust in God, whose Word says: "Deliver me not over unto the will of mine adversaries: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah." (Ps. 27:12-14, *Am. Stan. Ver.*) Good! but just how can we be of a stout heart when facing the whole postwar world and refusing to be a part of it? Just how can anyone seeking Jehovah's Theocratic organization for protection be stronghearted now in this atomic age, when all the nations try to line up each and every man, woman and child on their side of the great battlefield of Armageddon?

[19] It is by filling our hearts and minds with the knowledge of Almighty God and his purposes and his protective power. Let us keep before us the illustration of the human heart. Our earthly life depends upon the nourishment that is supplied to the various organs and tissues of the human body. This nutritious food is found in the blood, which is pumped to the organs and tissues by the central pumping organ, the heart. Like the various tissues and organs of the body which depend upon the blood to strengthen them with nourishment, so we as Christians serving Jehovah God need spiritual nourishment to keep strong to do his work with boldness and gladness. Our mind, like the heart, is the organ or faculty to pump us the nourishment which keeps us strong in the Lord and in the power of His might. Hence we

15 How can we make sure to preach only God's Word? and how can we add persuasiveness to our speech?

16 How, as stated at 2 Corinthians 4:2, did the apostle Paul's method agree with the above?

17. What course do interested persons observe Jehovah's witnesses taking as we enter this postwar era? and what questions do they therefore ask?

18. What does Psalm 27 say in answer?

19. What is the answer to these questions? and how does the illustration of the human heart fit?

must keep our mind informed on His Word and its promises. We must keep our minds filled with the knowledge of his mighty deeds, his faithful dealings with his people, and his purposes by his kingdom. We must keep in mind the great issue of his universal sovereignty, knowing that by staying true and keeping integrity to Him we shall have a part in vindicating his name. We must keep our mental affections, our love, fixed upon him and his glorious Theocratic Government by Christ Jesus. Then we shall be wise and stronghearted. "A wise man is strong; yea, a man of knowledge increaseth strength [or, might]."—Prov. 24:5.

[20] To do all this, we cannot side-step having to watch and guard our hearts and minds against everything in the postwar world that lifts itself up and exalts itself against the knowledge of God. By increasing our knowledge of him through studying his Word privately and in company with others; and then by taking him at his Word and abiding by it, we shall have our hearts enlarged with love for him. Love of him will cast out all fear of what may befall us for uncompromisingly serving him. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4:18) Love for God acts with faith in him; and knowledge of him is the basis for faith. (Gal. 5:6) Hence we who live in these last times are given this advice: "But ye, beloved, building up yourselves on your most holy faith [by knowledge], 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, *Am. Stan. Ver.*

[21] Today, if those who have taken Jehovah's name should quail in fear at the things coming upon the earth, who else could be strong? Jehovah's witnesses must be stronghearted for the postwar era, all the way down to the settlement of the great issue of Jehovah's sovereignty at Armageddon. Their commission from God, backed up by his invisible spirit, is that they should "bind up the brokenhearted" by God's Word. They are commanded: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you."—Isa. 35:3, 4; Heb. 12:12, 13.

[22] Jehovah's witnesses are able to fulfill this assigned duty in behalf of others because they rest themselves upon God and his Word and are therefore themselves strong. Sizing up the tremendous power and combined forces of our enemies, demons and humans, and then, besides that, looking at our weak arm of flesh and comparative fewness of numbers, our hearts would melt within us. But looking to Jehovah God Almighty, who is invisible, we can be and are confident in our knowledge and love of him, and we say: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."—Ps. 73:25, 26.

20. How can we have our hearts enlarged with love for God? and how does such love act?

21. For the sake of fulfilling what commission of service to others must Jehovah's witnesses themselves be strong?
22. Why are they stronghearted to fulfill this assigned duty, even in the face of the great power and numbers of the enemy?

WHEN ISRAEL FELL AWAY INTO RELIGION

THE Israelites got a righteous law from God through his mediator, the prophet Moses. The question then was, Would the Israelites hold on to that law, or would they take over religion from the heathen? What followed after the giving of the law by Moses at Mount Sinai shows the great necessity back there for that law. The record of the Israelites during their journey through the wilderness under Moses' leadership is marred by instances of their turning to religion and going idolatrous. For instance, coming in contact with the Moabites near the Promised Land to which Moses was leading them, the Israelites found that people practicing the religion of "Baal-peor". Contrary to God's law by Moses, many of the Israelites indulged in that form of religion and thus exposed themselves to the wrath of the great Lawgiver, Jehovah God, with disastrous results. To lure the Israelite people into religion, the Moabites "called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. . . . And those that died in the plague were twenty and four thousand."—Num. 25:1-9.

Time and again the Israelites violated Jehovah God's law by turning to religion, and the result was that only a fraction of the Israelites that had left the bondage of religious Egypt lived to enter and see the land of promise. Satan the Devil, who is the source of religion, had challenged God after Adam's fall into sin to put a man on earth who would keep faithful to God under testing at Satan's hands. God, having accepted Satan's challenge, was permitting him to put the Israelites to the test, and their only safeguard against Satan and his religion was Jehovah God's law. The Israelites had the privilege of exercising their will or choice to serve Jehovah God and live, or serve Satan the Devil and die. It was a case of either obedience to God's law or yielding to religion.

When the Israelites, led by Joshua, Moses' successor,

reached the land of promise, they served God for a time according to His law. (Judg. 2:6-13) They were His chosen people, in a covenant with him, and hence were made the objects of continual assaults by the religion-practicing enemies. Yielding to temptations from such religionists, the Israelites time and again fell away to religion. During that period of time there were some men who led the Israelites faithfully in God's service, while others took exactly the opposite course. It was during the reign of King Ahab and his religious wife Jezebel that almost all of the ten-tribe kingdom of Israel were turned away to religion, demonism. God sent his faithful prophet Elijah to deliver a message of warning and to tell King Ahab that his practice of religion was causing the Israelites all the trouble that they were experiencing. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim."—1 Ki. 18:17, 18.

God raised up Captain Jehu, a zealous servant, who carried out God's commission to slay religious Jezebel and all of King Ahab's household because of the Baalism which they practiced as their religion. "So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining." (2 Ki. 10:11) All the practicers of Baalism, which is religion, were slain there in Israel by Captain Jehu, and he brought forth the religious images out of the house of Baal and burned them. "Thus Jehu destroyed Baal [religion] out of Israel." (2 Ki. 10:25-29) This and the foregoing case are mentioned as undeniable proof that religion is directly in opposition to God's commandments and is devilish, and hence is one of man's great enemies and an abomination to God.

Time and again the Israelites acknowledged their wrong and asked divine forgiveness, and the Lord forgave them. Straightway they would go and indulge again in religion and fall under that wicked influence. The Lord therefore called them "backsliding Israel", or rebellious Israel. (Jer. 3:6-14) Jehovah God had put his name on the Israelites as his own people. He was giving them every opportunity to prove their integrity before him, that they might have part in proving the challenger, Satan, to be a liar and that they might stay faithful to God and have his favor. For his name's sake, therefore, he was safeguarding Israel by His law, forgiving them and restoring them from time to time, giving them further opportunity to prove their integrity henceforth. (Ezek. 20:21, 22) The nation as a whole was unfaithful to God, but there were always a few Israelites that remained faithful and true to Jehovah, keeping integrity to Him.

Then Jehovah God sent his faithful men, his prophets, who repeatedly prophesied before the Israelites concerning the coming of the Messiah, God's anointed One, that is, Christ, Abraham's Seed in whom all the families of the earth should be blessed. (Gen. 22:17, 18) Through the prophets Jehovah warned the Israelites that if they continued their unfaithfulness to him in the practice of religion instead of obedience to Law, he would destroy them. In harmony with his warning he did destroy their nation because of their national unfaithfulness. Exactly at his fixed time Jehovah God sent Jesus, his beloved Son, whom he sent into the midst of the Israelites or Jews to deliver his message of truth. The priests of the Israelites or Jewish nation were obligated by God's commandments to teach the people concerning his law and his prophecies that referred to the coming of the great Messiah, the promised Seed. Had the priests been faithful, the people should have known about the coming of Jesus, and the priests in particular should have been ready to receive him.

When Jesus was born, most of the priests had gone over to a form of religion which the apostle Paul calls "the Jews' religion", or Judaism. John the Baptist's father, Zacharias, was a faithful priest toward God, but not one of the priests practicing religion was permitted to be witness to Jesus' birth. Manifestly this was because they were practicing the "Jews' religion" instead of God's law. (Gal. 1:13, 14) God chose as his witnesses to the birth of Jesus the meek herders of sheep. God caused his angels from heaven to announce the birth of Jesus and to speak to the shepherds. (Luke 2:9-14) The facts show that by that time almost all the nation of Israel had turned to religion; but there were a few who were faithful to God's commandments.

Had the priests, the Pharisees and the scribes, who made up the clergymen of Israel at that time, been faithfully devoted to doing God's will and obeying his commandments, they would have known that Jesus would begin his ministry when thirty years of age and they would have instructed the people to be ready to receive this Messiah and to obey his commandments. When Jesus reached the age of thirty years and began his ministry, not a single one of the clergy class openly received him and hailed him as the Son of God. The reason why they did not was, because they were religionists and were looking for religious favors and honors to themselves from among men. (John 5:44) They were the instruments of Satan the Devil in practicing his religion. Those Jewish religionists or clergymen were full of guile and fraud and deceit. A few honest and faithful Israelites were looking for Christ the Messiah, and it was from among such that Jesus chose his disciples, concerning one of whom Jesus said: "Behold an Israelite indeed, in whom is no guile!" (John 1:47) This was conclusive proof that the religious leaders, the clergymen, were full of guile and deceit.

Jesus was baptized in the Jordan river, at which time he was anointed with the spirit of Jehovah God. John the Baptist, standing by, beheld the manifestation of God's active force upon Jesus in divine approval of him. "And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:17) No Pharisee or other clergyman was there to witness that great event. No doubt, the Devil looked on from some invisible point, but, of course, was not affected favorably toward God's anointed One.

Immediately after the anointing with God's holy spirit Jesus was assaulted by the Devil, who made a subtle and vicious attack to bring about Jesus' destruction. The Devil demanded that Jesus perform a miracle by making bread from stone; to which Jesus replied that man's existence does not depend upon material bread alone but does depend upon man's obedience to God's Word. The Devil then dared

Jesus to show his superiority by jumping from a high pinnacle into the valley below; to which Jesus replied: "It is written again, Thou shalt not tempt the Lord thy God." The Devil, being the invisible ruler of this wicked world, mockingly and sarcastically offered to turn the world over to Jesus if Jesus would bow down and worship the Devil; to which Jesus replied: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:1-10; Luke 4:1-13) This is further and conclusive proof that the Devil, who misquoted the Holy Scriptures, is the enemy of God, that he is a fraud, a deceiver and a liar, that he is the inventor of religion, and that those who worship any creature or thing, and fail to worship Jehovah God, are the enemy of God and are the agents or allies of Satan the Devil, whether they know it or not. The clergymen of the Jews that refused to accept Jesus and stand by him were agents of the Devil, according to the very words of Jesus, who said to them: "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." (John 8:44) Which explains why those clergy opposers of Jesus did not go for the truth but sought to murder the truth-telling Jesus.

After baptism and anointing Jesus began his work of preaching to the people and introduced his discourse with the words "The kingdom of heaven is at hand". Did the clergymen accept that as true? The record is that the priests, Pharisees, Sadducees, and other religious leaders were hypocrites and loved the plaudits and approval of men, and sought worship from the people as their father the Devil had done. A great multitude of the people went with Jesus into the mountain in which he delivered to them that oft-quoted "sermon on the mount". Whether clergymen were there is not recorded, but the common people listened with eagerness to learn. Among other things, Jesus said to them: "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." (Matt. 6:5-8) Then Jesus gave to the people a model prayer, which is generally known as "the Lord's prayer".—Matt. 6:9-13.

The priests or clergymen who practiced religion were the ones to whom Jesus referred as hypocrites making a great show of their pious faces in the streets that they might be seen of men. Does the conduct of the clergymen and religious leaders of the present day compare with that of those Jewish clergymen? Often you have observed a priest or other clergymen or religious practitioner parading about the streets with a prayer book in hand, pretending to read it, or sitting in the parks doing the same thing. Daily such clergymen walk through the streets wearing peculiar garments that they may attract men's attention. They stand in the church buildings, as the Jewish clergymen stood in their synagogues, and strike a sanctimonious attitude and utter senseless speech in a language that few, if any, of those present can understand. They do that to attract attention of men to themselves. According to Jesus' words, the practitioners of religion among the Jews of old find their counterparts that do like things now in "Christendom".

The man Christ Jesus was the great and true witness of Jehovah God, whom he sent to the earth to tell his message of truth for his name's sake. If the priests and clergymen of that day had been honest and on the side of Almighty God, they would gladly have heard the words of Jesus and followed his instructions; but, instead, they would not believe him and opposed him in every possible manner; and this they did because they were the agents of Satan and therefore the enemies of God. Concerning the sincere Jews of the common people it is written: "The common people heard him gladly." (Mark 12:37) They listened to the preaching of Jesus, but did the clergymen believe his words? They did not, but, on the contrary they did everything they could to induce the people not to believe. When sincere men reported to those clergymen the wonderful words that Jesus had uttered and the things he had done, they replied: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" (John 7:47, 48) Instead of supporting Jesus, the clergy of his time used every possible means in opposition to him to prevent the people from hearing his words of wisdom and life. All such was the outcome of Israel's falling away into religion. Exactly the same condition exists today with religious leaders of "Christendom", the modern-day counterpart of Israel of old.

POSTWAR REUNION IN BRITAIN

"ALL those people out to see one man off?" So a lady remarked in surprise as she observed the crowd at the LaGuardia airfield, New York, bidding good-bye to the president of the Watchtower Bible and Tract Society, Saturday afternoon, November 3. All these were his Christian brethren, Jehovah's witnesses. Why it was a joyful occasion for them was because the Society's president, N. H. Knorr, was off on a trip to Europe to visit and encourage the brethren over there and to inspect the branch offices of the Society. The last occasion of a visit of a Watch Tower president there was seven anxious years ago. That was in 1938, when the late J. F. Rutherford attended the convention at London, England, the key of a world-wide convention having simultaneous assemblies in fifty cities throughout the earth and broadcasting to them all his two epoch-marking speeches on "Fill the Earth" and "Face the Facts", September 10 and 11, from Royal Albert Hall. The outbreak of global war the following year clamped military restrictions on travel into Britain and Europe down till this year. Meantime the witnesses of Jehovah in those lands yearned for a visit and help on the spot by an official representative of the Society.

Now the Society's new president, accompanied by his secretary, M. G. Henschel, was boarding the airplane outbound for England, and all his American brethren present rejoiced that Jehovah God had opened the way for this trip slightly less than six months

after the end of the war in the European theater. It was somewhat of an event also in that this was the first time that a Watch Tower president was to hop the Atlantic ocean by plane in the interests of God's kingdom by Christ Jesus. According to schedule, our brother, N. H. Knorr, was due to be next day in Britain, not only in this capacity, but also as president of the International Bible Students Association, a British sister corporation, with offices at 34 Craven Terrace, London W 2, England. Brother Knorr recalled how years ago, for instance, in 1938, when he was with J. F. Rutherford in London, it took seven to eight days to make the normal crossing of the Atlantic by ship between New York and the British capital. This gave him a sense of relativity as he experienced for himself such trans-atlantic travel time cut to less than a day. By God's gracious providence, he and his secretary left the Society's Bethel home in Brooklyn, N. Y., a few minutes after 1 p.m. that November 3 and twenty-three and a half hours later they were talking to their brethren at the London Bethel home in Craven Terrace, November 4.

The plane in which they traveled was a DC-4, a regular commercial plane, which, when fully loaded and equipped, carries 38 passengers and a crew of 6. This time it carried just 9 passengers. It was very comfortably outfitted, and its four large motors had sufficient power to carry them through the air without disturbance. At exactly 3 p.m. all passengers were aboard the plane and it moved down to the end of a long runway in preparation for the take-off. Fifteen minutes later it began racing into the headwinds and was soon flying over the heads of the brethren below waving farewell and God's blessing. As the plane rose it banked to the north and took its course out over Long Island sound and then the New England states and headed toward Newfoundland. For about a half hour during this flight it bumped about in some rough weather, but the passengers were not noticeably disturbed. While traveling over New Brunswick province of Canada at about 200 miles per hour the plane was quickly transformed into a fine restaurant, excellent steak dinners being served, this to the hungry travelers' great delight.

Not long thereafter the passengers were informed they were nearing Gander, Newfoundland, and the plane began circling round and round high above a well-lighted airport that stood out like an island in the midst of a dark ocean. As the plane spiraled down, the lights seemed to spin around and then they came closer and closer as the plane headed toward the main runway. At 8:45 p.m. a safe landing was effected. The Newfoundland night was clear and cool, in sharp contrast with the warmer climate at New York that afternoon. The schedule called for an hour's stay at Gander, and so, to entertain the passengers, they were taken to the army base canteen, where refreshments were served.

At 10:05 p.m. the plane was again racing down the long runway between rows of oil torches, and soon the two Theocratic travelers were high in the air, riding out over the Atlantic. The stewardess made the passengers comfortable by distributing pillows, blankets, and refreshments. The adjustable chairs were put into the reclining position, lights were extinguished, and soon our two travelers were enjoying the healthful benefits of sound slumber. At 1:45 a.m. (according to New York time) light came streaming through the windows, indicating that the sun with its brilliance had chased the stars into a fade-out. Just before the sun came up above the ocean's edge at the horizon, two fiery swords of light reached out to the north and to the south. It was truly a sight to behold, from such a lofty position while the plane sped on toward the east.

In a few hours land was sighted, to the south. It was the rocky coast of Ireland, an Ireland with beautiful green rolling hills glistening in the early morning sunshine. And as the plane began to descend, the thatched roofs of the houses came into sharp relief. The flight now followed along the coast and the edge of the Shannon river and was quickly concluded with a landing at the Shannon airport at 6:40 a.m., Eastern Standard Time. The day was sunny and warm, and to the local populace it was midday; but to the hungry passengers, breakfast was of first interest. Pan-American Airways now provided a very fine Irish breakfast.

In an hour the call came for passengers to board the plane, and soon it was off again, flying over a straight course above Limerick and Wexford, then the Irish sea, the Bristol channel, and to the southern coast of England. The landing occurred at 9:40 a.m., E. S. T., at the Hurn airport, near Bournemouth. So, from the time that the plane took off at LaGuardia airfield until it landed there at the Hurn airport, only eighteen and a half hours had passed. Sixteen hours five minutes of the time was spent in the air.

Pryce Hughes, Branch servant of the Society in London, and Jack Robb, also from the London office, met Brother Knorr and his secretary at the Hurn airport. However, before they could enjoy one another's company it was necessary for the travelers to pass through the regular customs and medical inspection and examination by immigration officers. Finally, after about an hour, the four brethren were able to depart in the Society's car for London. During this 100-mile auto trip it was their privilege to discuss service matters and answer many questions about the brethren and other items relative to the Kingdom work throughout the earth. The British brethren were full of questions, as well they might be after seven years without a visit by any American brethren. The American brethren, too, were just as full of questions about the British Isles and the work being done therein. Great was the pleasure of the transoceanic travelers to arrive at the London branch office in Craven Terrace and there to meet more of the brethren of the British Bethel home. It was now time, of course, for the travelers to reset their watches, for New York's Eastern Standard Time was entirely out of place and it was no longer 12:30 p.m. The sun had already gone down, and it was night in London.

The days following in London were busy ones, spent in obtaining additional visas for travel to the Continent, taking out ration books and National Registration Identity Cards, and trying to secure air passage for travel to the Scandinavian countries. Along with this activity, hours were spent in going over records and books of the Society's London branch and dealing with the many problems pertaining to the British field. Also arrangements were made for aiding the many brethren in Britain who were even to this time feeling the effects of the war; and provision of suitable sleeping quarters and housing was made by the Society's president for some of these brethren who were still occupying cold, damp air-raid shelters. It was good that he could be in England to bring some relief to some not adequately provided for since the conclusion of the war.

All travel is controlled by a priority system. This meant that our two travelers, not knowing when they would get away, must wait from day to day until word was received concerning passage. This made it practically impossible to arrange for any meetings with the British brethren. Thursday, November 8, came and still no definite arrangements for departure had been made. So it was decided to have a joint service meeting for all the units of the London company of Jehovah's witnesses at the Kingdom Hall alongside the Branch office in Craven Terrace. At about 10 a.m. the servants of the units, and a few other publishers in various parts of London, were telephoned and told about the calling of a special meeting at the Kingdom Hall at 8 o'clock that night. The news traveled fast, and it was not long until scores of persons who had just learned of the meeting were on their bicycles, going to isolated places, telling the interested ones that the Society's president was in the city and was due to speak that night at Kingdom Hall.

To the astonishment of everyone, when 8 p.m. came, the Kingdom Hall was packed out, with persons standing everywhere possible, and the basement which is used as the stockroom for the

Society's offices was filled. When the final count was taken, 1,600 persons were found to be gathered together. The Branch servant opened the meeting. Then followed a talk on the Calendar text of the month by another of the British brethren. Brother Henschel, the president's secretary, followed, speaking on improving field service, all of which was most interesting to the assembly. Then Brother Knorr took the platform. First of all he delivered to the British gathering the love and greetings of the Brooklyn Bethel family and that of all the American brethren, together with that of those in Canada, Central America and South America, whom he had visited earlier in the year. In this connection he emphasized the unity of God's organization world-wide. From then on he discoursed on Ecclesiastes, chapter 12, dealing with the youth, their responsibilities, and the grand privilege that the youth have in serving the interests of the Kingdom; all of which material was published in the November 15 issue of *The Watchtower*. After delivering this prepared lecture, Brother Knorr spoke extemporaneously, further warming greatly the hearts of the assembled London publishers.

More busy days followed this, consumed in work at the office, introducing better methods of operation as well as handling problems in the country as relates to the Theocratic organization and supplying the needs of the brethren. Still there was no word about leaving for Norway. So it was decided Saturday morning, November 10, to notify the companies in and around Birmingham that an assembly was being arranged for on Sunday, November 11, the company servant there having informed the London office that the Delicia Cinema in Birmingham was available for the assembly.

Early Sunday morning Brothers Hughes, Robb, Henschel and Knorr started traveling to Birmingham by car. This trip offered an opportunity to see England's beautiful countryside and also to pass through many of the cities that were the targets of the Nazi bombers during the war, the most notable sights being in London and Coventry. The destruction and devastation brought to these cities was terrible indeed. In many places six or eight square blocks at a time were all bombed out, and in London in certain parts several square miles of the most densely built-up areas were rendered practically useless, leaving no homes or rooms habitable in the buildings that remained partially. This awful destruction has naturally brought many burdens upon the British people in general as well as Jehovah's servants. They stood up under their troubles very well and are now glad that quiet and order have once more returned to Britain. Many were the trials and hardships to be borne, and the British people still feel the effects of the nerve-racking bombings and anti-aircraft firing. Rationing affected them considerably, and their food was composed mostly of starchy items. Yet they were not complaining, because they, our brethren, are grateful for the *spiritual* food which the Lord God continually provided throughout the war years of havoc and trouble. Time will probably see changes for the better in the British Isles so far as living conditions are concerned; but the scars of war and the rationing will doubtless be slow in disappearing.

Getting back to the trip to Birmingham: the travelers reached there about noon and met with the local brethren in charge of the meeting. At 3 p.m. they reported to the Delicia Cinema, glad to find it almost filled with publishers from near-by companies. The Cinema is used not only for motion pictures but as a boxing arena also. That explained the use of a boxing ring as the speaker's platform. From all parts of the Midlands the brethren had come by train, bus, tram, bicycle, and car. The attendance reached up to 850 persons.

The two-hour program opened with a prayer by Brother Hughes, the chairman. Then Brother Knorr, after his introduction which contained greetings from the American brethren, briefly discussed Ecclesiastes, chapter 12. Brother Henschel followed with extemporaneous remarks of his own and then presented a specially prepared talk on "The Gift of God". He concluded by introducing Brother Knorr for his second talk of the afternoon, "The Unspeakable Gift." Enthusiasm ran high as Brother Knorr extemporized on this "unspeakable gift", rehearsing the good works of our brethren world-wide, and then inviting the pioneers (full-time publishers) who thought they could meet the entrance requirements for study at the Watchtower Bible College of Gilead in the United States to meet him immediately after the close of the meeting.

While Brother Knorr was thus talking, Brother Frank Brookes, the company servant in Birmingham, rose and on the spur of the occasion offered a Resolution, which was, in substance, as follows:

"THIS ASSEMBLY of 850 British brethren from Birmingham and the Midlands desire to express our keen appreciation for the privilege of having you, the president of the Society, Brother Knorr, in our midst. We deeply appreciate the information brought to our attention here this afternoon and wish to express that we are in full accord therewith and in agreement with whatever the Society may propose in supporting the Kingdom service world-wide, wholeheartedly.

"We ask that you, Brother Knorr, will please carry our love and greetings to the brethren on the Continent to which you will travel and also to America, when you return there."

Brother Ernest Richards seconded for the Resolution. The expression in favor was a unanimous *Aye!*

This blessed meeting was then closed by Brother Knorr's offering of prayer, whereupon about twenty-five British pioneers assembled, of whom thirteen qualified to fill out preliminary college applications. It is hoped that in the not too distant future some of these brethren will be able to go to the United States for training to serve in fields outside of England. The same spirit to go and make disciples of all the nations (Matthew 28. 19, the 1945 yeartext) is predominantly in the minds of all the publishers, and it is their keen desire to expand the work of all Kingdom publishers in all parts of the earth, as well as to expand it locally. Our British brethren realize there is still much work to be done on the home front, and they rejoice now that they are again able to get Bible literature from the Brooklyn headquarters for use in the field.

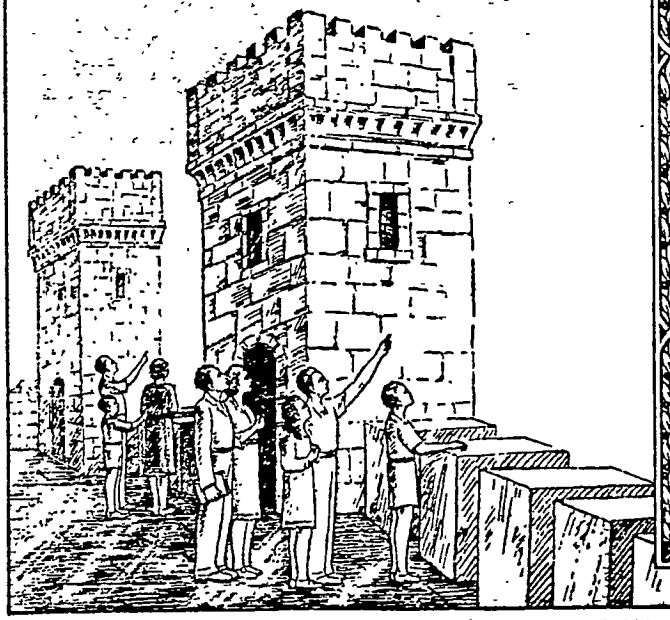
After interviewing the British pioneer brethren it was possible for Brother Knorr and his party to depart by car at 6 p.m. for London. His presence in the land was known to all the brethren from one end of the isle to the other by a special mimeographed letter, dated 8th November, "to all Kingdom publishers in Britain," sent out from the London office. Breathing forth the proper spirit, the closing paragraphs thereof said: "The prospect of gathering together and having the president with us will, we know, rejoice your hearts and stir each one to increased activity in the meantime. We are reminded that the active force of Jehovah is upon Kingdom publishers who are wholly devoted to him. Let us manifest our appreciation of the kindness shown to us and press on with the Kingdom service to the honour of Jehovah's name.

"It is a joy to note some increase in the book studies during October. We must not relax on this all-important work in the days immediately before us. By the aid of Jehovah's spirit the great work of ingathering will be accomplished. Let all make full use of these present privileges while we serve in prospect of the blessings in store for us in the coming days.

"May Jehovah continue to direct and bless you as you serve under the active force of His spirit." According to letters and telegrams received by Brother Knorr at London, in response to the above notice, the British brethren were thrilled with joy and were overflowing with thanksgiving to Jehovah God who had again at last brought him into their midst. Anticipation is keen there for assemblies with him in the British Isles in late December or early January, after his return from his Continental travels.

The WATCHTOWER

Announcing Jehovah's Kingdom



"They shall know that I am Jehovah."
- Ezek. 6:7, 13

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

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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

THAT THE OLD WORLD ended 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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"COMMANDER'S" TESTIMONY PERIOD

It is optional with you whether you take part in the "Commander's" Testimony Period, which occupies the entire month of February. But the command of Jehovah's "Commander to the peoples", Christ Jesus, to preach the Kingdom gospel still stands in force, and all who desire to obey such a Commander will be anxious to take part in this Testimony Period. It being the second month of the 1946 *Watchtower* campaign, the special offer to the public on a contribution of one dollar continues to be a year's subscription for this magazine, together with the premium of a bound book and a booklet. The campaign goal for this year requires the enlistment and activity of everyone possible in the Commander's service, despite the northern winter. Veteran publishers stand ready to take into the field with them any volunteers from among our readers who write in to us for references. Your report of work and results should close out the month of testimony for you.

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.

MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

"WATCHTOWER" STUDIES

Week of February 17: "The Joy of Liberation,"
¶ 1-24 inclusive, *The Watchtower* January 15, 1946.

Week of February 24: "The Joy of Liberation,"
¶ 25-47 inclusive, *The Watchtower* January 15, 1946.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
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THE JOY OF LIBERATION

"And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away."
—Isa. 51: 11, Am. Stan. Ver.

JEHOVAH'S people know the joy of lasting liberation. Their joy is a lasting joy, which, having now begun, will never end. The joy which various nations recently experienced at being liberated from the Nazi-Fascist tyrants by the armies of the United Nations will be short-lived. The growing distress and perplexity of all nations in the postwar era will sober men into a keener realization that there are other oppressors and enslavers besides political Nazis and Fascists, and that no human power can liberate man from them. The judgment that democratic powers executed against totalitarian powers brought a glimmer of hope to men who look for political and economic liberty. But that flickering light will be swallowed up by the thickening world darkness and fog.

[2] The light that for a time gladdened them is not the light that shines from the Giver of permanent liberty; it is not the light of His truth, which makes men really free. Hence, as time marches on, more and more honest persons are bound to perceive that the secret of life in happiness and peace lies beyond the power of politicians, businessmen, and religious priests and clergymen, even with all their Atomic Age advantage. Happy are the people who promptly turn to the light of truth, which now shines from man's only Liberator, and who follow the instruction He gives for life and freedom.

[3] Everywhere the oppressed masses of humankind want relief from their crushing burdens. They cry out for righteousness, especially among those that rule over them. In the democratic system of running affairs the voters repeatedly use the right of franchise to change their set of public servants in the hope of electing a righteous human government. But, in those same democracies, organized religion sharply watches affairs and uses its power to see that the ones get into office whom it approves or whom it can use for its advantage, regardless of the will of the majority of the people. After thousands of years of human experiences, not yet have the people awakened to the fact that righteousness will never be attained by replacing one political group by another political group of this world. The reason why is that the whole world is unrighteous; it is a world of unrighteousness. Man's only hope of righteousness is in an entirely new world, created by the great God of incorruptible uprightness, Jehovah. Men of this world who seek for more religion and for political changes to get world betterment seek merely human standards of what is right. Those who seek after Jehovah God and the new world created by Him and under his Theocratic Government seek for true and enduring righteousness in its perfectness. To such ones Jehovah God addresses the bracing, heart-strengthening words of Isaiah's prophecy, chapter fifty-one. Read it, in whatever version of the Bible that you have.

[4] According to the original Hebrew text this chapter, which can be read today with understanding of its meaning, is divided up into seven paragraphs, as shown in the American Standard Version Bible. If you are disheartened at the worldly prospects for righteousness and at the great antagonism to lovers of righteousness, then you should draw comfort and instruction from this opening paragraph: "Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and made him many. For Jehovah hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isa. 51: 1-3, *Am. Stan. Ver.*

1. How long is the joy of liberation of Jehovah's people and that of the nations? and why?
2. Who are the happy people? and why?
3. Why will those trusting in the vote and in changes in political rulers not gain righteousness? and to whom does God address chapter 51 of Isaiah?
4. Who should draw comfort from Isaiah 51: 1-3? and why?

5 If you do not recognize yourself as somehow embraced in this prophecy, you will ask, To whom is the prophet Isaiah directing these wonderful words of Jehovah God? You are in the pursuit of righteousness and you are seeking God, whose name is Jehovah, but you wonder if *you* can do as the prophet said, "look unto Abraham your father, and unto Sarah that bare you." Let us see, then.

6 In the first instance Isaiah's words were directed to the Jews who descended from Abraham and his wife Sarah, and who therefore called themselves "children of Abraham" according to the flesh. But in this day of the complete fulfillment of the prophecy this is not so. John the Baptist, the son of a Jewish priest, said to the Jewish religionists that their flesh did not make it certain that they would be true sons of Abraham. God, said John, is able to raise up children to Abraham from among the stones, signifying those without fleshly connections with Abraham. (Matt. 3:7-9) Abraham's only son and heir by his wife Sarah was Isaac. And speaking to "stones", that is to say, to Christian believers from among the Gentiles, the Jewish-Christian apostle Paul said: "Now we, brethren, as Isaac was, are the children of promise." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 4:28; 3:26-29.

7 That means that those who are of Christ and who, as such, are members of his body, are the ones today who fulfill the prophecy by looking to Abraham their father and to Sarah that bore them. They are the children of God by faith in his Son Christ Jesus, and hence they look to the human Abraham and Sarah of thirty-eight centuries ago from a special standpoint. Abraham, as father to Isaac and to all his descendants through Isaac, was in fact a prophetic figure, a type of the great living Father, Jehovah. Sarah, Abraham's wife and mother to Isaac, was also a type, a type of Jehovah's *wife* or *woman,* namely, his heavenly organization of spirit creatures who are united to him and who serve him as the divine Head and Owner of his organization. Hence Isaac was specifically a type of Christ Jesus, Jehovah's royal Son, whom He brought forth from his heavenly organization or *woman.*

8 Those who follow Christ and whom God begets by his life-giving spirit, thereby becoming members of Christ's body or congregation, also become members of Abraham's Seed by God's adoption of them. Despite the millions of religionists who today claim to be Christians, there is only a small remnant left on earth of the members of Christ's body. This remnant are Christians who are now distinguished by Jehovah's name upon them and who are well-known as "Jehovah's witnesses". These, then, are the ones whom the prophecy exhorts to look to father Abraham and mother Sarah, that is, to Jehovah and his heavenly universal organization Zion; and they are the ones to whom the apostle Paul writes: "Jerusalem which is above is free, which is the mother of *us* all."—Gal. 4:26.

9 Let it be kept in mind that the patriarch Abraham of old had more than his son Isaac and his grandson Jacob in his tents. He had also a large body of menservants and maidservants. These served him and were associated with Isaac and Jacob, and they were of good-will to all these faithful men of God and witnesses of Jehovah. (Heb. 11:8-12) Quite like that, there is today a large number of men and women who are devoted to Jehovah God and who are associated with the remnant of the members of Christ's body, Abraham's seed. These persons of good-will are therefore also interested in looking to Jehovah as God and to his *woman* or organization named "Zion". As they are not members of the heavenly Father's "little flock", the Good Shepherd Christ Jesus speaks of them as his "other sheep". No doubt most of our *Watchtower* readers are of such sheep.—John 10:16.

10 The "rock" from which the remnant of Christ's body were hewn or were made offspring is Jehovah God. As the prophet Moses said: "I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock, his work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he." (Deut. 32:3, 4, *Am. Stan. Ver.*) Thus the quarry or "hole of the pit" out of which the Christian remnant were dug is the womb of Jehovah's *woman* or heavenly universal organization Zion, the antitypical Sarah. She is the organization that brought forth Christ Jesus as the antitypical Isaac, and she is the one that has brought forth the remnant of Christ's body since the year 1918 (A.D.).

WHY LOOK?

11 At close of World War I in 1918 the remnant of those who had kept faithful hearts toward Jehovah God and who were seeking Him and His righteousness through Christ was small indeed. In the United

5. At what might the ordinary seeker of righteousness wonder on reading Isaiah 51:1-3?
6. To whom were the words first directed, and why not so in the case of the prophecy's complete fulfillment?
7. Who, then, do look to Abraham and Sarah? and from what standpoint?
8. How many of Abraham's seed are left on earth today, and what does the apostle Paul write to such respecting their mother?
9. Who else today may quite properly be interested in looking to the Greater Abraham and his "woman"? and why?
10. From what rock were the remnant hewn? and taken from what quarry hole?
11. At close of World War I in 1918 how many were the remnant? and what was the question concerning them?

States, for example, there were about 300 of such who were devoting all their time to proclaiming the message of God's kingdom from house to house and from the public platform; while in the companies of Jehovah's people there were about 8,000 who were engaging part-time in the publishing of the Kingdom message by distributing literature to the homes of the people. Till then the greatest witness to the Bible truths had been accomplished in the United States, and hence in other countries the numbers of Jehovah's active people were relatively few. Moreover, in all lands they were subjected to greater or less restriction due to the World War. With the close of that war the question was, Why had Jehovah God preserved his remnant? Evidently it was for a mighty witness work that was yet to be done among all nations. Still the fact remained: the remnant was so small.

[12] Under ordinary circumstances this remnant seeking Jehovah and his righteousness might be dismayed because of their fewness in contrast with the vast magnitude of the work ahead as predicted by the sacred prophecies and as commanded upon the remnant. But the Lord God bade them be not discouraged. Look, said he, at Abraham and Sarah. Jehovah had promised to make Abraham's seed by Sarah to be as many as the stars and the sands of the seaside. But at that time Abraham was old. His body was as dead for begetting children; and Sarah was likewise aged and her womb was dead regarding bearing children. That was the case with the individual, Abraham, at that time of God's promise concerning the "seed of Abraham", and when God called him to serve the great divine purpose.

[13] Nevertheless, the fulfillment of the covenant promise that all nations and families of the earth should be blessed in Abraham's seed did not depend on Abraham. It depended upon Almighty God. So by blessing Abraham for his integrity and faithfulness, Jehovah God multiplied him or made him many. And just before the Israelite descendants of Abraham crossed the Jordan river into the Promised Land, the prophet Moses said to them: "Jehovah your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. Jehovah, the God of your fathers, make you a thousand times as many as ye are, and bless you, as he hath promised you!" (Deut. 1:10, 11, *Am. Stan. Ver.*) Now God draws on this illustration to show us that what he did regarding the earthly seed of Abraham he could and would do regarding the spiritual seed of the Greater Abraham, Jehovah God.

[14] In 1918, at the close of World War I, Jehovah's people who represented his universal organization Zion, his *woman,* were in a condition like that of his devoted people in 33 (A.D.), at Passover time. At that time Christ Jesus, who is "The Seed of Abraham" by God's *woman* (his organization Zion), was dead in the tomb, and his eleven loyal disciples were scattered and in great fear. The fulfillment of the Abrahamic promise to bless all the families of the earth in the true Seed of Abraham, Christ Jesus, looked like a desolate hope and impossible of fulfillment. But on the third day after Jesus' death, Jehovah's miracle-working power brought forth the Seed of his *woman* from the tomb and then the hopes concerning the Abrahamic promise revived. The condition in the earth of those who represented the heavenly Zion began to bloom and flourish. During the fifty days that followed Jesus' resurrection down till Pentecost there had been just 120 of his regathered disciples that met together in Jerusalem. Yet on that day of Pentecost, by reason of the pouring out of God's spirit, the number of the believers in Christ Jesus the Seed jumped to about 3,000. Some days later, in spite of stiff religious opposition from the clergy, the number of baptized believers rose to about 5,000.—Acts 2:41; 4:4.

[15] Thereafter, despite intense and bloody religious persecution, the number of believers and companies of them increased still more. In due time God sent the apostle Peter to preach the gospel to the Gentiles, in order to take out from such non-Jews those believers to be included in the "people for his name". Then the number of those seeking Jehovah and his righteousness by Christ increased still more and spread among the Gentiles.—Acts 9:31; 10:1-48.

[16] That was just the first fulfillment of Jehovah's prophecy by Isaiah. Now, since A.D. 1918, we look for the final and complete realization of the prophecy; and we see it. In 1918, when the combined religious, political conspirators rose up in their might to suppress Jehovah's consecrated people and to render them a dead quantity in the earth, the condition of these representatives of Jehovah's organization Zion looked barren and desolate indeed. But now look at the state of Jehovah's devoted ones. Has he comforted his Theocratic organization Zion by what he has done to her children and representatives? Today, in this year 1946, as in contrast with the few thousands back in 1918, those seeking Jehovah and his righteousness have multiplied many times over. Immediately after the end of the global war in August, 1945, official reports succeeded in reaching the WATCH TOWER offices, showing that more than 127,000 of Jehovah's witnesses had gotten out witnessing in the field regularly during each month of the service year then just ended. That

12. In comparison with their fewness in number for the work, what could the remnant observe regarding Abraham and Sarah?
13. How did Abraham become many? and what does God show the remnant by drawing on this illustration?
14, 15. As regards the remnant in 1918, how was the condition of Jesus' disciples in 33 (A.D.) like theirs, and yet what took place shortly after?
16. As regards numbers, how about the final and complete realization of Isaiah's prophecy down to this year?

figure is incomplete, because not all reports came in, due to censorship and military control in a number of countries, such as Germany, Austria, Poland, Hungary, etc. (See 1946 *Yearbook.*) Lo! notwithstanding six years of the most devastating global war thus far, the earthly condition of Zion's children has not been smashed and reduced to desolation. Never was it more vigorous; never were the prospects before it more bright.

17 Of course, not all the above-reported number of Jehovah's witnesses are members of the remnant of Zion's spiritual children. True, after A.D. 1918 Jehovah God added to the small remnant other members by begetting them with his spirit, which new addition to the remnant's membership was prefigured by the faithful young women of old, Ruth, the ancestress of Jesus, and Esther, the cousin of Mordecai. But the vast majority of the number of active Jehovah's witnesses reporting in 1945 was made up of consecrated persons of good-will, the Lord's "other sheep", and who were prefigured by the many servants of Abraham and Sarah's household associated with their son Isaac and grandson Jacob. The persecuted small remnant of 1918 and their good-will associates Jehovah God has multiplied to be so many today, after about thirty years. What, then, can his people expect respecting the postwar era that has now begun?

18 As we ponder over the marvelous works of God since 1918 we are much comforted. We are bound to confess that Jehovah has comforted on earth the once waste places of his organization Zion. What was once a wilderness due to the wicked enemy action during World War I he has now made to blossom like Eden. Zion's deserted places he has made to flourish with his witnesses and their Christian fruits like the garden of Jehovah. The visible part of his organization Zion is the one organization of people that is happy in a true and basic sense. The joy and gladness and thanksgiving, and the voice of their melodious new song sung to the praise of Jehovah God and his kingdom, will never cease or decrease. They are his liberated people!

'ATTEND, AND GIVE EAR'

19 As we emerge from horrible World War II and its nightmare of Nazi-Fascist-Vatican aggression, the one significant thing that men ought not to overlook is the blessed, active, growing condition of Jehovah's visible organization on earth. If the people of all nationalities long to be free and happy, they must take note of who are the people manifestly blessed of Jehovah God Almighty, in order that they may share in the gladness and rejoicing of these. Hence, in his prophecy by Isaiah, Jehovah now calls out: "Attend unto me, O my people; and give ear unto me, O my nation: for a law shall go forth from me, and I will establish my justice for a light of the peoples." Or, according to some ancient Hebrew manuscripts and also the Syriac Version, this verse reads: "Hearken to me, O *peoples;* O *nations,* give ear to me! For instruction shall go forth from me, and my truth as a light to the peoples." (*An American Translation*) Then Jehovah continues on, to say: "My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner [or, like gnats or as lice]: but my salvation shall be for ever, and my righteousness shall not be abolished."—Isa. 51:4-6, *Am. Stan. Ver.,* margin.

20 In 1914 the nations of this old earth reached the limit that God had set for the uninterrupted "seven times" of Gentile domination of our globe. There, in harmony with his right to universal sovereignty, Jehovah's strong arms took to him his almighty power to rule as the Supreme Universal Sovereign. There Jehovah made the Seed of his *woman,* Christ Jesus, to be like a mighty right arm for Him by enthroning Christ Jesus as King in Zion. Then Jehovah sent the rod of his Son's royal power out of Zion against all foes in heaven and in earth. Thus Jehovah set up in power the kingdom for which his Son Christ Jesus taught us to pray to God, saying: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."—Rev. 11:17, 18.

21 That established kingdom is now destined to come against all enemies until it has completely wiped them out from the universe. Therefore the law that went forth from Jehovah God was this instruction to his Son: "Rule thou in the midst of thine enemies." (Ps. 110:1, 2; Matt. 22:41-45) That Son must rule amid all the enemies until he has vindicated Jehovah's universal sovereignty and His holy name. That is the highest justice; it is the righteousness which must be established for ever, namely, the vindication of Jehovah's rightful sovereignty and stainless name. The truth concerning his vindication by his kingdom under Christ Jesus is the light that must go forth to all the people of good-will. Hence Jesus' prophecy, for our working instructions today, says: "This gospel of the kingdom shall be preached

17 Of whom is the foregoing number made up? and what question does such multiplying of the number raise?

18. How has Jehovah comforted Zion's waste places as promised?

19. In order to be glad, what should persons of all nationalities notice? and what does Jehovah, by Isaiah, call out to them?

20. In 1914 what action did Jehovah's arms take?

21. What law then went forth, and what righteousness is near, and what light must go forth?

in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

[22] By that kingdom under his Son Christ Jesus comes Jehovah's vindication, which is the greatest act of righteousness. No righteous world can come, nor can righteousness be established and enforced among men on earth, except by that kingdom. Such righteousness from Jehovah God is near, because since 1914 his kingdom by Christ Jesus has been in power. Only through that kingdom comes salvation and everlasting deliverance to mankind, and men must put their trust in that kingdom, and not in the crooked combine of human politics, commerce and religion. This salvation has already gone forth, and the members of the body of Christ, including the remnant thereof yet on earth, have received of its benefits. The peoples of earth are now due to receive the blessings of His salvation. Jehovah by his kingdom will break the arms of power of the demonic and human oppressors of mankind, and His brawny arms of power will rule and judge the peoples without interference. Already, by his reigning King Christ Jesus as His mighty right arm, Jehovah has dealt a powerful body blow to Satan's demon organization and has knocked it out of heaven and down to the earth. It is down to stay, and it will remain under the soles of Christ's feet until it is destroyed at the battle of Armageddon now coming on.

[23] The "isles" and "coastlands", that is to say, the peoples outside of His spiritual remnant, must wait for Jehovah, and not wait for what the political, commercial and religious rulers promise to set up in this postwar epoch. Since A.D. 1918 multitudes of such "isles" and "coastlands" have been hearing of Jehovah's kingdom with Christ Jesus seated at His side. Now many are putting their trust in the power of Jehovah, particularly his power as manifested through his right arm, Christ Jesus. Obeying His command, they look at the present heavens and earth from the viewpoint of the sacred scriptures of the Bible. That is to say, they look at this world and see that it is Satan's organization. They see that Satan the Devil is the "god of this world" and that his invisible organization of demons, now dislodged from on high, is the unclean, wicked "heavens" of this world. The visible organization among men in which politics, commerce and religion exercise rule is the "earth" of this world.

[24] The end of all such heavens and earth is very near. At Armageddon, which is the "battle of that great day of God Almighty", those demonic heavens will dissolve as in the searing heat of an atomic bomb explosion and will vanish like smoke. And this political, commercial, religious earth, which already looks and feels like an old worn-out suit to be gotten rid of, will be stripped off and put away, never to disgrace mankind again. Those who like to dwell in it and who pride themselves in it will die with it, like gnats, lice, and other pests. Salvation and righteousness never have come and never will come by such heavens and earth. But the salvation which Jehovah's Theocratic Government by Christ brings to men of good-will is to be lasting and complete. The righteous condition that it establishes on earth among men will never end.

22. (a) Why is that righteousness near, and how has salvation gone forth? (b) How do God's arms proceed to rule and judge the people?
23. On whom do the "isles" or "coastlands" wait and put their trust? and how do they view the heavens and the earth?
24. What will befall such heavens and earth and their inhabiters? but how about Jehovah's salvation and righteousness?

"FEAR YE NOT"

[25] In view of the great issue which must be finally decided, namely, that of the domination of the universe, this is no time for us to be pleasing creatures, either ourselves or men of the world. If we want to make a personal decision for Jehovah's side of the issue and to stick on that right side, then we must resolve to endure all that such decision means now. To help us, we have a faithful example in the new world's King, Christ Jesus. Concerning him it is written: "Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus." (Rom. 15:3-5, *Am. Stan. Ver.*) Hence if we know what is the side of righteousness and if we wish to please God and have his comfort, we must be willing to undergo patiently all the reproaches and revilings that Satan's world has heaped upon Jehovah and his Christ.

[26] For strength to us to face such unpleasant things as we enter this postwar era, Jehovah says to us, at Isaiah 51:7, 8: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation."

[27] Imperfect men of this world are perishable. They wear out and lose their splendor and pleasingness, just like a suit of clothes of any fabric; and such men are so easily consumed and destroyed, like a woolen garment by a moth or worm. Their glory and durability are no greater nor longer-lasting

25. Why is this no time to be pleasing ourselves? and what faithful example do we have in this respect?
26. To strengthen us, therefore, what does Jehovah next say?
27. (a) Why should we not fear the reproaches from men? (b) How do those hearkening to God know righteousness and have his law in their hearts?

than that of this world of which they are a part. Why, then, should we fear what such short-lived men of this passing world may say of us reproachfully and revilingly? For the sake of his integrity to righteousness Christ Jesus refused to be frightened away from God's side by the reproaches and revilings of mortal men, particularly of religious clergymen. The remnant of the members of Christ's body must be like him in this course. They have received justification from God because of the imputation of the perfect righteousness of Christ to them, and hence they know His righteousness. In keeping with the new covenant by which Jehovah God has taken them out of the world to be a "people for his name" the remnant have the divine law written on their hearts by His holy spirit. Therefore, to encourage their continued faithfulness and integrity in this postwar era he now bids them to hearken to him and not fear the reproaches and revilings which are in store for them. The Lord's "other sheep", who companion with His remnant, also need to hearken to his word of warning. Fearless of what man may say or do, they must continue to seek Jehovah's righteous side of the paramount issue and must set their hearts on his law and must be subject always to his sovereignty.

[28] Let all those who now devote themselves to Jehovah and his King Christ Jesus endure the reproaches and vilifications from men. By doing so, they have the honor of sharing with Christ in vindicating Jehovah's universal sovereignty and His holy name. Such a wise course of theirs makes Jehovah's heart glad; for it gives him something with which to answer the wicked challenger, Satan, who has stirred up all the reproaches against him. (Prov. 27:11) Such reproaches are at most of a short term now; they will perish and cease with the death and destruction of all enemies of Jehovah and of his sovereignty. But all the while that men thus reproach and revile us, we are blessed, because God pronounces us to be right and approves us, and he extends to us the benefits of his salvation by Christ Jesus. (Matt. 5:10, 11) This righteous standing with Him will continue on for ever after our reproached estate among men of this world will have passed away. The salvation and liberation which the great Savior Jehovah God confers upon us by Christ Jesus the King will not last for just this generation or be of a generation's length, but will remain to all generations.

[29] Our receiving of such mercies of salvation and deliverance from God stops and defeats the mouth of all those who reproach and revile us. Hence, as we fearlessly move forward into the postwar era, we pray to Jehovah God these words: "Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments."—Ps. 119:41-43.

28. What reasons have we for enduring the reproaches and vilifications from men?
29. Hence, why do we pray for God's mercies of salvation and deliverance?

'AWAKE, ARM OF JEHOVAH!'

[30] In these days when the awe-striking power of atomic energy has been displayed, let us not fear. Let us remember always that Jehovah's right arm of almighty power is active and is moving for the everlasting deliverance of his devoted, trusting people. If that arm of everlasting strength stretches forth, pointing us onward in His service, no pathway can remain blocked before us. No obstacle of men and demons can stop us, if he commands us to march forward. Once, in 1918, due to the wicked conspiracy of their wartime enemies, the organized bodies or companies of Jehovah's witnesses were for a short time dead, as the bodies of Jehovah's two witnesses described in chapter eleven of Revelation. Concerning the reproach, shame and persecution to which Jehovah's witnesses then lay exposed Revelation 11:8 says: "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Then it was that, for his own name's sake, Jehovah's strong arm was obliged to act for the liberation of his consecrated people from spiritual Egypt and for the reviving of them again in his service as his witnesses.

[31] Hence the prophet Isaiah was inspired to address these rousing words to Jehovah, to be fulfilled from and after A.D. 1918: "Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, the generations of ancient times. Is it not thou that didst cut Rahab [the proud one, Egypt] in pieces, that didst pierce the monster [dragon]? Is it not thou that driedst up the sea, the waters of the great deep; that madest the depths of the sea a way for the redeemed to pass over? And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away."—Isa. 51:9-11, *Am. Stan. Ver.*

[32] In 1918, according to prophecy, Christ Jesus, who is Jehovah's strong "arm", came to the temple for the judgment of those who make up the "house of God". (Mal. 3:1; 1 Pet. 4:17) What did he find? This: That those who comprise the remnant were

30. As against yielding to fear, what should we remember regarding Jehovah's arm as shown in action from and after 1918?
31. What rousing words did Isaiah therefore next address to God?
32. According to conditions in 1918, why was it necessary for his arm to swing into action? and how did it?

practically dead, being inactive as to giving the proper witness concerning God's name and his now established kingdom. They were lying like two dead bodies in the streets of modern-time Egypt, this militarized commercialized world. Then it was the time for Jehovah's arm to put on its strength and to raise them up to lively activity in His witness work. His arm did swing into action. Just as in the ancient days when his chosen nation of Israel was lying low under the oppressions and bondage of mighty Egypt of the Pharaohs, so now Jehovah's arm awoke to action. It poured out upon the remnant his spirit of faith, love, courage and zeal by making plain to them his Word for this day. So he raised them up and they went forth as His witnesses, to the dismay of modern Egypt, Rahab, the Proud.

[33] Ancient Egypt, with its head at the delta of the Nile and its elongated body running up the fertile valley of the Nile for hundreds of miles, stretched out like a monster serpent or dragon. (Ezek. 29:3) This monster Jehovah God cut to pieces by the ten plagues he poured out upon it through Moses. Then came the liberation of the Jews from Egypt and their march to the Red sea. Then that broad sea which blocked their progress Jehovah's strong arm parted, making a dry path for his redeemed or liberated people to pass over in safety to the land of freedom. Then that same strong arm let go of the waters of the sea, to cave in and overwhelm the pursuing Egyptian armies in terrifying destruction. (Exodus, chapters 14, 15) So, too, by the judgment messages from his Word which Jehovah caused his witnesses to deliver to this proud world, modern Rahab, he has cut it in pieces. He has made the modern Egyptians howl for torment, especially the religious clergymen of all denominations. (Hos. 6:5; Eph. 6:17) He has pierced the claim of the dragon organization of the Devil that it is the "higher powers" to which all Christians must be subject. He has fatally wounded it by the truth now declared by Jehovah's remnant that Jehovah God and Christ Jesus alone are "The Higher Powers" whom we must obey.—Rom. 13:1.

[34] The surging masses of humankind, alienated from God, then looked like the Red sea, threatening to block the path of his witnesses in their march to freedom in Jehovah's Theocratic organization. But, commanding his witnesses that they go forward right on into the midst of all peoples and nations, Jehovah God has cleared the way for them to pass through, leaving behind them on all sides their testimony to His name, His sovereignty, and His kingdom.

[35] Thus Jehovah's ransomed or liberated ones have returned to his Theocratic organization, Zion, singing his praises all the way. Her once deserted places now blossom as the rose in Eden. Selfish sorrows, and the sighing over trials and persecutions, have ceased. The joy and gladness into which they have entered inside Jehovah's Theocratic organization, Zion, will increase to all everlasting. Their chief joy is Jehovah's vindication by his kingdom.

33. How did Jehovah "cut Rahab in pieces", anciently and modernly?
34. How did he make the "depths of the sea a way for the redeemed to pass over"?
35. How have his ransomed ones returned to Zion?

COMFORT AND PROTECTION TO HIS PEOPLE

[36] Religious "Christendom" is a poor comforter, a false comforter. Certainly she has failed to offer Jehovah's witnesses one bit of comfort during all their hardships and persecutions. Nonetheless, no comfort could be more strengthening to them than to know that they have Jehovah's protection because they are his people whom he openly confesses before all the world. This comfort they got from Him, who says (*A.S.V.*): "I, even I, am he that comforteth you: who art thou, that thou art afraid of man that shall die, and of the son of man that shall be made as grass; and hast forgotten Jehovah thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy? and where is the fury of the oppressor? The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail. For I am Jehovah thy God, who stirreth up the sea, so that the waves thereof roar: Jehovah of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isa. 51:12-16.

[37] During the global war of 1939-1945, as all the world knows, Jehovah's witnesses did not forget their Maker, the Creator of the heavens and earth. This was why they did not fear mortal men, who are insignificant, weak and perishable like the grass under foot. But during the world war of 1914-1918 the members of the remnant did give way to fear, particularly in 1918, and submitted to the enemy's restraints upon their God-given witness work. Yet we now ask, What became of the fury of the wicked political, religious oppressors that then thought to make a complete riddance of Jehovah's witnesses? "Thus far shalt thou go, and no farther," said Jehovah to the enemy's fury, and he brought to nought the deadly devices of the wicked conspirators. Like a "captive exile", his devoted remnant had been crouching under enemy oppression, but, beginning A.D. 1919, Jehovah speedily loosed them from bondage. He freed them for his renewed witness

36. Who is the comforter of Jehovah's witnesses, and what words of comfort are given at Isaiah 51:12-16?
37. (a) In 1918 what came from forgetting their Maker? (b) What happened to the "captive exile", contrary to the enemy plans?

work. He did not let them die off and let their enemies cast them into the pit of permanent restraint and inaction, as such enemies had planned to do. Neither did Jehovah let their bread of spiritual food fail by reason of enemy censorship and interception, but he sent them the bread of Kingdom truth to make their hearts strong and courageous. In this strength his liberated remnant went forth to the free witness work, and many fellow prisoners of good-will followed forth with them.

[38] Beginning again in 1933, and markedly during 1939-1945, the religious enemies repeated their wicked attempt to exterminate Jehovah's witnesses and silence their testimony to God's kingdom by Christ Jesus. This time the enemy used Catholic Action under the guise of Fascism and Nazism. But this time Jehovah's witnesses did not cringe before the fury of the oppressor with his terrorism by use of prisons, concentration camps, mob rule, bans and proscriptions, and violent persecutions. Now, in this year 1946, we ask, Where is the fury of the Nazi-Fascist oppressor who made ready to destroy Jehovah's witnesses? It has met defeat and come to nought, because they feared the Creator of the New World of righteousness, whose name is Jehovah. His arm upheld them. It enabled them to stand fast in their integrity toward his rightful sovereignty.

[39] Neither fearing the oppressor's fury in the future nor sorrowing or sighing over the sufferings that are past, Jehovah's faithful ones of integrity joyfully push on with their activities. No creatures, demon or human, shall close their mouths, because God has put his words in their mouth, to proclaim his name and his kingdom, and they have his protection while doing so. No greater demonstration has ever been given of the fact that he has covered them in the shadow of his hand than that given during the Nazi-Fascist-Vatican epoch just ended. This is because He has planted and stretched forth the "new heavens" of the new world. Hence Christ reigns in Jehovah's name and Satan and his demons have been cast down from their erstwhile high position in the realms above. The remnant and their faithful companions of good-will are marching to a "new earth", a new visible organization of righteousness founded by Jehovah God. No enemy fury, not even when unleashed with atomic violence at the battle of Armageddon, can hinder their reaching it. Hence to Zion, that is to say, to the children and representatives on earth of His heavenly universal organization, Jehovah God says: "Thou art my people." Their deliverance was by Him. Who, then, can successfully challenge the fact that they are His witnesses? None!

38. In 1946 what is the answer to the question, "Where is the fury of the oppressor?" and why?

39. (a) How is it manifest that God has put his words in their mouth and covered them in the shadow of his hand? (b) Why is this, and why must they be His people?

"STAND UP, O JERUSALEM"

[40] There is no power in existence, and certainly no god, to whom to ascribe the liberation of Jehovah's people from their condition of 1918 other than Jehovah himself. At present, in 1946, it might sound like going back to long-past history to be referring to the year 1918; but that date is important. It marks a turning point in the history of Jehovah's consecrated people, and it is due to the fact that his reigning King Christ Jesus then came to the temple for its cleansing and for the judging of the temple class.

[41] Owing to many defiling stains of religion from which they had not then been cleansed, and owing to their fear of human authorities who were opposing the Kingdom proclamation and fighting against God, his consecrated people came under his displeasure. He was "angry" with them for fearfully yielding themselves over to captivity to the enemy and drawing back from the service of God which was due to be performed in this "day of Jehovah", now that his kingdom has been established under Christ Jesus. (Isa. 12:1) Hence the Lord God held out to them a bitter-tasting cup to drink, the experience of being delivered over to the power of their religious, political enemies, the fearing of which enemies had entangled them in a snare or net. They drained this cup to the vile-tasting dregs. It made them wonder where they were, whither they were going, whether they could stand, and how they could get home to heavenly glory. There befell them (1) desolation by famine and (2) destruction by the sword. The enemy tried to force a shortage of spiritual food by censoring and banning the Kingdom message among them. The enemy also forbade the giving of the Kingdom witness, the doing of which is meat or food to God's servants; and yielding to such enemy efforts brought desolation to them and reproach from their enemies. By taking advantage of world war and by using the sword of the militarized political state, the enemies wrought as much destruction among Jehovah's people as was permitted, and many of his people were killed and their work was destroyed for the time.

[42] After they had drained the dregs of woe, then Jehovah, for his own name's sake, came to their relief. There was no one else to deliver them and thus comfort them. His anger passed as he saw their repentance and their endeavor to return to him and to Kingdom service. Hence he called to them to rouse themselves and stand up like free men and go into action. "Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah the cup of

40. Why is our reference back to 1918 not a going back to insignificant long-past history?

41. (a) Why did Jehovah hold out to his people a bitter cup to drink at that time? (b) Hence what two things befell them?

42. Why did God then come to their relief? and what did he call out to them, at Isaiah 51:17-20?

his wrath; thou hast drunken the bowl of the cup of staggering, and drained it. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand among all the sons that she hath brought up. These two things are befallen thee, who shall bemoan thee? desolation and destruction, and the famine and the sword; how shall I comfort thee [or, who shall comfort thee]? Thy sons have fainted, they lie at the head of all the streets, as an antelope in a net; they are full of the wrath of Jehovah, the rebuke of thy God."—Isa. 51:17-20, *Am. Stan. Ver.*

NOW THE ENEMY'S TURN TO DRINK

43 In 1919, by the power of Jehovah's spirit which he poured out, his witnesses began coming out of the above-described condition of his displeasure. Now, in a final paragraph (Isaiah 51:21-23), he prophetically describes that which recorded history shows has taken place from and after 1919: "Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of staggering, even the bowl of the cup of my wrath; thou shalt no more drink it again: and I will put it into the hand of them that afflict thee, that have said to thy soul, Bow down, that we may go over; and thou hast laid thy back as the ground, and as the street, to them that go over."—*Am. Stan. Ver.*

44 The above words of Jehovah ring in the ears of the remnant, whose mother is "Jerusalem which is above". Now, after about thirty years of experiences, they know he has been true to his word. But someone may ask, Do not those terrible experiences of Jehovah's witnesses during the Nazi-Fascist-Vatican aggressions of 1933-1945 belie the above-quoted words? No; for Jehovah God was not "angry" with his remnant and their good-will companions during those years of outrageous persecution of his people. By permitting it, he was not putting into their hand the cup of drunken staggering under enemy ferocity and making them drink the bowl of his wrath. After he pleaded and defended the cause of his devoted remnant by delivering them out of the enemy's bondage from and after 1919, he declared that they should not drink such a cup from him again. And they have not drunk it again, no, not even during 1933-1945.

45 Why not? Because in this case they pleased the Lord God by valiantly fighting for their freedom and right to worship Him as prescribed and commanded in his Holy Word, thus holding fast their integrity to Him. They did not, as in 1918, bend over in abject subservience when the authorities of the worldly nations, Nazi, Fascist or democratic, said to them: "Bow down, that we may go over!" This time they did not stretch their bodies even with the ground and flatten out as the street that Jehovah's enemies might walk over them and tramp unhindered to the destruction of Jehovah's worship from the earth and to the silencing of the Kingdom gospel which he commands to be preached in all nations for a witness. This time they did not let the fear of man enmesh them in a net like a trapped wild bull or fleeing antelope; but without mincing words they declared: "We must obey God rather than men."

46 From 1928 onward God's spirit had revealed to them that "the higher powers", to whom every Christian soul must be subject, are not the ruling authorities of this world but are for ever Jehovah God and Christ Jesus, His "Commander to the peoples". (Rom. 13:1; *The Watchtower* June 1 and 15, 1929) In this knowledge they stood immovable for the right worship, Jehovah's worship. Just because it did not agree or work in with the nations' plans for world domination by means of their worldly "abomination of desolation", Jehovah's witnesses did not quit serving him or stop fulfilling their ordination from Him to preach. Hence Almighty God has preserved his consecrated "people for his name" down to this day. He has upheld their right and their organization to serve Him further.

47 What makes the worldly nations so mad and furious at Jehovah's witnesses is that he has taken the bitter cup of his wrath and displeasure out of their hands and has now put it into the hands of the political, commercial and religious powers of this world. Like the prophet Jeremiah of long ago, so now Jehovah's witnesses declare God's infallible Word and notify the nations that they must drink the full cup, dregs and all, of the furious wrath of the Most High God at the approaching battle of Armageddon. (Jeremiah, chapter 25) Even such a declaration of His message of judgment against them is now a bitter, staggering cup for the worldly powers of persecution to drink. But the continued declaration by Jehovah's witnesses of the day of His vengeance compels those worldly powers to drink it. In the meantime, not flinching before the certainty of future oppositions and persecutions, His devoted people keep on rejoicing in Jehovah's vindication and his salvation. More jubilantly now than ever before they shout out his invitation to the peoples of all nationalities: "Be glad, ye nations, with his people."—Rom. 15:10, *Roth.*; Deut. 32:43.

43. When did they come out from his displeasure, and what did he now assure his people as to their enemies?
44. Why do not the experiences of Jehovah's witnesses during 1933-1945 belie those words?
45. Why did he not make them drink such a cup again?
46. What vital truth did he reveal on the matter? and why has he preserved and upheld them?
47. (a) How are the nations being compelled now to drink the bitter cup? (b) In the meantime what do Jehovah's people do?

HARDSHIPS AND JOYS IN WESTERN EUROPE

NOVEMBER of 1945 found travel in Europe far from normal. Total war took its toll of the railroad and steamer services, leaving air travel as the only rapid means of getting from one country to another. Plans are made for air travel, but then, at this season of the year, they have to be changed continually because of fogs and bad weather. Everyone seems to be in a hurry to get somewhere, to look after his own interests. Many businessmen from all parts of the world are energetically rebuilding trade arrangements in the European countries, and they are crowding all existing means of travel. To move around and get where you want to go keeps one on the move all the time until you get there. Much of the European travel requires priorities. The alternative is a delay of two or three months, with one's name on the waiting list being the only assurance of travel even then.

Such prospects for journeying from England to continental European countries confronted the president of the Watch Tower Bible and Tract Society, N. H. Knorr, whose urgent postwar duties had taken him there at the beginning of November. Now he and his secretary, M. G. Henschel, kept following up all promises made as to available travel facilities for a trip to Norway or any other of the Scandinavian countries. Already delay in traveling away from England had made possible the holding of a Midlands assembly of Jehovah's witnesses at Birmingham, Sunday, November 11, seeing that then the first available means of travel to Stockholm, Sweden, was the following Tuesday, November 13. Reservations had been made for flight to Stockholm on that day. Come Tuesday, the two international travelers packed their bags, said farewell to their brethren at the London branch office of the Watch Tower Society, and off they went to the Airways office where they were to take a bus for the short trip to the airport near London. After arrival at the Airways office it was necessary for them to wait a few minutes for final information regarding the flight. Minutes flew by quickly, and then came the announcement of cancellation of the flight for that day. All passengers were advised to return the following day at the same hour, when it was hoped the flight would be going through. So back to the London office and Bethel home our two traveling brethren went and there continued where they had left off in organizing the work in the London office for improving the work in Britain.

Next morning bags were packed again, ready for travel. Up till 3:30 p.m. Brother Knorr and his secretary kept busy with the staff in the office. They had dinner with the Branch family once more, and then were away to the Airways office in hopes that they would leave that Wednesday on the Stockholm trip. "Flight Cancelled" was the announcement that again greeted them as they entered the waiting room; but a ray of hope shone forth as the suggestion was made that it would undoubtedly be possible to take the flight to Paris and there make connections for Stockholm. This suggestion was readily accepted and the listing was changed, placing the names on the schedule for the Paris flight on the morrow. That evening there were a few smiles of amusement on the faces of the brethren at the London Bethel as Brothers Knorr and Henschel had to retract their good-byes for the second time and spend the night at London Bethel.

Thursday, the fifteenth, our two brethren once more said good-bye and left the Bethel home. It was a brilliant day of a mild late fall, and there seemed to be no reason why they should not leave London for Paris that day. At the Airways office the trip was listed for departure. But soon it was found that Paris weather was different from London's. So that day's flight was canceled, because the planes could not land at Paris. Again another day's delay at London! All that could be done was to get back to keeping busy at the office until the next day. But this allowed for the brethren's attending the weekly service meeting of the Ilford unit of the London company of Jehovah's witnesses. The traveling servant to the brethren, at that time visiting with the Ilford unit, had a part in the program, and the evening's meeting was well planned. The subject that needed thorough discussion seemed to be that of Kingdom publishers' holding individual territory assignments for house-to-house work. From the platform material was presented for one hour on territory, how to get individual assignments and work them completely, and how to follow through with back-calls on the interested and then book studies. This was presented very practically by means of questions and answers, short dissertations, demonstrations, and well-chosen experiences that the publishers had had in their individual assignments. The profitableness of the meeting made Brother Knorr's party very happy that they had chosen to attend this meeting out of all those held by the London company units that night. The Ilford unit servant was much surprised to see him and his secretary and two brethren from the Bethel home walk into the local Kingdom Hall, for all the Londoners thought that our two brethren were surely on their way to Sweden or Norway.

Of course, the president was invited to take a part in the meeting; so at the close of the service meeting Brother Knorr said a few words concerning Acts, chapter seventeen, wherein he pointed out how Paul covered the territory very thoroughly by going daily to the market place. Paul had many hearers, and the account showed that, due to his continual preaching, some believed and followed after Paul. The application of the principle was brought up to the present day, showing that Kingdom publishers can take out individual assignments of territory and, after covering the territory many times, they will bring the people to the place where they will have confidence in the Lord's witnesses. Because of thorough coverage of the territories hitherto, thousands of persons have taken their stand for the Kingdom. About 150 were present at the Ilford unit meeting that night. Following the service-meeting program and Brother Knorr's fifteen-minute talk, the brethren carried on with their course in Theocratic ministry.

Friday, November 16, seemed more promising than ever. The morning brought clear blue skies, and our hopeful travelers believed that surely this time they would complete their trip to Paris. The British friends took great fun in saying "Good-bye" again as the two brethren from Brooklyn, New York, drove away from the front door of Bethel. At the Airways office all the passengers were checked in, fares

were collected, and they were put on a bus for the two-hour drive out to the airport. There they were put through the regular customs and immigration inspection, and passports were marked showing that the passengers had embarked. Only then was it that word was received by telephone from Paris that the plane that was to come to the London airport and to return the same day to Paris had been forced to remain aground by heavy fogs. So back through the immigration department went all the passengers, and they were given amendments on their passports to show they were back in England once more. During the necessary wait for a bus for the return trip to London, a telephone call was made to the Bethel that Brothers Knorr and Henschel would soon be returning there once more. But the suggestion was made that an effort be made to reserve space on a train-and-boat means of travel to the Continent. It seemed as if it would be almost impossible to make the trip to Stockholm by way of Paris. Hence plans were changed, and our still-undiscouraged travelers would try for Paris and Berne, Switzerland, by trains and English channel steamer.

On the bus' arrival back at the Airways office a brother from the London office was waiting, and he had been successful in getting space on the evening train for Paris. Plane tickets were therefore canceled, and now all hopes would be placed in trains. This return to the London Bethel was a real surprise to the family there, but they seemed to have an unlimited supply of welcomes and were glad to see the two brethren again, although they were sympathetic toward them in their predicament. At 10 p.m. the train left London for Newhaven on the southern coast.

POSTWAR FRANCE

It was midnight when our brethren passed through customs and immigration inspection. The boat was found to be very crowded. Tides govern the departure of boats from Newhaven; so it was not until 8 a.m. Saturday that the steamer whistle blew and announcement came through the loud-speaker that all passengers should keep a life belt near by for use in emergency. A steward told how storms occasionally loosened mines that had been sown during the war and sometimes explosions occurred. There was a nice roll in the sea, and the boat rode the small waves well. Crossing took about three hours, and it was not long until Dieppe was visible in the distance. Dieppe was in the headlines during the war; for there it was that the allied forces, principally Canadians, had made a preliminary landing as the Allies maneuvered for the actual all-out invasion. The barbed wire still stretches for miles along the beaches, and many were the holes in the harbor breakwater which the steamer passed as it entered harbor. As the boat moved very slowly through the harbor and up to the quay, the passengers crowded the deck, all seeming to hope that they might be first to disembark. From the deck it was easy to view the scars left on Dieppe by the war. Yes, they were many and ugly. Some huge holes were visible in the reinforced concrete bulkheads, and several bridges had been rendered quite useless. Some efforts were under way to put everything back in order, and young German soldiers possibly not more than fifteen or sixteen years old were at work on the quay under the guard of the French military.

Since neither of our two brethren whose journey our report is following has knowledge of French, they were quite happy to get through the customs and immigration formalities quickly. At all border points and seaports rigid French monetary controls are in effect, which required the brethren to show all monies and letters in their possession, as well as to make out some declarations. Then there was the rush for the train in eagerness to find a seat. A waiting period followed until the train was permitted to move on to Paris. This was much slower than the two hours by air from London, but how much better to be in France than waiting it out in London! Finally, at 12:39 p.m., the train started to move away from the quay and found its way slowly through the city. It was then that the passengers were able to observe the destruction to Dieppe and the homes of the people.

The countryside seemed peaceful and pleasant as the train passed through many little villages on its way to Gisors and Paris. Already much repair work had been done and conditions were slowly being brought back to normalcy. The farmland looked almost unmolested, and the cattle grazed in goodly numbers in the luxuriant green fields on the sides of the rolling hills of western France. The traditional French geese wandered about in the roadways, yards and fields. Few were the signs of war in the country places; but in the cities and villages one could see wrecked buildings and many burned-out or twisted railroad cars. All equipment now in use on the French railroads is in need of repair or replacement. That is undoubtedly true of many other things in France. Still, the people carry on under their burden, thankful that they do not have war to worry over for the moment.

At Gare St. Lazare, one of the larger railway stations, brethren from the Paris offices of the Kingdom publishers in France had been waiting for some time, arrival of the train being late, as is usual these days in France. They were so happy to see Brother Knorr and his secretary, and hurried them off to a waiting taxi, reserving conversation and greetings until later. The place that is at present being used for the headquarters of the witness work in France is located less than two miles from the station; yet the fee for taxi service for that distance was 350 francs, or about $7.00 in American money according to the exchange. This was the first experience of the two American brethren with the cost of things in France. They were soon learning more of the high costs of living in Paris nowadays. Ordinary capeskin gloves are 900 francs; a small ladies' handkerchief, 70 francs; a cubic meter of wood for heating, 1,500 francs; a pair of men's rayon hose, 350 francs; a roll of toilet paper, 35 francs. So run the prices for everything in Paris. The "black market" controls almost everything, and a person must pay many times the fixed price in order to get sufficient of anything to exist in Paris now. Butter and all foods may be had in unlimited quantities; clothing, too; but the buyer must be able to pay the price to the black-market operators. The rationed articles are available to persons at more reasonable prices, but the allowance granted by the government is so small that any person who tried to live away from the black-market foods and clothing might soon pass out of the French picture entirely. Actually, the people are forced to deal with the black market, if they would survive. Such conditions add a problem to the already

confused lives of the people; and it is not easier for Jehovah's witnesses than for others so far as conditions are concerned. Such a situation makes it quite impossible for any of the Kingdom publishers in France to engage in the pioneer work at the present time.

Time was short at Paris on this visit, and it was necessary to go over details relative to reorganizing the work and to see what were the conditions relative to the activities of the Society in France. WATCHTOWER publications and the Society had both been banned and officially dissolved in France shortly after the start of global war, and Brother Knorr was anxious to see what could be done to restore the work to a legal footing there and what might be possible in aid of the brethren of that land. Discussions were carried on through an interpreter, which made transference of information from one to another very slow and laborious; and so it was not possible to do very much in a few hours. It was hoped that traveling could be done to Berne, Switzerland, that night, and at the last moment two seats were obtained at the railway station for the Paris-to-Berne train. The Paris brethren were sorry to have the two visitors from Brooklyn leave them after so short a time, but the assurance that there would be a return visit brought them much joy, and they were glad for the few hours they had already had together.

ON TO SWITZERLAND

The trip to Berne is made at night, and our brethren had to spend the night in their straight-back seats. But they were glad to be on their way to Berne, anticipating some necessary and profitable activities there. The journey was by way of Chaumont and Belfort to the border village of Delle. Belfort was traversed in the hours of early morning daylight. Evidently there had been much military activity in that area, for movement over the tracks was painstakingly slow. Here and there lay the burned remains of a small home or the twisted steel and scattered bricks of a factory, while other buildings looked as though nothing had ever happened there. Delle was the typical French-border town, but, for this particular Sunday, there was great activity. A celebration was in progress and flags were hanging from every building. Bands played martial music, and parades were being organized. Most of the people on the train had come to participate in this festival. Hence the train stopped a short distance from the station to allow them to get off first. Then it moved along to the station where the immigration and customs officers boarded for inspection. Since our travelers did not speak French, they were very glad to make the acquaintance of the wife of the Swedish minister to Switzerland, who spoke English and French fluently. She was kind enough to be interpreter, and helped the brethren at every turn, for which they were highly appreciative. Ration coupons sufficient for three days were handed out by the Swiss officials just before the passengers were allowed to board the train again for the rest of the journey to Berne.

By Sunday noon the train reached Berne, and the *voyageurs* rejoiced to be met by Brothers Zuercher and Rutimann from the Swiss branch of the Society. Not long thereafter a visit was made to the Berne Bethel home, and Brother Knorr immediately began going over matters pertaining to the service work and made inspection of some of the home and factory equipment. The Swiss brethren have been very zealous during the years of war. Even though they resided in a neutral country, they had their hardships both physically and mentally, and they still are having them. There were many shortages of supplies necessary to comfortable living, especially of fats and oils that were edible and of fuels for heating. Even to this time the majority of the buildings, including the Society's offices, must be kept well below normal temperatures, because there is no fuel available for the normal heating of buildings. Double windows have been installed, and everything is done to keep out the cold. Many persons work in rooms with electric heaters furnishing the only warmth available at certain permissible times during the day. But the Swiss brethren continued faithfully on and, by the Lord's grace, are in good health.

Before Brother Knorr left Brooklyn he had written that whatever could be done for the German brethren in the way of supplying them with clothing and food should be done. A letter was sent out by the branch office to the companies of Jehovah's witnesses throughout Switzerland, and the response was very gratifying. During the month of November all clothing that the brethren could make available was to be shipped in to the Berne office after being properly cleaned. At Berne these supplies were being sorted by some of the brethren and then repacked. Brother Knorr was happy to see that there were upward of 70 cases of clothing already on hand for shipment to Germany; and all of it was of very good quality. The brethren had not given their worst, but everything was of the very best. A real sacrifice had been made by them to help their German brethren. It is hoped that the Society will be granted permission in Switzerland to purchase some food through certain agencies that have been set up for that purpose and then have this shipped into Germany for redistribution among the brethren. What can finally be accomplished in this regard will be reported later. Certain funds were set aside by the Society's president to give such aid as seemed necessary and proper. Some contributions had been received in the United States before he left, which contributions had been designated as for the relief of the brethren in Europe. So they are being used for this purpose through the agency of the Swiss branch office. The brethren in Switzerland are contributing generously for food supplies, too.

Just before our brethren from Brooklyn arrived in Switzerland many reports concerning the Lord's work in Germany had been received. Hence decisions were made as to how to carry on the field work in Germany under present regulations and to get the most essential food *now*, God's Word of truth, into the hands of Jehovah's witnesses and people of good-will in Germany and other European countries near by. By the Lord's grace, Jehovah's witnesses will not be in want of "food convenient" for them. Spiritually they are strong and determined to go ahead in the preaching of "this gospel of the Kingdom", for they know that they too must 'go and disciple all the nations', and this includes the people of war-spoiled Germany.

The president's looking after the many interests of the Society, its property, the field-service work, and the reorganizing and planning of future activities in countries

that may not be entered at this time, such as Germany, Austria, Poland, and the Balkans, as well as Italy, took much time. But the pleasure was his to associate with most of the brethren in Switzerland through the holding of meetings at various places, report of which will be made in a succeeding issue of this magazine.

HIRAM, KING OF TYRE

WHEN King David had united the warring factions of Israel and thereafter captured the stronghold of Zion and established his kingship there, how the heathen nations round about did rage! They tumultuously assembled in battle array to dethrone the new ruler on Mount Zion; they would break asunder the new-found unity of Israel and cast aside any restrictions that might rightly be placed upon them as trespassers in a promised land. Vain meditations! The psalmist-king in exultant confidence in Jehovah sang out: "Why do the heathen rage [tumultuously assemble], and the people imagine [meditate] a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion."

Though applying primarily to the time of enthronement of Christ Jesus in heavenly Zion, the prophetic psalm fits the circumstances back there in David's day. Attacking heathen kings were crushed and their power shattered as completely as a potter's vessel is dashed to bits with an iron rod. But at that time was one heathen king wise enough not to set himself against Jehovah's anointed king: "And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house." The Tyrian king pursued friendly relations with both David and Solomon, and he and his country played an important role in the economic life of Israel.—Ps. 2:1-6; 2 Sam. 3:1; 5:1-25; 1 Chron. 14:1.

The ancient city of Tyre from which Hiram ruled was built upon an island rock lying less than a mile off the Phoenician mainland. "Tyre" means "rock". In time the shallow water between island and mainland was filled in and the site of Tyre became joined to the mainland as a promontory. Looking inland and northward from the city of Tyre the view is exceedingly grand. The coastal plains soon start their long and gradual slope upward, to culminate in the snow-capped crest of the range of Lebanon. These western slopes are furrowed from top to bottom with deep rugged ravines, and broken everywhere by lofty cliffs of whitish limestone formations. Whether it is from the white rock formation or the winter-and-spring mantle of snow crowning the range that the name "Lebanon", meaning "white", comes is a matter of conjecture. All of this wild coastal region is embraced by the term "Tyre", as it is used in the Bible. Hence the domain of Hiram, king of Tyre, was not limited to the little rock island in the Mediterranean (then known as "The Great Sea"), but stretched out strip-like to form a large part of the eastern boundary of these blue waters.

The text quoted above showing Hiram's friendship toward David also indicates that his domain reached back into the heights of Lebanon; for it was only there that the famed cedars of Lebanon grew, at least near the coast regions. Furthermore, this verse discloses the Tyrians as skilled workers in wood and stone. But for additional disclosures concerning Hiram and his country let us move nearer to our own time by some thirty-odd years. This brings us through David's reign and into the early part of his son Solomon's rulership. Once again Hiram makes a friendly move toward a king of Israel: "And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David." The overture of friendship was well received, and in response Solomon sent the following message to the king of Tyre:

"Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." —1 Ki. 5:1-6.

A very close relationship must have obtained between Hiram and David for this heathen king to know Theocratic business, that is, the reason why Jehovah would not permit David to build the temple. Solomon's words also indicate that Hiram's domain extended into the cedar forests of Lebanon, that it also included the coastal city of Sidon some thirty miles north of the city of Tyre inasmuch as the Sidonians were considered subject to Hiram, and that these Phoenicians were skilled craftsmen. King Hiram was pleased with Solomon's proposal, acquiesced in every respect, and outlined the means of transporting the logs from Lebanon to Jerusalem: "My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them." "We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." (1 Ki. 5:9; 2 Chron. 2:16) Wheat, barley, oil and wine were given by Solomon in exchange for the cedars. Thereafter a league was made between Solomon and Hiram. —1 Ki. 5:11, 12; 2 Chron. 2:15.

Hiram and his country were a source of much material for the temple built at Jerusalem by Solomon. In addition to timber of cedar and fir from the western slopes of Lebanon, Tyre furnished precious metal, particularly gold, for the ornamental work gracing the house of God. (1 Ki. 9:11) Also, the skillful carvings in wood and exquisite craftsmanship exhibited in metal were the products of Tyrian hands. Incidentally, the foremost craftsman was named "Hiram". His mother was a Jewess of the tribe of Naphtali and his father was a man of Tyre. From his father's side came Hiram's great skill as an artificer in brass. Solomon fetched him out of Tyre to accomplish the metal work. The pillars and lavers and vessels he made were decorated with pomegranates, lilies, palm trees, chariots, oxen, lions, and cherubim.—1 Ki. 7:13-45.

But just as Israel was not the original source of much of the material that went into Solomon's magnificent building projects, neither was Tyre. How, then, were they acquired? Commerce is the answer. Tyre was famous as a commercial center. It seems that Solomon formed a business partnership with Hiram in certain ventures. Specifically mentioned are two: Solomon constructed ships in Ezion-geber near Eloth, which is on the shore of an arm of the Red sea that reaches up toward Palestine. Hiram provided experienced merchant seamen to work with the Israelites on these vessels, and possibly sent ships of his own to join Solomon's fleet. Thence they sailed down through the Red sea and along the shores of Arabia. From Ophir they returned with over four hundred talents of gold, along with algum wood and precious stones. Ophir cannot be located definitely, but three opinions predominate: it was on the eastern coast of Africa, or it was in India, or it was in Arabia. All these points would be accessible to the trading fleet operating out of the Red sea. (1 Ki. 9:26-28; 2 Chron. 8:17, 18; 9:10) The other instance of joint shipping operations was the voyage made every three years to Tarshish (now Spain). Thence the traders brought gold, silver, elephant tusks of ivory, apes, and peacocks. (1 Ki. 10:22; 2 Chron. 9:21) The twenty-seventh chapter of Ezekiel shows the extensiveness of Tyre's commerce, though at a later date than the time of Hiram's reign.—See also chapter twenty-three of Isaiah.

But Israel did not just import from Tyre; she also did some exporting, though it seems that in Solomon's time she was chiefly an importer. The record shows, however, that Tyre leaned heavily upon Israel for wheat, barley, oil, honey, balm, and wine. (1 Ki. 5:11; 2 Chron. 2:10; Ezek. 27:17) At one time relations were strained between Solomon and Hiram, but did not come to an open break. It was in the twenty-fourth year of Solomon's reign, at the conclusion of an intensive twenty-year building program. Solomon gave twenty cities to Hiram as partial payment for building materials. Then, "Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day." (1 Ki. 9:10-13) "Cabul" means "sterile, dry, sandy", and hence unproductive and undesirable. But the league between the two kings held; there was no break of friendly relations, and business ventures and trading activities together continued.

There is no record of the birth or death of Hiram. However, it is apparent that his reign was a long and prosperous one. He was on the Tyrian throne before David was enthroned at Mount Zion, and he was still reigning through and beyond the twenty-fourth year of Solomon's reign. This runs his reign up to at least fifty-seven years. During this time he maintained friendly relations with the typical Theocracy Jehovah had set up on his southern and eastern borders. Never did he join the raging heathen kings that set themselves up in battle opposition to Jehovah and His anointed kings at Jerusalem.

PROPER TO QUOTE SECOND COMMANDMENT

Mr. L. S. S.,
Cayce, S. C.

Dear Friend:

In answer to yours of November 15:

Christians have as much right to quote the Second Commandment as a "*supporting* proof" for non-flag-saluting as the apostle Paul had the right to quote the Fifth Commandment as a *supporting* proof when he wrote: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." (Ephesians 6:1-3) Also at Romans 13:8-10, when Paul wrote: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

By backing up what he wrote with quotations from the Ten Commandments the apostle Paul was not arguing that the Christians are under the Ten Commandments and the rest of the Mosaic Law. Paul was merely using those Commandments as SUPPORTING proof, that is to say, CORROBORATIVE proof, of the rightness of the admonition to right conduct which he was giving the Christians. As stated in ¶ 17, page 333, of the November 15, 1945, issue of *The Watchtower* God's law given through Moses was a "shadow of good things to come". Hence this law set the right pattern for Christian conduct in their relationship to God by means of His new covenant through his Mediator Christ Jesus, the Greater Moses. The Lord's commandments against idolatry are given in the writings of Christ's disciples, but since the Second Commandment of the Decalogue was a shadow or preliminary pattern of this anti-idolatry requirement upon Christians, they have a right to quote the Second Commandment as *supporting* or *corroborative* proof.

Yours in the defense of The Gospel,

WATCH TOWER BIBLE & TRACT SOCIETY

The WATCHTOWER

Announcing Jehovah's Kingdom



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FEBRUARY 1, 1946

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

THAT THE OLD WORLD ended 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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"COMMANDER'S" TESTIMONY PERIOD

It is optional with you whether you take part in the "Commander's" Testimony Period, which occupies the entire month of February. But the command of Jehovah's "Commander to the peoples", Christ Jesus, to preach the Kingdom gospel still stands in force, and all who desire to obey such a Commander will be anxious to take part in this Testimony Period. It being the second month of the 1946 *Watchtower* campaign, the special offer to the public on a contribution of one dollar continues to be a year's subscription for this magazine, together with the premium of a bound book and a booklet. The campaign goal for this year requires the enlistment and activity of everyone possible in the Commander's service, despite the northern winter. Veteran publishers stand ready to take into the field with them any volunteers from among our readers who write in to us for references. Your report of work and results should close out the month of testimony for you.

"WATCHTOWER" STUDIES

Week of March 3: "The Publisher of Peace and Salvation,"
¶ 1-18 inclusive, *The Watchtower* February 1, 1946.

Week of March 10: "The Publisher's Good News,"
¶ 1-19 inclusive, *The Watchtower* February 1, 1946.

Week of March 17: "The Publisher's Good News,"
¶ 20-36 inclusive, *The Watchtower* February 1, 1946.

MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

USE RENEWAL SUBSCRIPTION BLANK

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII FEBRUARY 1, 1946 No. 3

THE PUBLISHER OF PEACE AND SALVATION

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" —*Isa. 52:7.*

JEHOVAH is the greatest publisher of them all. The information he issues for publication is the most important and the best of news today. All persons who search for good, sound reasons to be glad and to rejoice in the midst of this most depressing time of world history will in the long run be obliged to turn to Him, the One Source of good news. The truth of his published Word triumphs over all the error that circulates throughout this earth.

[2] In spite of all the religious and worldly agencies for boycotting, censoring and suppressing the truth that the people ought to know for their peace and salvation, Jehovah's good news continues to break through. For publicity His news releases do not need and do not find it indispensable to use the motion-picture screen, the great newspapers and magazines, the far-strung radio chains, and the globe-circling news-gathering agencies, all under commercial or government ownership and control and all jealously watched and guarded by the Roman Catholic Hierarchy. For spreading his good news Jehovah has his own exclusive means of publication, which is most effective in reaching as many persons as he pleases. He has his own publishing organization and his own set of publishers, the Chief of whom is his own Son, "the faithful and true witness," Christ Jesus. This One leads. His fellow publishers copy him.

[3] Who is more welcome than a bearer of good news? "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." "A faithful ambassador is health." (Prov. 16:24; 13:17) Such is Jehovah's Chief Messenger. He is pictured in all the beauty of his desirableness and welcomeness in the above-quoted verse from chapter fifty-two of Isaiah. This Chief Publisher is there depicted in the way that he appears to earnest seekers of peace and salvation in this tormented day. Glad they are that Jehovah God has sent him. Never was there a better time for Jehovah to send the good news by him than from and after A.D. 1918. And since that year the news has grown better all the time down to 1946, as the light of truth has increased in brilliancy.

[4] A.D. 1918 saw the close of World War I with an Allied military victory. It also saw the truth crushed and trampled in the dust. But truth has risen again! "What is truth?" is a question as good to ask now as when Pontius Pilate first asked it of Jesus. The truth is the good news that issues forth from the Lord God in spite of enemies who try to distort and garble and to ex-out and kill it. Jesus' admission to God, "Thy word is truth," proves that the truth is contained in God's Holy Scriptures, the Holy Bible. All the truth of the Bible revolves around its greatest doctrine or teaching, namely, that of the kingdom of God by his Son Jesus Christ, since it is by that kingdom that Jehovah's universal sovereignty and good name will be for ever vindicated. Hence the primary purpose for which Jehovah God sent his Son into the world was to be a publisher of this truth. This fact Pontius Pilate drew out of him when he asked Jesus: "Art thou a king then?" "Certainly," replied Jesus, "I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth. Everyone who belongs to the truth listens to my voice." (John 18:37; *Moffatt*) "Christendom," with her nations and kingdoms locked in total war during 1914-1918, did not wish to listen to his voice as expressed by his faithful fellow publishers. Hence she gave ear to her religious advisers and crushed the Kingdom truth to the ground in 1918.

[5] World War I was in itself an uprising of the nations against the kingdom of Almighty God Jehovah, whose kingdom was due to be set up at the end of the "times of the Gentiles" in 1914 and to extend his universal sovereignty to this rebellious earth. For close to forty years before that date Jehovah's witnesses had freely published the message of the

1. Why are those today seeking good reasons for gladness and rejoicing obliged to turn to Jehovah for news?
2. Why does his good news continue to break through, in proof that He is an independent and sel-supporting Publisher?
3. What kind of news-bearer is Christ Jesus pictured as being? and why is that specially so since 1918?
4. (a) What is truth and where is it found? (b) Why did Jesus come to earth, and why did not "Christendom" listen to his voice in 1918?
5. What course did "Christendom" take toward God's kingdom in 1914? and with what was her attitude contrasted at Revelation 11?

end of the Gentile times in 1914. Yet "Christendom" refused to thank God for taking his rightful power to himself in that year and beginning his sovereign rule by his Son Jesus Christ. Instead, "Christendom's" nations raged in disregard of that fact by launching off into a total war for domination of the earth. The contrast between thanksgiving and rage which showed up in 1914 was prophetically pictured at Revelation 11:15-18, which reports it in these words: "Then the seventh angel blew; and loud voices followed in heaven, crying, 'The rule of the world has passed to our Lord and his Christ, and he shall reign for ever and ever.' Then the four and twenty Presbyters who are seated on their thrones before God, fell on their faces and worshipped God, saying, 'We thank thee, Lord God almighty, who art and wast, that thou hast assumed thy great power and begun to reign; the nations were enraged, but thy wrath has come."—*Moffatt.*

6 Their rage then was like that of Gentile nations in the Promised Land at the time that the rule over the kingdom of Israel passed out of the hands of Saul and his house and David, the shepherd of Bethlehem, became king at Jerusalem as Jehovah's servant.

7 The citadel of Zion stood in the city of Jerusalem. King David made it to be the place of his throne and footstool. The Philistines feared that Jehovah's Theocratic sovereignty would be extended over them by his anointed king David. So they raged against him in two grand offensives. Jehovah God laughed at their futile rebellions and brought the Philistines low under his king's feet by miraculously defeating them. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion."—Ps. 2:4-6; 2 Sam. 5:4-25.

8 Zion, the hill where David as Jehovah's anointed king reigned three thousand years ago, was a type. It symbolized Jehovah's capital organization in the heavens, where He enthroned Christ Jesus as acting King in 1914, to rule amid all his enemies. By thus installing his Anointed King in the capital of the universe at the close of the Gentile times in 1914 Jehovah God took up his power over this earth belonging to him and by which power he will rule the new world of righteousness. This is the news which should have made the headlines in all publications in 1914 and thereafter, inasmuch as all other events of world interest are mere by-products of God's establishment of his Theocratic Government in Zion. This news outweighs and overshadows all other news in importance, because Jehovah's Theocratic rule by Christ Jesus in Zion means that He will remove, in a short time now, all enemies of what is right and good and will bring in on earth everlasting peace and salvation to all "men of good will". Let all such hail the good news!

6, 7. Like whose rage in David's day is theirs to be compared? and what attitude did Jehovah take toward such rage?

8. What news should have made the headlines in all publications in 1914? and why?

OPPOSITION TO THE PUBLISHING

9 Rather than greet such news with joy and thanksgiving, the warring nations of "Christendom" turned in their wrath upon those who were publishing these glad tidings, namely, Jehovah's consecrated people, the followers of his reigning King Christ Jesus. These publishers, since the incorporation of the Watch Tower Bible and Tract Society in 1884, were using this legal corporation as their agent or instrument in publicizing the message of the Kingdom. For this reason Jehovah's witnesses throughout the earth use the WATCHTOWER publications in proclaiming the Kingdom message. For the same reason "Christendom's" wrathful nations, during their first total war against Jehovah's reign by Christ Jesus, banned the WATCHTOWER publications and declared it illegal to distribute them.

10 The nations also gave ear to the religious clergy's false charges that Jehovah's publishers of the Kingdom were seditious and interfering with the wartime efforts of the nations. So the nations and the religious clergy co-operated in a willful persecution of the Kingdom publishers. Many, including the leading officials of the Watch Tower Society, were imprisoned under the enemy's false accusations and by prejudiced judges. Some were killed. In some sections mob violence was worked up, and due protection of the law against such was denied them. Homes were illegally raided and ransacked. Christian assemblies of Jehovah's people for worship and Bible study were broken up and forbidden. Even Bibles were confiscated. Worse still, some who were associated with them and who professed being God's consecrated children turned traitor to their brethren and played the part of Judas in betraying their brethren to the persecuting authorities; they also tried to draw away disciples after them and to cause a break-up of the organization.

11 Thus Jehovah's consecrated faithful ones underwent the fulfillment of Jesus' prediction concerning them at the end of this world, namely: "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. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto

9. Upon whom did "Christendom" then turn in wrath? and why did she ban the WATCHTOWER publications?

10, 11. How did the nations and the clergy then co-operate in carrying on persecution? and in fulfillment of what prediction by Jesus?

the end, the same shall be saved."—Matt. 24:9-13.

[12] The trampling down of the publishers of truth was foretold in the opening verses of Revelation, chapter eleven, where the writer, the apostle John, says: "There was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months." (Rev. 11:1, 2, *Am. Stan. Ver.*) In ancient times the "holy city" that had the temple for the worshipers of Jehovah was Jerusalem or Zion. Of course, the heavenly Zion, or "Jerusalem which is above", is beyond being trodden down by the Gentile nations on earth. Hence the "holy city" that the enemies trod under foot forty and two months, or three and a half years, must refer to the faithful Christians on earth who are the "children" of the heavenly Jerusalem. They are in line for a place in the heavenly Kingdom, and Jehovah God's spirit dwells in them as in a holy temple. Hence the apostle Paul writes to them, saying: "But Jerusalem which is above is free, which is the mother of us all. So then, brethren, we are not children of the bondwoman, but of the free." (Gal. 4:26, 31) Such worshipers of Jehovah were the ones who the history of 1914-1918 shows were persecuted and trodden down by the worldly nations.

[13] This same Gentile treading down upon these earthly representatives of the "Jerusalem which is above" was foretold by Zechariah in these words: "Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather ALL NATIONS against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue [or remnant] of the people shall not be cut off from the city."—Zech. 14:1, 2, *Am. Stan. Ver.*

[14] The year following the climax of the above assault, the imprisoned officers of the Watch Tower Society were released from their imprisonment, on March 26, 1919, preliminary to being cleared of all false charges by a reversal of the judgment against them in the United States Federal court. On coming forth, they found Jehovah's devoted witnesses to be in a downtrodden condition indeed, and lying in the dust. There they had been lying, all the while submitting without a real fight against the invasion of their right of worship as worshipers of the Lord God Most High. They were submitting thereto because they accepted the religious interpretation of "Christendom" that the governing authorities of this world are the "higher powers" to whom every Christian soul should be subject for fear of the sword.—See Romans 13:1-4.

[15] This subject condition did not befit those on earth who are the representatives of the heavenly Zion and children of Jerusalem which is above. Especially not so after Jehovah God had set up the Kingdom and had exalted his Son Jesus Christ to the active kingship in His capital organization Zion. What is more, the first act of this Theocratic Government was to fight the "war in heaven" against Satan and all his demons and to fling them down to this earth, thus making them the footstool of Jehovah's reigning King, Christ Jesus. The Scriptures and the facts indicate that this was accomplished by the time that World War I ended in 1918. (Rev. 12:7-14; Ps. 110:1, 2) It was therefore no time for the remnant of Christ's followers to be recognizing worldly authorities of Satan's organization as being "the higher powers". It was no time to be subject to their interfering with the publication of Jehovah's reign, which began A.D. 1914. Therefore, upon the release of the Watch Tower Society's officers from prison in 1919, Jehovah God by his King at the temple began sending forth the call in fulfillment of the following prophecy, at Isaiah 52:1, 2: "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, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion."—*Am. Stan. Ver.*

[16] At the time under consideration, the remnant on earth were of Jehovah's organization symbolized by Zion and Jerusalem, but they were in the condition like that of the earthly Zion and Jerusalem back in 537 B.C. That was when King Cyrus began his first year of reigning as conqueror of wicked Babylon and as king of the Medo-Persian Empire. In that year Zion, or Jerusalem, which had been destroyed by King Nebuchadnezzar of Babylon in 607 B.C., had fulfilled seventy years of lying desolate and in ruins. What a sight she was! No queenly city was she, in which kings of the tribe of Judah sat on the throne and ruled as Theocratic representatives of Jehovah. She was now a captive city, lying ruined in the dust to which the uncircumcised and unclean Babylonian aggressors had forced her, to the reproach of her God. There she wallowed, stripped of her royal Theocratic beauty, with bands of servitude about her neck. In weakness and helplessness she lay, because

12. Under what symbols was the trampling down of the truth-publishers foretold at Revelation 11:1, 2?
13. In what symbolic language was this treading down also foretold at Zechariah 14:1, 2?
14. When were the Watch Tower officers released? and in what condition did they find Jehovah's consecrated people?
15. Why was that subject condition not befitting to them, and what call to awake did Jehovah therefore send forth?
16. The remnant's condition then was like what condition of Zion and Jerusalem? and how only could deliverance come?

all her children had been dragged away to captivity in Babylon and all the territory over which she had reigned lay desolate, without man or domesticated beast. (Jer. 26:9; 32:43; 33:10, 12; 35:8-13) Solely the power of her God, Jehovah, could deliver her and cause her to rise again. His power did so, at the appointed time, as he had promised. (2 Chron. 36:17-23) Leading up to that, Jehovah expressed his wrath against Jerusalem's oppressors. He caused the overthrow of the mighty Babylonian empire by the combined hosts of King Darius of Media and his nephew Cyrus of Persia, in 539 B.C.

[17] But Jerusalem was still left lying desolate in the dust, inactive as in the sleep of death. In the seventieth year of her desolation, in 537 B.C., Cyrus the Persian succeeded his uncle Darius to the throne of the victorious empire. Then God began bringing to pass his good promises to revive and restore Jerusalem or Zion. Note, please, that this all centered around the worship of Jehovah God at his temple; for he caused King Cyrus to publish a decree for the rebuilding of Jehovah's temple on the old site at Jerusalem. Cyrus invited the faithful Jews to return to their native land for rebuilding the temple and restoring the worship of Jehovah there. A remnant of faithful worshipers of Jehovah God returned and undertook the restoration of the temple. Thus the restoration of Zion or Jerusalem began with the revival and rebuilding of the worship of her God. —Ezra 1:1-6.

[18] Jehovah God thus returned with favor to Zion and restored her for his own name's sake and for the vindication of his good word of promise. By divine mercy Zion or Jerusalem rose from her prone condition in the dust. She became the city of which Christ Jesus said: "It is the city of the great King." (Matt. 5:35) This restoration of Jehovah's Theocratic organization became public knowledge throughout the ancient world. The fulfillment of this prophetic event in this twentieth century must likewise be published throughout this modern world, for it is news freighted with the hope of early realization of everlasting peace and salvation.

17. When and how did the reviving and restoring of Jerusalem start?

18. What then became public knowledge throughout the ancient world, and what did this foreshadow?

THE PUBLISHER'S GOOD NEWS

JERUSALEM'S restoration from and after 537 B.C. was a news event of such importance that it was preserved on the pages of secular and sacred history. But that was only a miniature picture of the complete and final fulfillment of the prophecy of Isaiah 52:1. This modern fulfillment does not come by means of the Jewish Zionist movement, nor is it upon the old earthly Jerusalem in Palestine, now under the British mandate and regarded as a sacred city by Mohammedans, Catholics, Protestants, and Jews. The fulfillment is upon the loyal remnant of Jehovah's worshipers who endured, at the hands of "Christendom" during World War I, the antitype of ancient Jerusalem's desolation. Jehovah's remnant are the children of the "Jerusalem which is above" and which is "the mother" of them all. They are the consecrated followers of Jehovah's King who reigns on the heavenly Mount Zion. (Gal. 4:26; Rev. 14:1-4) Their desolated condition came in 1918, as shown in the preceding article, because they incurred God's wrath through failing to boldly publish the reign of Zion's King and to faithfully maintain Jehovah's worship at His temple throughout World War I.

[2] In 1918 the King Christ Jesus, who was foreshadowed by King Cyrus, came to Jehovah's great spiritual temple for the judgment of the "house of God". He came in order to purge out the unfaithful and unclean ones, leaving a purified remnant. (Mal. 3:1-3) Babylon's mighty invisible king, Satan the Devil, had then been toppled from the heavens and made the footstool of the Greater Cyrus, Christ Jesus. Hence it was no longer the right arrangement for the remnant as representatives of Zion's King to be lying in captivity to the Babylonish organization of religion, commerce and politics. The time was here for the revival and reconstruction of Jehovah's worship in the earth, at his temple where He had placed his name. So, addressing himself to the faithful remnant on earth held in Babylonish captivity down till A.D. 1919, Jehovah God cried out: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city!" (Isa. 52:1) That irresistible command meant that He had ordained that Jehovah's visible Theocratic organization on earth should rise again.

[3] For this to take place it required that Zion's remnant, the children of "Jerusalem which is above", must rouse themselves from their deathly inactivity under the heavy heel of Babylon, Satan's world organization. They must break loose from their captivity and return to organized activity as Jehovah's Theocratic organization which knows no bondage to Babylon. They must be strong in Him their God. Fear of men, especially fear due to the accepted

1. Upon whom was the modern fulfillment of Jerusalem's restoration due to come? and why was it necessary?

2. (a) In 1918 what even took place, and for what change in the remnant's condition did it call? (b) What did Jehovah's cry to awake mean?

3. For this to take place, what was required of the remnant to do?

religious untruth that Babylonish worldly authorities are the "higher powers" who rightly command the Christians' subjection, had robbed them of strength to push on in God's worship as his witnesses. The ensnaring fear of men, and the weakening doctrines and traditions of religion, must all be purged out by re-examining the Bible and learning the "present truth", which brings freedom. By feeding upon God's Word of truth, Zion's remnant would put on strength to do their commissioned work; they would grow strong. "Through knowledge shall the just be delivered." "A wise man is strong; yea, a man of knowledge increaseth strength."—Prov. 11:9; 24:5.

4 Jerusalem of old was a holy city when her king ruled in faithfulness to God and no religion was permitted in the kingdom. What gave her beauty like a garment was the identifying herself as being entirely devoted to Jehovah God and as being the city where He had put his name, locating his temple there. This shows how the remnant of the children of "Jerusalem which is above" became a holy organization from and after 1919 and put on beautiful garments. It was by rousing themselves from their inert, disorganized state and seeking to be exclusively an organization of Jehovah's servants who are unreservedly dedicated to him and who refuse to render slavish service to the Babylonish worldly organization. They must seek to be actively a "people for his name", Jehovah's name, and to identify themselves as witnesses of Him and ambassadors for his now-set-up kingdom under Christ. Thus Jerusalem, or her remnant of children on earth, put on her beautiful garments of identification. The official servants of the Watch Tower Society having been released from unjust prison restraints in 1919, the remnant now diligently engaged in the strengthening study of God's Word and in the proclamation of that Word to those with hearing ears. They earnestly applied themselves to strengthening their organization for service and to making it more effective for giving the most powerful witness yet to Jehovah's name and kingdom.

5 That course of action Jerusalem's children could take with all confidence. Why? Because of Jehovah's promise, which still stands good in this year 1946: "For henceforth there shall no more come into thee the uncircumcised and the unclean." (Isa. 52:1) That promise shows that the earthly Jerusalem in Palestine cannot be the organization meant; for the invading armies of the uncircumcised and unclean Gentiles did invade that earthly city again and raze her to the ground and trample her in the dust, A.D. 70. The Roman armies under Titus utterly destroyed her, thirty-seven years after she had rejected Jehovah's greatest Publisher, Christ Jesus, and turned him over to the executioners.—Luke 19:41-46.

6 Hence the true and complete fulfillment of the divine promise applies to the Theocratic organization of Jehovah's remnant. They are his children by His "woman", and their circumcision is "that of the heart". (Rom. 2:29) The uncircumcised who are never again, as in 1918, to trample down the organization and render it inactive in God's work are the Babylonish worldlings of "Christendom", Catholic and Protestant. The unclean who are no more to have any part with such uncircumcised ones in thus crippling Jehovah's organization of servants are the Judas class, those who professed consecration to Jehovah God but who turned traitor and became an "evil servant" class and who co-operated with the unclean world in its attacks on Jehovah's remnant. They acted the part of the Edomites of old, the descendants of Edom or Esau. Esau, although circumcised, showed himself profane and unclean toward God by despising the birthright of the covenant which Jehovah God made with Abraham.

7 Let us not misunderstand God's promise to his remnant of Zion and Jerusalem. It is not that these modern uncircumcised and unclean ones shall never again attack and maltreat his witnesses after 1918. They *have* assaulted and tried to overthrow the organization of his witnesses, during the heyday of Nazi-Fascist-Vatican collaboration in 1933-1945. Hence Jehovah's promise means that such uncircumcised assailants, with the unclean "evil servant" class conniving, will never again break down and destroy the unity and organization and faithful activity of His witnesses on earth. The remnant, together with their good-will companions, are today not groggy from the heavy persecutions and assaults by the religionists and their allies during the global war just ended. Zion or Jerusalem, as represented by the remnant, stands up, awake, active and strong in God's work. She wears beautiful garments marking her as God's visible organization whom he has delivered and preserved for his glory and service.

8 Further describing the right attitude that his visible organization must maintain on earth, Jehovah says: "Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion." (Isa. 52:2, *Am. Stan. Ver.*) The dust pictures the state of being under the feet of the enemy organization that had overthrown the organization of God's conse-

4. How did the remnant become a "holy" organization and put on Jerusalem's "beautiful garments"?
5. Because of what promise could the remnant do so with confidence? and why does not the promise apply to earthly Jerusalem?
6. Who are the uncircumcised and unclean meant in the promise?
7. How should we understand that promise? and what today shows it has not been broken?
8. From what did Jehovah command his visible organization to shake itself?

crated people and taken it captive. The dust itself is dry, worthless, thrown upon the head in mourning, and is food fit for only that Old Serpent, the Devil, to bite in defeat. From such dust Jehovah commanded his remnant in 1919 to shake themselves loose. God sent them this command by his newly installed King, the Greater Cyrus, Christ Jesus, whom He enthroned in 1914 and sent to the temple in 1918.

[9] Once it was proper for the remnant to repent in sackcloth and ashes over their past failure during World War I. Yet the dust was no place for them to linger any longer, now that the "war in heaven" had been fought and the demon gods of this Babylonish world had been cast down to the dust under Christ's feet. The tables had been turned upon the enemy. Now the remnant was commanded to recognize its God-given rights and liberty as His "faithful and wise servant" and to shake itself energetically loose from the dry, worthless, unnourishing, mournful things of the Devil's organization. The remnant should not let that Babylonish organization keep them occupied in such death-dealing things and away from an upright, respectable and free part in Jehovah's service.

[10] "Arise and sit down, O Jerusalem," was Jehovah's royal command by his Greater Cyrus. This did not mean to rise up and then sit down on the ground again, with legs crossed in Oriental fashion. Jerusalem, that is to say, her remnant of children on earth, must not sit in the low position of the vanquished, but in the high seat of the conqueror, for her God, by his enthroned King, had won the "war in heaven" over the Babylonish enemies. Jehovah's command to her to sit down, therefore, meant that she was to sit in a lofty seat, and to ascend to it by a footstool.

[11] The *American Standard Version* Bible gives the right thought when it translates the Hebrew so as to fully express the idea, by saying: "Arise, sit on thy throne, O Jerusalem." Other modern translators read the Hebrew another way and translate it to say: "Arise, O captive Jerusalem," so as to balance the later expression, "O captive daughter of Zion." (*An American Translation; Moffatt*) But, whatever was the original reading of Isaiah's prophecy, the command is that Jehovah's visible organization of his remnant should not lie or sit longer as a captive of this Babylonish world and its religion. It must rise up and rear up its organization on the high place of service which Jehovah had decreed for his remnant. That way it might be like a glorious, free and independent city set upon Zion's hill and which could not be hid from the eyes of all the world. The world, before its final end at the battle of Armageddon, must know that Jehovah God has a visible organization and that it stands free and fearless as a witness for Him in the earth. His organized remnant, sitting in the lofty seat as approved ambassadors of Jehovah's kingdom, occupy a seat higher than any that the highest persons in the Devil's world occupy. They are therefore fitting representatives of Jehovah's Anointed King who sits on Zion's throne with all his enemies now made to be his footstool.—Heb. 10:12, 13.

[12] When seated on high, Jehovah's remnant of Zion could not look seemly with the bonds of captivity about their neck. Hence the command: "Loose thyself from the bands of thy neck, O captive daughter of Zion." (Isa. 52:2) In obedience, the remnant of Jehovah's witnesses no longer let themselves be led whithersoever the ruling powers of modern Babylon choose to lead them. They do not let their heads, their thoughts, be taken captive by the religion or ideas or propaganda of this world and thereby be held down to the service of this condemned and fleeting world. They no longer bow their necks under the impression that the worldly authorities who fight against God are "the higher powers". With the freedom of the use of their heads, which the knowledge of God's truth has brought to them, they own no other headship than that of Jehovah God and his King, the Higher Powers in fact and in truth. The Lord God graciously revealed this truth to his remnant in the columns of *The Watchtower* in June, 1929. But even before this revelation, they began acting in fulfillment of the prophetic command: "Deliver thyself, O Zion, that dwellest [captive] with the daughter of Babylon." (Zech. 2:7) By obedience thereto, they became the "remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ".—Rev. 12:17.

[13] Realizing they were like Isaiah who was for the time being displeasing to the Lord God at his temple because of unclean lips, the remnant saw that it was necessary to obey God rather than the unclean men of the world, if destruction was to be escaped. And so they offered themselves to be sent forth on Jehovah's postwar witness work, with a "Here am I; send me!" Going forth on such an errand could not be done by remaining in captive obedience to the Babylonish authorities of this world. Hence, with the courage of Elisha, the remnant marched forth. They challenged the governing powers of the nations to show cause why they were continuing to hold

9. Why was the dust no longer a proper place? and how must the remnant shake itself loose?
10. What position did the command, "Arise and sit down," mean that Jerusalem should take?
11. (a) How is the Hebrew text here variously translated? (b) What does the command mean the organization must do? and why is the lofty seat appropriate?
12. From what was the remnant commanded to loosen their neck? and how have they done this?
13. To escape destruction, what was the remnant obliged to do? and how did they demonstrate that their neck-bonds had been broken?

political ruling power on earth in defiance of Jehovah's kingdom by his enthroned Son Christ Jesus and to command the obedience of the peoples. (Isa. 6:1-9) Thus as they went forth testing out their freedom of action in God's witness work, they discovered with delight that his greater Cyrus had cracked the bands of captivity from their necks. Their newly acquired liberty they owed to Jehovah God and his King, to serve *them* and not Babylon.

ADVERTISING HIS NAME

[14] One fact is certain: Such postwar developments concerning this small remnant were not just accidental or due to a happy chance. They were ordered and guided directly by the Supreme Power, for his name's sake. Back there the Versailles Peace Conference of 1919 interested itself in Wilson's fourteen points and in carving up Europe according to the idea of the "self-determination of peoples" politically and culturally. But Jehovah God paid attention to a small group that disregarded all nationalities for unity's sake, namely, his faithful remnant that had survived the perils and the persecutions of World War I. Justice to his own great name, and also the future advertising of his name before all nations, was connected with the deliverance of this remnant. The Lord God showed that connection by saying: "For thus saith Jehovah, Ye were sold for nought; and ye shall be redeemed without money. For thus saith the Lord Jehovah, My people went down at the first into Egypt to sojourn there: and the Assyrian hath oppressed them without cause. Now therefore, what do I here, saith Jehovah, seeing that my people is taken away for nought? they that rule over them do howl, saith Jehovah, and my name continually all the day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I."—Isa. 52:3-6, *Am. Stan. Ver.*

[15] Yes, his question is a very proper one. What profit did Jehovah really have to show for letting the Gentile nations, whose times of uninterrupted domination of the earth ran out A.D. 1914, take his consecrated people captive? Their defiance and rage against Jehovah and his enthroned King from and after 1914 did not pay in anything valuable to him, to buy the right and authority to oppress the consecrated publishers of his kingdom. Therefore Jehovah's remnant were under no obligation to buy their way out to freedom, and Jehovah was under no obligation to redeem or deliver his people by any money payment or other redemptive price to the Gentile nations. The temporary postwar commercial prosperity of such nations was not due to His blessing on them for letting his people go back free to their service of their God at his temple. Rather, a retribution was due to the nations for fighting against God and mistreating the publishers of his kingdom which was set up in 1914.

[16] Accordingly Jehovah God reminds us that, in the days when his faithful servant Joseph was the food administrator of Egypt during the world famine, his father Jacob and all his children and good-will servants moved down into Egypt for a temporary sojourn. But shortly after Joseph's death Egypt forgot how this man of Jehovah God had saved Egypt from disaster by famine, and she selfishly turned upon Jehovah's chosen people and oppressed them. This brought great contempt and reproach upon Jehovah's name, who had blessed them with seven years of abundance before the famine. So Jehovah and his people owed Egypt no debt for benefits rendered. Neither he nor his people paid her anything when he redeemed or delivered his people. Then, about a thousand years thereafter, the Assyrian took his turn at oppressing this same people, "without a cause," and just to satisfy his ambition for world domination.

[17] By the term "Assyrian" is doubtless meant Babylon. It succeeded to Assyria's place as the dominant world power. It overthrew Nineveh, the capital city of the Assyrian Empire. Under King Nebuchadnezzar, Babylon set out on the road to world conquest. Then it was that these uncircumcised Babylonians and their unclean allies overran the kingdom of Judah and destroyed Jerusalem and its temple built by Solomon. The surviving Jews Nebuchadnezzar carried captive to Babylon, leaving Jerusalem as desolate as any bombed-out city in Germany. What did Jehovah have out of that situation? Those that ruled over his captive people with a high hand howled at them boastingly, and Jehovah's name, by which his people had been called, was set at nought and reproached daily. The captive condition of his people, and the wrecked condition of Jerusalem, the city of his temple and of his anointed kings, were in themselves a reproach to the name or fame of Jehovah. The unfaithful Jews may have boasted of their having Jehovah God's law committed to them, but their brag did not honor God, for they disesteemed their privilege of having his law by breaking it. Hence the question: "Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles [continually] through you, as it is written [at Isaiah 52:5]." —Rom. 2:23, 24.

14. Why were such postwar developments concerning the remnant not accidental? and how do Jehovah's next words show his name was involved?
15. Why was there no obligation to redeem the remnant with money and buy the way out to freedom?
16. In this regard, how does God use Egypt's case as an illustration?
17. How did the Assyrian oppress Jehovah's people without cause? and how was his name then blasphemed continually?

[18] The captive state of Jehovah's consecrated people in 1918 due to their failure to adhere to his law during World War I was not to His honor. It gave the nations, and particularly Catholic and Protestant religionists, something to boast about. So they howled at His oppressed people with threats, misrepresentations, prison sentences, unrighteous decrees, and gloatings over their success in disposing of these worshipers of Jehovah and proclaimers of his Word and kingdom. Not by Jehovah's captive people, but by their masters, by these howlers, was God's name blasphemed, reviled and reproached "continually every day" and his reputation was besmirched. If nothing else, this situation required the vindication of his name, particularly since this is "the day of Jehovah", from and after 1914 and down till the "battle of that great day of God Almighty" at Armageddon. (Rev. 16:14, 16) Why, even before his own people his name and fame needed to be magnified, that they might be his convinced witnesses. "Therefore," Jehovah positively promised, "my people shall know my name, they shall know on that day that it is I who have spoken —see! here I am."—Isa. 52:6, *An Amer. Trans.; Leeser; Am. Stan. Ver.*, margin.

[19] By their deliverance from subjection to the enemy's power, which began in 1919, the remnant of his people in America as well as in all other lands knew that Jehovah was near. He was present to save and deliver by means of his King, the Greater Cyrus at the temple. Many centuries ago he had spoken of this deliverance and salvation, and, lo, now he had done it. Their eyes of faith beheld Jehovah in his glory and power as their Redeemer and Deliverer.

THE PUBLISHER APPEARS

[20] The viewpoint the prophet Isaiah now takes is that of Zion or Jerusalem lying desolate in the dust like a female captive, robbed by the Babylonian despoilers of her sons and daughters. Her temple at which her faithful children worshiped Jehovah as the invisible Theocratic King of Israel is in ruins, robbed of its holy ark of His covenant above which his miraculous shekinah light had shone. Outwardly it seemed as if Zion's God had ceased to reign over his holy organization and as if Babylon's god, Satan the Devil, with all his demons, had triumphed and had ascended on high to make himself like the Most High God. The Gentile nations not seeing that Jehovah had temporarily forsaken her on account of his displeasure at her fall away from his worship, they mistook Jerusalem's destruction for a defeat of Jehovah by Satan the Devil and as the final end of Jehovah's reign in any part of the earth. Seventy years pass, with Jerusalem lying chained in the dust and wreckage atop her hills.

[21] Faintly mindful of God's promise by his prophet Jeremiah (Jer. 25:11, 12), Jerusalem or Zion now lifts her lusterless eyes, to the north, whither her children had long ago been dragged by the brutal hordes to Babylon. Look there! On the mountaintop of Jehovah's territory! That messenger, whose feet bear him swiftly forward! His bright, festal clothing marks him from afar as a herald of good tidings! And he is coming to her, fairly leaping from mountain to mountain! His voice—did music ever sound sweeter?—rings with good cheer, and she hears her name, Zion, Jerusalem, sung out! Spontaneously there well up in the heart of this hitherto captive Holy City the inspired words of God's prophet, who once said to her:

[22] "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! The voice of thy watchmen [Jerusalem sees, as it were, her walls and towers rebuilt and her watchers at their posts on high, beholding the beautiful, welcome sight with her]! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem. Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God."—Isa. 52:7-10, *Am. Stan. Ver.*

[23] This, as the prophecy underwent fulfillment from and after 1919, was the beautiful sight and welcome experience that cheered first Jehovah's remnant and thereafter all those of all nations who have heard the melodious voices of the watchmen of Zion's visible organization on earth. The messenger whose coming is beauteous is Jehovah's Chief Messenger and Servant, Christ Jesus. In 1918 he came to Jehovah's spiritual temple in Zion. He came then as the glorious Victor over the oppressor organization, Babylon, whose god, Satan "the prince of the demons", Christ Jesus had trounced in the "war in heaven" and had put under his footstool at the earth. This One, now Victor, is the meek and lowly One who had said in the synagogue at Nazareth where he carpentered: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to

18. How was Jehovah's name likewise blasphemed in 1918? and before whom must his name be magnified?
19. How did the remnant then come to know the truth of Jehovah's words, "See! here I am"?
20. What condition of Zion or Jerusalem is the viewpoint that the prophet Isaiah takes at this point?
21, 22. From this viewpoint, what does Zion or Jerusalem behold? and what prophetic words well up in her heart?
23. (a) Whom does this cheer? (b) Who is the messenger, and according to what prophecy was his coming in this capacity fitting?

proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified." (Isa. 61:1-3, *Am. Stan. Ver.*) Now this Anointed Messenger of Jehovah comes as Comforter and Reconstructor of Zion's remnant on earth.

[24] History records the fact that, in September, 1922, at an international assembly of many thousands of Jehovah's witnesses at Cedar Point, Ohio, it was disclosed to them from the Bible that Christ Jesus, as God's reigning King, had come to the temple in 1918 for the judgment of His people. On that occasion, after making this disclosure from the Bible and the facts in fulfillment, the president of the Watch Tower Society concluded his speech with these words: "Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom." (Quoted from *The Watchtower,* November 1, 1922) After that, as the light of this day of Jehovah became more clear, the remnant discerned more plainly the beauty of his victorious royal Messenger at the temple. By Jehovah's interpretations of the prophecies of the Bible they heard and understood more distinctly the blessed message borne by His Messenger.—Mal. 3:1-3.

[25] The Messenger published peace to God's remnant on earth, now that they had repented from past failure in his service and God's anger against them had passed. He published peace also to persons out of all nations of the earth who rejoiced at the restoration of Zion's remnant and who turned with goodwill to Jehovah as God and to Zion as His Theocratic organization; yes, "on earth peace to men of good will." (Luke 2:14, *Douay*) The Messenger brought glad tidings of good things due to come henceforth to God's visible organization of faithful witnesses on earth, in fulfillment of the good promises of His Word. "And there shall be no more curse." (Rev. 22:3) The Messenger published salvation. That meant victory, Jehovah's victory in vindication of his universal sovereignty as the Supreme One, and also the saving of his people from all the power of the enemy, even from death itself. That included salvation or rescue from captivity to Satan's organization Babylon.

[26] The deduction might be drawn from the captivity of Jehovah's consecrated people during World War I that Jehovah God was not then reigning. To correct such wrong deduction, the Messenger came to the temple in 1918 and assured Zion's faithful remnant: "Your God has become king." "That saith unto Zion, Thy God hath become king." (Isa. 52:7, *An Amer. Trans.; Rotherham*) In 1914 Jehovah thus became King, to reign forever over all parts of the universe, including this earth. In expression of his universal sovereignty he seated Christ Jesus as his reigning King-Consort. He empowered him to fight and push the Devil and his demon hosts out of heaven and to keep them under foot at the earth until the time comes at Armageddon to crush the Serpent's head in death. All the signs of the coming of Jehovah's anointed King into power in the Kingdom began in 1914, the signs beginning with World War I. The rage of the nations at Jehovah's Theocratic reign thus begun was vented in assaulting and taking captive his devoted people on earth, which, therefore, was no proof that Jehovah had not taken his universal power to reign over this earth. But, if any doubt existed on the matter, the salvation of his servants out of Babylon's tight grip from and after 1919 proved beyond question that Zion's God had become King and had begun to reign by his Greater Cyrus, Christ Jesus.

[27] Should such news of universal importance be given free publication throughout all the nations of earth? Should the peoples of all nations be given free access to this news? Yes, and that, too, in spite of all the opposition by the Roman Catholic Hierarchy and all other news-censoring agencies of the world. This news is of interest and of life-giving value not only to the small remnant of Zion's organization but also to all persons in all nations who are feeling after the true God, if haply they might find him. This news, of all news, has to do with the paramount issue of this day and which must be settled conclusively in this atomic age, namely, Who is the Supreme Sovereign, the Life-giver, the Deliverer, and hence the true and only God Almighty? And such news identifies who that one is, namely, Jehovah God. The setting up of his Theocratic Government by Christ Jesus in 1914 means that the decisive fight over the issue, the battle of Armageddon, is near. Hence destruction hangs nigh over the heads of all persons that have not known to take their

24. How, at Cedar Point, Ohio, in 1922, was attention called to this messenger? and how have his presence and message become clearer?
25. In what sense did the Messenger publish (a) peace, (b) tidings of good things, and (c) salvation?
26. (a) What wrong deduction might be drawn from the captivity in 1918, and how did the Messenger correct this? (b) Why were his words on this true?
27. Should such news be given free publication everywhere? and why?

immovable stand on Jehovah's side of the issue as subjects of His sovereignty and kingdom.

[28] The Kingdom's establishment betokens also everlasting peace and salvation from all of mankind's enemies and the restoring of paradise to this earth on a global scale. The salvation of Jehovah's remnant out of the enemy's bondage from and after 1919 was just the forerunner of such eternal blessings to men of good-will who would manifest themselves in every nation, if just given the chance to hear the news published by Jehovah's Messenger of glad tidings. To quote the apostle Paul, at Romans 10:13-15: "Whosoever shall call upon the name of the Lord [Jehovah] shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

[29] Almighty God was determined to break the tight news censorship of "Christendom's" religionists and get the vital news through to the people. He was determined to raise up publishers under his Messenger Christ Jesus to report the news to the peoples of all nations. This determination God showed in these next words to Zion in response to the Chief Messenger's beautiful coming: "All your sentinels are shouting, in a triumph-song, for they see the Eternal [Jehovah] face to face as he returns to Sion. Break into a song of praise, O ruins of Jerusalem; the Eternal [Jehovah] has consoled his people, he has freed Jerusalem. All nations have seen the Eternal bare his sacred arm for action, and all ends of the earth shall see how our God gains the victory."—Isa. 52:8-10, *Moffatt.*

[30] The faithful remnant are the watchmen who caught up the song from Jehovah's beautiful Messenger. Having these facts revealed to them from God's Word since 1919, they have not kept silent. As if they saw Jehovah eye to eye (Num. 14:14, *A.S.V.*, margin), they know that he has restored Zion by delivering her earthly, visible part. In response to the divine call to be His witnesses and publicity agents, the Lord God has sent them forth into all the habitable earth to preach the Kingdom gospel and let the people hear.—Matt. 24:14.

[31] What was once the waste places and ruins of his visible earthly organization has burst forth into songs of praise to him among all the nations, as His witnesses publish everywhere the good tidings. They have been comforted and made glad by his Chief Messenger and Publisher, Christ Jesus. Clear through the global war of 1939-1945 and till this day they have kept up their free and persistent activity as Kingdom publishers in all the nations. This is proof that Almighty God has redeemed and liberated the children of "Jerusalem which is above" and has returned with favor to these representatives of Zion. Their deliverance was an open expression of the power of Jehovah's mighty arm of salvation. By their bold and fearless activity throughout this opposing world, and by the news-content of their exclusive message, the people of good-will of all nations see Jehovah's holy arm bared and that it has brought salvation to his faithful people. Such people of good-will, to the ends of the earth where the gospel has been preached thus far, see that now in this atomic age they must not trust in the fleshly arm of the United Nations Organization nor in any world federation, but solely in the saving arm of Jehovah God for everlasting salvation.

[32] The people of good-will who hear Jehovah's remnant and who see and trust in the arm of His salvation are also taking up the song of praise which they hear from these watchmen of Zion. They are made glad and rejoice with His people. This they are invited to do by the great Savior and by his Chief Publisher. (Rev. 22:17) In increasing thousands they will do so in this postwar era.

KEEP FREE FOR PUBLICITY WORK

[33] In view of the tremendous publicity to be given to Jehovah's kingdom by Christ Jesus in the greatest Christian educational campaign of all time, what shall we do, we who have entered this postwar period with its atomic-energy possibilities? Listen to the words coming through the prophet Isaiah. This time he takes his standpoint as in the very midst of ancient Babylon, symbol of this devilish world, and where the Jewish exiles from the kingdom of Zion and Jerusalem had lain captive, cut off from worshiping Jehovah at the place where he set up his temple and placed his name. Hence the words of Isaiah 52:11, 12 are directed to the consecrated remnant from and after 1919, and now also to the thousands of the remnant's good-will companions in all nations of the world: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah. For ye shall not go out in haste, neither shall ye go by flight: for Jehovah will go before you; and the God of Israel will be your rearward."—*Am. Stan. Ver.*

28. Of what was the remnant's salvation from bondage a forerunner, and what words of the apostle Paul, at Romans 10, are here appropriate?
29. Hence what was Jehovah determined to do, and how was this determination expressed in Isaiah 52?
30. What do the "watchmen" see, and how do they sing?
31. (a) How, and why, do Jerusalem's waste places break out into joyful song? (b) How have all nations and ends of the earth seen Jehovah's arm bared and His salvation?
32. How do such good-will persons respond to the song, and why?
33. Where does the prophet Isaiah now take his standpoint, and to whom is the command now directed?

[34] In the distant past, when King Cyrus entrusted the faithful Jewish remnant with the stolen vessels of Jehovah's temple to carry them back to the site of Jerusalem and restore them to His rebuilt temple there, that remnant of vessel-bearers were required to be clean. It was required of them to get out of Babylon and not be held back and tied down there by any unclean, selfish, Babylonish things. Otherwise they could never enjoy this rare privilege of bearing those sacred vessels and returning to God's true worship at the place of his temple and holy name. Back there in the first year of Cyrus' reign a Jewish remnant cleaned up and undertook this service and its obligations. This foreshadowed that a Christian remnant would undertake like service down here from and after 1919, and that many modern-day Nethinim and other suchlike persons of good-will would return to Jehovah's service and worship with them. (Ezra 1:1-11; 2:1, 43, 55-58) And this has come to pass.

[35] The true vessels of Jehovah for use in his temple worship are the truths of his holy Word and the sacred commission and responsibilities of publishing these Kingdom truths. The consecrated bodies of the remnant, who are part of the temple in which God's spirit dwells, are also likened to vessels for use in his service. The carrying forth of these vessels to God's name and honor demands a clean-cut separation of his consecrated witnesses from this world, modern Babylon. To touch its unclean things by taking part with this world in its schemes and activities for a United Nations Organization and a better and finer world created by men's hands means to defile ourselves. It unfits us for serving and worshiping Jehovah God at his temple with his holy vessels. We must keep ourselves pure and unspotted from this world down till its destruction at Armageddon. The apostle Paul quoted Isaiah's prophecy to this effect back there in those apostolic days of nineteen centuries ago. (2 Cor. 6:17) But Isaiah's pronouncement of God's command is more urgent and forceful today, when Babylon's complete destruction is impending and the final warning-witness must be published in order that men of good-will may escape.

[36] Almighty God has freed us from Babylon's bondage to politics, commerce and religion. Then let us stay free, under his Greater Cyrus, and not go back to Babylon's yoke of bondage by touching her unclean, condemned things and becoming "unequally yoked" with her organization. If we want to stand fast in our God-given liberty, then far be it from us ever to let ourselves be chained down by its pleasures and burdens and futile aims. The privilege of being Kingdom publishers of peace and salvation under Jehovah's Anointed King and Chief Publisher falls to the lot only of the *free*. Although Satan's world will oppose us in front and hotly pursue at our rear, there is no need for undue excitement and fear. Jehovah's all-sufficient power completely surrounds us. He and his angelic hosts serve as our rearguard, barring the enemy's ever overtaking us before His "strange work" of publication is done. Before us, leading on to glorious success and victory and a new world, marches Jehovah God by his beautiful King Christ Jesus, Jehovah's "Commander to the peoples". Forward, then, ye Kingdom publishers!

34. (a) Why, and how, were the remnant back there required to be clean? (b) What did the action of those faithful ones foreshadow?
35. (a) What are the "vessels of the Lord" that must be borne? (b) In what way must God's consecrated witnesses "touch no unclean thing" and be clean?
36. (a) How may we remain free, and with what privilege? (b) Why is there no need for fear or undue excitement over enemy actions?

RECONSTRUCTIVE AND RELIEF WORK IN EUROPE

DURING 1939-1945 the Watch Tower Society's branch office at Berne, Switzerland, stood unmolested as upon a solitary island in the midst of a raging sea of total war. Seven years had passed before any personal contact could be had with the witnesses of Jehovah in Switzerland by someone from the Society's headquarters in Brooklyn, New York. Hence during this time many things had accumulated down till the eighteenth of November, the day of arrival in Switzerland on the part of the Society's president, N. H. Knorr, and his secretary, M. G. Henschel. These urgent things had to be discussed there on the ground, and the Swiss brethren were very much interested in hearing something from Brother Knorr about America and the rest of the world as regards the Kingdom-witness work.

These liberty-loving brethren have not been lax in their care for the Kingdom interests. Since 1930, in this little republic of Switzerland, where four million people live, Jehovah's witnesses have distributed more than nine million WATCHTOWER publications, such as books, booklets, and magazines. But these publishers for God's kingdom fully appreciate that there is still much "fishing" and "hunting" to be done for the scattered "other sheep" of the Lord God. The one place in the branches of activity where improvement seemed most pressing was the full-time pioneer service. Only four such pioneers were on the Berne office's list. But the Swiss brethren have always responded readily to any call in the interests of God's service; so it was hoped with confidence that soon many more pioneers would be at work in Switzerland. The Berne office will help them in every way possible.

A majority of the Swiss people are sober, and often very cautious in examining questions pertaining to the Bible, but, as in many other countries, there is the hard resistance to be broken down that comes from the religionists' side and from the very religious people. There are many problems to handle, especially in the Catholic sections of this beautiful country, for there are not the freedoms of expression

and distribution of printed information in Switzerland to the extent that they exist in the United States. The Society's president, showing keen interest in the welfare of the brethren and the progress of the Lord's work in their country, gave some suggestions for the improvement of these conditions, and perhaps something can be done to gain more latitude for the work. The president's visit was a powerful stimulus to the Kingdom publishers to press on with the work of making disciples of those from among the Swiss nation. On the occasion of three assemblies, which were hurriedly organized due to Brother Knorr's notifying the Swiss office of his arrival only one day in advance, Jehovah's witnesses and many of their newly interested associates received much encouragement.

On Wednesday, November 21, the first meeting took place, in Berne itself, where almost 500 brethren, with friends, assembled. From all corners of the canton they came to Berne. Brother Knorr spoke to them about the duties of youth toward the Creator, on the one hand, and, on the other hand, the duties that parents must fulfill toward their children. This was an unexpected theme; but hardly a better subject could have been chosen, now when it is to be seen also in Switzerland that many young persons are interested in the truth and are wending their way up to Jehovah's Theocratic organization. However, the brethren that have been walking in the Christian way for many years also received great comfort and encouragement by the treatment of this subject. The speaker could notice how the faces of the aged brethren and sisters visibly lightened up and revealed their desire to express gratitude to Brother Knorr for those words which he had so fitly chosen. In this it is seen how the Lord is gracious, compassionate, and just, "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."—Heb. 6:10.

Thereafter the president's secretary, Brother Henschel, expressed some very necessary thoughts as regards making the back-calls upon the newly interested persons and the starting of book studies. If the Berne company had accomplished a good work in these respects in the past, and which can be seen from the statistics, yet there is no doubt that the possibilities have not been exhausted to the limit of expanding this feature of the Kingdom-proclamation work.

Brother Knorr concluded the meeting, giving a brief survey of the work in South America, which had been visited early in 1945, and also stated facts concerning the field report for that year.

Two other assemblies were arranged for, one for Saturday evening, November 24, in Basel, and the other on the following Sunday afternoon, November 25, in Zurich. The same program carried on at Berne was arranged for Basel. About 450 attended the Saturday assembly. The Basel company is the largest in Switzerland. Through all the spiritual storm caused by the falling away of some brethren and their subsequent activities, this company has continued straight on and only a very few have allowed themselves to be turned away. Basel has the largest number of publishers of all Swiss companies, namely, 284 reporting regularly out of 339 associated ones. The brethren in Basel, for a short period of time near the end of the total war, lived under a rain of terror, for through the air above passed thousands of artillery shells from France into Germany and for hours at a time the droning of heavy bombers could be heard as they passed from France into Germany right near the Swiss border. Basel is on the border. Now, however, things are peaceful, assemblies are again in order, and a very enjoyable Saturday evening was spent together there, reviewing the good things of the Lord God from His Word.

On Sunday morning Brothers Knorr and Henschel were on their way to Zurich from Basel, there to visit the 1,200 enthusiastic brethren that filled the spacious hall of the *Volkshaus*. Zurich has ever been a convenient point of meeting for God's people in Switzerland, in that the greater part of the companies are situated in eastern and central Switzerland. After a proper introduction by the presiding brother, Brother Knorr addressed the audience, expressing his joy for this opportunity graciously given of the Lord to be able to get together with the brethren in Switzerland. Here the special theme spoken on by Brother Knorr was "Jehovah's witnesses in the Crucible". With tense interest and attention the assembled multitude listened to the explanations of the developing situation, disclosing the background from which there issued forth the persecution of Jehovah's witnesses in every land. The Swiss brethren were stirred with sympathy to hear how also their associates in the United States had been flooded with waves of persecution. Our courageous brethren in Germany were also remembered. Concerning these it was pointed out that brethren, some of whom spent twelve years in concentration camps, came forth therefrom to resume immediately the preaching of the gospel from house to house. The Lord's protection over His people during these terrible years of war and persecutions was presented to view, and it brought the brethren real comfort. The Swiss brethren, too, had suffered some hardships.

Following this, Brother Henschel spoke on the subject of youth, condensing the material thereon previously given at Berne and Basel. Here it is well to add that the brethren at all three assemblies in Switzerland appreciate the love and greetings sent them from all parts of the world and all of them reciprocated by requesting that their joy in the Lord and love for their brethren be conveyed to their faithful companions world-wide.

After these assemblies arrangements were made to meet with a sister from Italy who has been doing very good work in helping the witnesses of Jehovah to reorganize and press on with His service in that land. Already one of the WATCHTOWER booklets has been printed in Italy and is being distributed. Preparations are under way for the printing of two more booklets. The faithful servants in Italy are delighted with the blessings they have now of going ahead preaching with some freedom after the years of Fascist rule, during which time many of them spent years in jail because of being Jehovah's witnesses. Some needful supplies in the way of clothing are also being shipped to our Italian brethren, who are quite impoverished. Plans for reorganizing the work and establishing a branch office were started, and it is the hope of God's consecrated ones in Italy that soon a branch office of the Society will be opened. Arrangements are also under way for a brother in Switzerland to travel to Italy to visit each

of the companies and to better organize them for the field service of publishing Jehovah's name and kingdom.

RUSSIA PENETRATED

For many years it has been a problem of how the witness might be carried into the vast land of Russia. While at Berne the president learned through the Polish office at Lodz that the work is now going on well in Poland and that more than a thousand publishers who formerly preached in the Ukrainian language in the eastern part of Poland have now been transferred into the depths of Russia. These brethren have been scattered into all parts of the country, even on both sides of the Ural mountains, which partially divide Asiatic Russia from European Russia. They have already delivered a good witness, and a lively Theocratic activity has been developed. Many people have been reached who show good-will, and these are now associating with Jehovah's witnesses in the study of the Kingdom truths. Reports have been received that brethren are located now far beyond the Ural mountains, which means in Siberia, and these brethren are standing steadfast, even as one man, wholeheartedly serving THE THEOCRACY.

Other reports have been received showing that in one German concentration camp, Ravensbruck, 300 young Russian women in contact there with Jehovah's witnesses consecrated their lives to serving Jehovah God, and these, along with other Russians learning the truth in concentration camp, have since been returned to Russia after having thus spent many years under good teaching by Jehovah's witnesses in Ravensbruck. Then, too, hundreds of brethren who lived in Bessarabia, formerly a part of Rumania, are now inhabitants of Russia and continuing with their work of discipling all nations. Thus it can be seen how, in the Lord's providence, he can raise up witnesses in any land, there to hold high the banner of truth and make known the name of Jehovah. According to all authentic reports, then, more than 1,600 of Jehovah's witnesses are now representing the Kingdom in Russia. What the results will be we do not know; but if Jehovah by the use of the Good Shepherd, Christ Jesus, has "other sheep" in that land to be gathered, there are now hundreds of human representatives there to find these "sheep" and to lead them in the way of righteousness and of life.

It was a thrill for our traveling brethren to learn of these things and to observe the marvelous way in which Jehovah God works. Surely it can be said that Christ Jesus, His "Commander to the peoples", is the appointed Leader to Jehovah's people.

BACK THROUGH FRANCE INTO BELGIUM

Brother Knorr's ten days in Switzerland were much too short, and it would have been good to stay longer, but there was other territory that needed attention. So on November 27 he and his secretary said good-bye to the Bethel family at Berne and then later some of them came to the Berne railroad station. It was hard to say farewell, for our two travelers had become very much attached to these beloved brethren. Upon leaving Berne, they took with them one of the Berne brethren, Alfred Rutimann, who is able to speak French, German and English fluently. He was to act as interpreter for his American brethren in the countries yet to be visited on the Continent. This taking of one member of the family with them made it somewhat easier to leave the Bethel group at Berne.

As the train pulled away from the Berne station it was as if a wonderful picture had been quickly painted on the horizon, for there, standing out in the sunlight like giant mounds of pure white sugar, were the distant Bernese Alps in all their majesty and glory. All the scenery throughout Switzerland on the way to the French border was beautiful. Fogs had been present during most of the ten days, but this seemed to be a special day, and our travelers had a chance to take in something else by which to remember Switzerland. The route taken was the same as used when entering Switzerland, passing through the watch-manufacturing city of Biel on the way and the Jura mountains that stretch in a chain along the western edge of Switzerland. As night fell and darkness settled over the surrounding countryside, the Berne-to-Paris train pulled into the station at Delle, France, and the usual routine inspections were made, passports examined, and then approval given for the train to move. Our travelers had brought along some food for the journey, on advice of the travel agent at Berne, who said he had paid as much as 2,000 francs for a meal in Paris. Some of the food supply was used that evening.

At 6:45 o'clock of the morning of November 28 the train pulled into the station, Gare de l'Est, where Henri Geiger and his son were waiting for the incoming brethren. It had been decided that the visit to Paris should be very brief because of conditions relative to the work in France and because of the fact that all three visitors were traveling on transit visas. Their first stop was at the apartment used as the headquarters for the brethren, and there various problems regarding the work were discussed briefly until it was thought well to leave for a visit to the American Embassy, the American Chamber of Commerce in Paris, and then a good lawyer, to see what could be done to have the Society recognized in order that the work in France might be carried on without legal troubles. Let us be reminded that in October, 1939, the work was prohibited in France by order of the minister of the interior; but since that time Jehovah's witnesses have continued to preach the gospel and many people of good-will have taken their stand for the Kingdom. Today the officials of the French government are more or less indifferent toward this activity. They make no efforts to stop the work and at the same time will not give any guarantee that its purpose to go ahead will be recognized. So this matter must be handled through legal channels to get a final decision as to the Society's standing in France.

During the past seven years the French witnesses under the prohibition and then under Nazi occupation have been supplied with the "food convenient" and quite recently some publications have been printed in France for the use of the brethren. These are very acceptable to the people, and many studies are being conducted. There are now 2,003 witnesses who are preaching the gospel in France each month, according to the October report; and there are many others associated in the home Bible studies. The thing to be accomplished in France now is to get legal recognition in order that larger quantities of literature may be shipped into the country and used in discipling work. Inspection of the Society's property there was also made by our visitors.

The decree of the government is to liquidate this property; but there seems to be no hurry in this matter so far as the government is concerned.

It was impossible to hold a general meeting in Paris, because, under present conditions, it is quite difficult to get a hall and it would not be discreet to force such an arrangement now. However, in the evening many of the servants from various units throughout Paris and the members of the Paris Bethel family came together and Brother Knorr was able to speak to them through an interpreter for an hour and three quarters. Twenty-one French brethren were in attendance. All were very enthusiastic and expressed their joy in what privileges of service they have. They are determined to press on, always doing the good work which has been committed into their care. Being representative of all of France, they sent their love and greetings to the brethren throughout the world, and they appreciate the interest of their fellow witnesses everywhere in them. Some efforts were immediately made to have clothing sent to them, and proper arrangements were brought about for this during the following month of December, and the clothing supplies have since reached them for use during the winter.

The night was spent with the brethren, accommodations being provided in the Society's property. Until traintime the next morning further questions were discussed and plans were laid for future service. At 12:30 o'clock our three travelers were on their way from Paris to Brussels. En route to Belgium they were able to see some of the havoc wrought by war on the towns and villages, railroads, bridges, and industrial establishments. It was not long until the train reached the border, where all occupants were made to go into the station for customs and immigration inspections and the showing of money. This work was done quite speedily, and soon the train was on its way to Brussels. It was a joy to meet the brethren and to make plans immediately for the work in the days to follow.

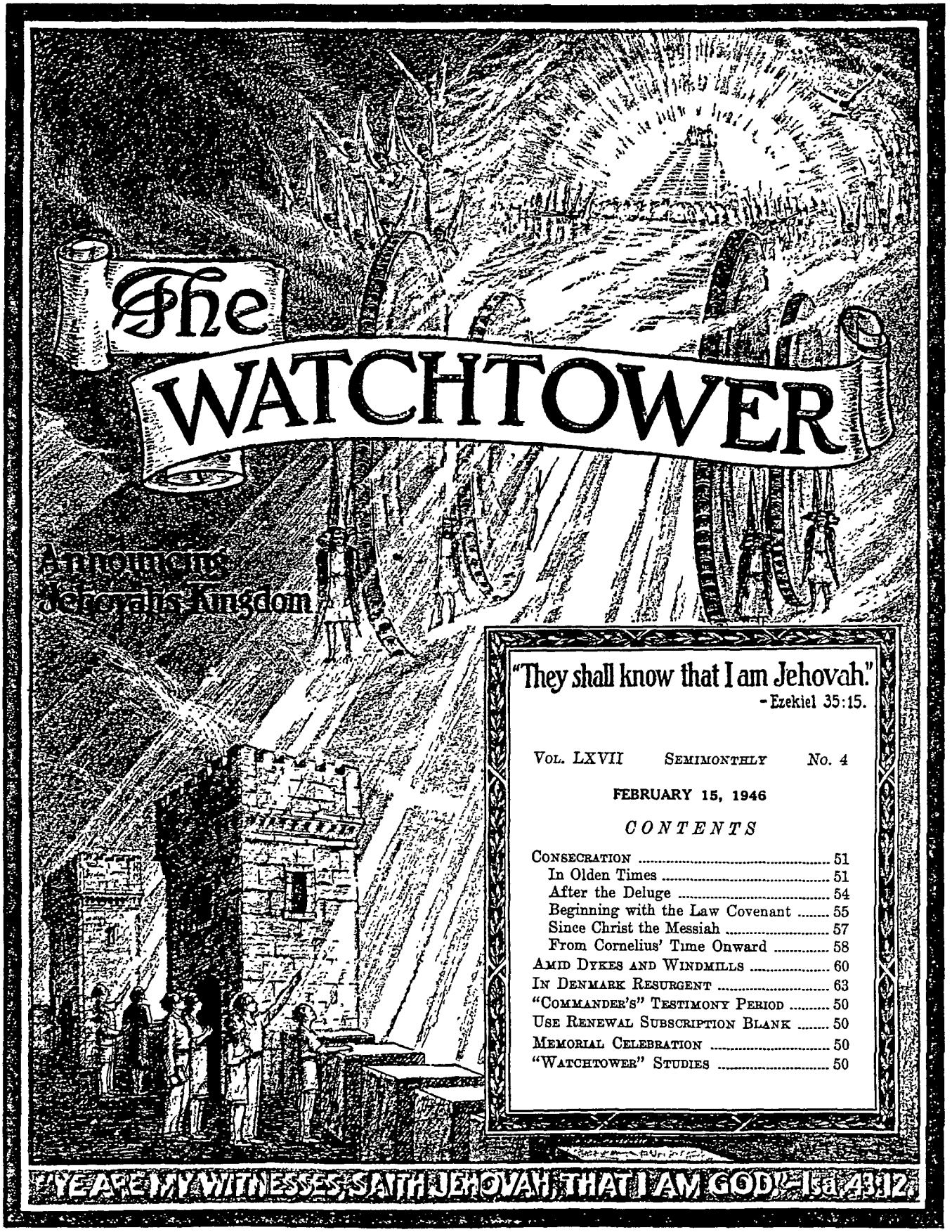
During the difficult years of war the work in Belgium progressed very well. When the Germans invaded the land, the brethren maintained their integrity, and because of faithfulness many were taken away to concentration camps. Many of these have now returned, to take up the work with even greater zeal than ever before. Last year 400 were engaging in field service, but now there are 853 reporting activity, and 21 of these are pioneers. They have been able to obtain paper for printing some quantities of literature sufficient to keep the brethren supplied for the regular witness work. The prices paid for paper have been exorbitant. Now, however, the government is controlling the situation and definite allotments of paper will soon be given to the Society at the regular fixed prices.

In Belgium the languages spoken are French and Flemish. The population being about evenly divided by these two languages, therefore everything that is printed in French must also be translated into Flemish, in order that the witness may be given throughout all the country. The workers in the Branch office have striven diligently to get the translations done, organizing the companies and distributing the literature. While Brother Knorr visited the brethren in Belgium arrangements were started for the purchase of a building that would provide a place for the offices and living quarters for the staff and to centralize the work. Financial assistance was also given to the Belgian office by the Brooklyn headquarters office, so that now greater progress can be made in the way of printing and distributing the literature, as well as taking proper care of the brethren working in the office. Special pioneer work was introduced and, from brethren now serving as pioneers, a selecting of the special pioneers has been made. For the work to be properly organized in Belgium a Belgian Association was formed under the name of Watch Tower Bible and Tract Society, a non-lucrative society. This has been a great aid in forwarding the work in Belgium. The brethren are in good repute because of their continued activity under cover during the German occupation, and their regular publication of literature during that time.

As for the meeting, the brethren throughout Belgium, both the Flemish and the French, were given only a few days' notice, and it was very gratifying to observe that the hall engaged for Sunday afternoon, December 2, was filled, 900 being present. There were thirteen brethren from Luxembourg in attendance. The program began at 1:30 p.m. and continued until 5:40 p.m., there being a brief intermission of fifteen minutes. A few opening remarks were made by the Branch servant, Frederic Hartstang, and then Brother Knorr addressed the assembly through two interpreters. What he said in English was repeated in French and then Flemish. The love and greetings of all the brethren abroad were extended to them and were much appreciated. Concluding his discourse on the responsibilities of the brethren to 'go and make disciples of all the nations', Brother Knorr introduced Brother Henschel, who talked on the pioneer work and the possibilities in Belgium for its increase. Then Brother Knorr again took the platform and explained how the brethren must be stronghearted in this postwar period. From the Scriptures he explained how the heart must be properly fed with the right food, and this food is obtained through the Scriptures and properly applied in the daily life. A résumé of the work world-wide was then covered, and service matters were discussed as pertain to Belgium. Announcement was made of the coming to Belgium soon of a graduate of the Watchtower Bible College of Gilead to look after the work and to bring the Belgian organization more into line with Theocratic arrangement. (This College graduate has since arrived and undertaken his duties.) The Belgian brethren were complimented on their good service record, special note being made of the 100-percent increase in the number of Kingdom publishers during the past year. Much discipling work remains to be done among the nine million people living in the land.

At the close of the meeting the Belgians expressed their desire to have love and greetings sent to their faithful associates in all the world. Brother Knorr then met with the pioneers who were in attendance at the assembly and discussed pioneer problems, and also mentioned the opportunity of Belgian pioneers' entering the College at some future date. Interviews with brethren from Belgium and Luxembourg concluded a pleasant day of service.

The Lord's "strange work" in Belgium will undoubtedly move ahead at a rapid pace in this postwar period. Jehovah's witnesses in Belgium and Luxembourg are zealous to preach "this gospel of the kingdom" in order that the 'nations may be glad with Jehovah's people'.—Rom. 15:10.



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

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

THAT THE OLD WORLD ended 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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"COMMANDER'S" TESTIMONY PERIOD

It is optional with you whether you take part in the "Commander's" Testimony Period, which occupies the entire month of February. But the command of Jehovah's "Commander to the peoples", Christ Jesus, to preach the Kingdom gospel still stands in force, and all who desire to obey such a Commander will be anxious to take part in this Testimony Period. It being the second month of the 1946 *Watchtower* campaign, the special offer to the public on a contribution of one dollar continues to be a year's subscription for this magazine, together with the premium of a bound book and a booklet. The campaign goal for this year requires the enlistment and activity of everyone possible in the Commander's service, despite the northern winter. Veteran publishers stand ready to take into the field with them any volunteers from among our readers who write in to us for references. Your report of work and results should close out the month of testimony for you.

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.

MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

"WATCHTOWER" STUDIES

Week of March 24: "Consecration,"
¶ 1-24 inclusive, *The Watchtower* February 15, 1946.

Week of March 31: "Consecration,"
¶ 25-45 inclusive, *The Watchtower* February 15, 1946.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII FEBRUARY 15, 1946 No. 4

CONSECRATION

"And whoever will not take up his yoke and follow me is not worthy of me. Whoever will follow me, let him deny himself, and take up his yoke, and come with me."—Matt. 10: 38; 16: 24, Torrey.

JEHOVAH or this world: to which will you be consecrated? The need to choose is compulsory upon you, like it or not. The postwar world is here, and the entire organization of mankind is in an upset state. To many millions of persons the future just ahead looks very bleak and forlorn due to suffering from insufficient food and clothing, cold, disease, uncomfortable shelter, joblessness, and displacement, with little chance of early relief. What a push this condition should give them to strive after the material things of this life as if these were of chief concern! At the same time the political situation was never more tense. The fires of nationalism are flaming fiercely and hot passions are created in many hearts as well as suspicions both against former military foes and against those of other religious and political persuasions. In the bosoms of many patriots a revolt seethes against systems of political oppression and corruption and these patriots set as their goal independence and freedom from the old political bondage.

[2] Caught in the confused currents, many persons are swept into political movements and let these be the controlling force in life. The likelihood of a third world war in an atomic age, with the end of twentieth-century civilization in sight, drives others to worship a system of international co-operation or a world government as the salvation of man and his civilization. Religion, which has never been able to prevent wars but has acted as cheer-leader to both sides, stands in terror of the rising tide of anti-religion and of contempt for religious authorities. She calls frantically to the alienated masses to consecrate themselves to religion's losing cause. She pleads for her devoted flocks to organize themselves into clergy-directed action groups. No one is alive today but that comes in touch with the foregoing worldly influences and is being hard-pressed for a choice of one thing or another. All these things are in one class. They all represent worldly selfishness; and we may expect the vast majority to consecrate themselves to pursuing one or other of such forms of selfishness in this postwar world.

[3] There is only one alternative, only one escape from consecration to such selfish causes, and that is consecration to the Lord God. This narrow choice between just two powers and two kinds of service is not a theory invented by some religionist or philosopher. It is the hard truth uttered by the great Preacher of the "sermon on the mount". Take it as from Him while you read these words: "No man can serve two masters; for either he will dislike the one and love the other, or else he will hold to the one and disregard the other. You cannot serve God and worldly goods." (Matt. 6: 24, Torrey's translation from the Aramaic) Numerous prominent persons in worldly affairs have said the "sermon on the mount" is necessary to the salvation of humanity. If so, then this hard and fast rule of Matthew 6: 24 must be taken along with it. If one serves worldly goods, he will love, hold to and be consecrated to the one that is the master of such worldly goods; no, not just some financial, commercial or industrial employer, but the "prince of this world". (John 14: 30) Because that worldly prince is Satan the Devil, "the prince of the demons," the only other choice left open is that of consecration to the God of the Bible, who is Jehovah. Every faithful one that consecrates to the service of Jehovah will do what the Preacher of the sermon urged upon his disciples: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." —Matt. 6: 33.

IN OLDEN TIMES

[4] Curiously, in Genesis, the first book of the Bible, the two words *consecrate* and *consecration* do not appear. We should not misunderstand this to mean that in all the twenty-two centuries from Adam's creation to Joseph, son of Jacob, there were no men in that holy relationship with God. There were; and we have only to turn to chapter eleven of Hebrews

1, 2. (a) Why is the need to be consecrated either to God or to this world compulsory upon us? (b) To which may we expect the majority to consecrate themselves?

3. What is the only alternative to the majority's course, and how does the "sermon on the mount" prove it?

4. (a) Do the words *consecrate* and *consecration* occur in the book of Genesis? (b) How do we know there were consecrated men back there?

for the inspired proof of that fact. Although very few, yet there were some such consecrated men, who had the witness given to them by Jehovah God that they pleased him and had a reward reserved for them by Him. What enabled those men to enter into a consecration to Him was that rare quality, faith in Jehovah God. One reason why these men did not have the specific Hebrew words for *consecrate* and *consecration** used regarding them may be that they were not consecrated in the particular ways that God's arrangement provided for the Jews by His law given through the prophet Moses. But that these men were separate from the world which is under prince Satan the Devil, and that they had set themselves apart as holy to Jehovah God, the Bible record plainly shows.

5 Abel, the second son of Adam and Eve, lived in what the Bible calls "the old world", "the world that then was," and "the world of the ungodly". (2 Pet. 2:5; 3:6) What distinguished Abel from it was faith. "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) Both Abel and his elder brother Cain gave outward signs of worshiping, but whom did Jehovah God approve as worshiping in the right way? It was Abel. Immediately after this, Cain took his sister-wife with him to Nod, the land of exile, which shows that he and Abel were then full-grown men, and doubtless were married. This was doubtless the case if they built separate altars and did not worship at a family altar in the presence of Adam and Eve.

6 In departing from the garden of Eden under sentence of death, Adam and Eve evidently did not travel very far from the garden's entrance. Most likely Cain and Abel were raised to manhood close by that entrance, and during all those years the garden, not dressed and kept by man, became a tangled jungle. Nevertheless, the "tree of life" was in that enclosed garden, and to keep Adam and his family out the two cherubim stood guard at the entrance, and the flaming sword turned every way in perpetual motion. So Adam and Eve contented themselves to drag on their existence outside of Eden rather than rush into death by a stroke from that fiery sword.

7 Man knew the uses of fire, and Cain and Abel either offered their sacrifice upon the fire of an altar or they expected fire to descend from God to consume the offering. It was doubtless near the garden's entrance, in the presence of the cherubim and the fiery sword, that Cain and Abel made their offerings. Cain's offering, being a bloodless one, showed he had no feeling of sinfulness in him, which needed cleansing away by the blood of a sacrificial victim. It showed no faith in a future gift of God for the redeeming of mankind from sin; no faith in a future redemptive sacrifice such as only God could provide. Cain had no true faith in the Seed of God's "woman", which Seed God promised would bruise the Serpent's head after being bruised in the heel by such Serpent. —Gen. 3:15.

8 Abel's sacrifice was one of the firstlings of his flock of sheep. Being offered up slain, it did show that he confessed to being a sinner and that he needed a sin-cleansing sacrifice and that he had faith that Jehovah God would provide such a sacrifice from His "woman" in due time. Abel's choice victim was an expression of his thankfulness to God for the privilege of living and having hope of a future deliverance from sin and its effects. Abel's sacrifice also showed he did not approve of his parents' rebellion against God in Eden and that he recognized Jehovah God as the Universal Sovereign and the rightful Lawgiver and Judge. The dead victim on the altar bespoke that Abel sought God and lovingly consecrated himself to God in full faith that He exists and that He is a righteous Rewarder. —Heb. 11:6.

9 Thus Abel provided the first pattern for mankind of true and acceptable worship of God. "And Jehovah had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." (Gen. 4:4, 5, *Am. Stan. Ver.*) He did not go and get an animal sin-offering, which may have couched at his door, and then follow Abel's example. Cain did not follow God's admonition to rule over sin by taking a righteous course in the future in harmony with his approved brother. Cain's pride was hurt and would not let him repent. He showed he was not consecrated to God but was serving the other master, Satan the Devil. "Then Cain said to his brother Abel, 'Let us go off into the country.' When they were out in the country, Cain attacked his brother

*In the so-called "Old Testament" the words *consecrate* and *consecration* are translated from several different Hebrew words. About 53 times the Roman Catholic Douay Version Bible uses *consecrate* and *consecration* where the King James Version Bible does not. In 18 places the *King James Version* uses those English words where the Catholic *Douay Version* does not. In a few of such cases *consecrate(d)* is translated from various forms of the Hebrew verb *qahdásh*, which has the root meaning of either "to be bright, fresh, new, clean" or "to divide off, to separate".

Neither the word *consecrate* nor *consecration* occurs once in the so-called "New Testament" of the Douay Version Bible, nor of the American Standard Version Bible. However, in the "New Testament" of the King James or Authorized Version Bible the word *consecrated* occurs twice, once at Hebrews 7:28 and once at Hebrews 10:20, each time from a different Greek word.

5. What proof is there to show Abel was consecrated to God?
6. Where did Adam and Eve settle after their sin in Eden?
7. What did Cain's offering show respecting him?
8. What did Abel's offering show respecting him?
9. What course did Cain then take and what did he prove himself to be?

Abel, and murdered him." (Gen. 4:8, *An American Translation; Douay*) Cain was a child of the wicked master of that old world and hence hated his consecrated brother. Therefore, as a warning, these words are written to those consecrated to Abel's Master, Jehovah God: "We should love one another. 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." —1 John 3:11-13.

[10] Cain was a religionist and started off religious intolerance toward those who are witnesses of Jehovah God. Cain, who had a form of worship, did not care for the widow and orphans he was making by killing Abel. Cain's worship was impure and in vain, and his tongue was deceitful toward his brother Abel. "If anyone deludes himself by thinking he is serving God, when he has not learned to control his tongue, the service he gives is vain. If he is to offer service pure and unblemished in the sight of God, who is our Father, he must take care of orphans and widows in their need, and keep himself untainted by the world."—Jas. 1:26, 27, according to Monsignor Knox's Catholic Translation of 1943; also see *Murdock, Lamsa,* and *Luther.*

[11] Abel, to the contrary, was a sincere worshiper of Jehovah God, and he recognized the divine justice in driving his parents out of Eden. He sought a way back into peaceful relationship with God. The blood of the victim which Abel sacrificed in approaching Him bore witness to God's purpose, in due time, to supply the "blood of sprinkling, that speaketh better things than that of Abel". (Heb. 12:24) It is certain that the sinners, Adam and Eve, did not consecrate Abel, their second-born son, to God. Abel, acting on his own faith in God's promise in Eden, that 'the Seed of His woman would bruise the Serpent's head despite suffering a heel bruise by the Serpent', took the step for himself. He came to God and consecrated himself. It is possible that, at this time, Abel was over one hundred years old (Gen. 4:25; 5:3, 4), and that in the matter of sacrificing on the altar he acted as a priest for his family which he brought up in the nurture and admonition of the Lord. (Eph. 6:4) Abel kept his consecration vow faithfully till death, and God counted him righteous. Although dead, Abel by his example still speaks in witness to Jehovah God.—Heb. 11:4.

[12] Hebrews, chapter eleven, next names Enoch, the son of Jared, and says: "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) The fact that the name Enoch means "teaching, initiated or dedicated" does not say that his parents consecrated him to God at birth or on naming him; for the murderer Cain also had a son whom he named Enoch. Enoch, son of Jared, made the decision and took the step for himself, and he did so because of his conviction of things unseen, which means faith. The fact of his consecrating himself to Jehovah God is borne witness to by the written Word, namely: "And Enoch walked with God: and he was not; for God took him. And all the days of Enoch were three hundred sixty and five years." (Gen. 5:18, 21-24) Before Enoch disappeared by the divine intervention in his life, he acted as a witness for Jehovah God.

[13] Contrasting Enoch with those who are unfaithful in carrying out their vows and obligations to God, the inspired Jude writes: "Of them also Enoch, in the seventh generation from Adam, prophesied, when he said, 'See! The Lord comes with his holy myriads to execute judgment upon all, and to convict all the godless of all the godless deeds they have done, and of all the harsh things that godless sinners have said against him.'" (Jude 14, 15, *An Amer. Trans.*) We can appreciate, therefore, why the world in which Enoch lived before the Flood was called the "world of the ungodly". Long before Enoch's day, as reported at Genesis 4:26, "then was a beginning made, to call on the name of [Jehovah]." (*Rotherham*) But that was an ungodly practice of calling Jehovah's holy name upon objects or persons and thereafter rendering worship to such. Hence this was a way for the 'ungodly sinners to say hard things against God' and thereby bring great reproach upon Jehovah God. Such ungodly worshipers practiced religion and consecrated themselves to it. Hence Enoch, as a faithful and true witness of Jehovah, stood out in contrast against all those. He did not walk with them, but walked with God, in His way.

[14] When Noah was born, six hundred years before the Flood, his father Lamech named him. "And he called his name Noah, saying, This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Jehovah hath cursed." (Gen. 5:29, *Am. Stan. Ver.*) This is not to be understood as any consecration of Noah at birth, although his father's explanation of his son's name proved to be a correct prophecy. It remained for Noah, on coming of years, to make the decision for himself to consecrate himself to the invisible God. But Noah's faith that Jehovah God lived and that He is a rewarder of those seeking him

10. Why was Cain's worship of God not pure and undefiled before God?
11. What kind of worship was Abel's? and what can be said concerning his consecration to God?
12. What can be said concerning Enoch's consecration to God?
13. How did Enoch stand out in contrast with the religionists then?
14. What can be said concerning Noah's consecration?

made Noah take the course of consecration to God. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Heb. 11:7.

15 Christ Jesus referred to the Flood as a prophetic picture of the ending of this present world, when it becomes a question of who will survive into the righteous new world. So it becomes of present importance for us to consider Noah and his family, the first flood-survivors. Let all those who care to survive at this end of the world note that Noah followed Enoch's course of self-dedication to Jehovah. Whereas the wicked generation of the day was doomed to destruction in the deluge, "Noah found favor in the eyes of Jehovah. These are the generations of Noah. Noah was a righteous man, and perfect in his generations: NOAH WALKED WITH GOD. And Noah begat three sons, Shem, Ham, and Japheth."—Gen. 6:8-10, *Am. Stan. Ver.*

16 Noah carried out his sacred obligations by being a witness for Jehovah God. This is testified to by the apostle Peter, who says: "[God] spared not the old world, but saved Noah the eighth person, a PREACHER OF RIGHTEOUSNESS, bringing in the flood upon the world of the ungodly." (2 Pet. 2:5) The only ones that responded to Noah's preaching to men to repent and to turn to righteousness were the seven members of Noah's household. Without question, these consecrated themselves to the Lord God. Why should we believe that? Because they turned from the violence, corruption, and godlessness of that ancient world and proved their faith and consecration by assisting Noah in his preaching and in building the ark of salvation at God's command. That their going unto Noah inside the completed ark denoted their turning their backs on the condemned world of violence and their consecrating themselves to God and committing themselves into His hands is also indicated by Peter. He writes: "Once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure [or, the antitype] whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of [or, the prayer for] a good conscience toward God,) by the resurrection of Jesus Christ."—1 Pet. 3:20, 21.

17 Noah's wife and his three sons and their wives were baptized unto Noah in the ark and were preserved from the flood waters. In like manner those who now seek to escape the wrath of God against this doomed world of violence must be baptized unto Christ Jesus, the Greater Noah. That is, they must consecrate themselves to God and must seek approach to him through Christ Jesus; and they must place themselves under the Theocratic organization which is subject to Christ Jesus. When the flood of the battle of Armageddon breaks loose, it will be too late to do this, for then it will be as in the case of the ark after the family of Noah went in: "And the LORD shut him in."—Gen. 7:16.

18 When Jehovah God opened the doors again, it was eight persons all consecrated to Him that came forth. Only His consecrated servants survived to reach the postdiluvian world. For this reason the first thing Noah did on stepping out into the cleansed earth was to revive the worship of Jehovah God: "And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar." (Gen. 8:20, *Am. Stan. Ver.*) Hence it was fitting for God to make a covenant which applied to these consecrated persons and to all their families after them, and which covenant was symbolized by the first rainbow to be seen by human eyes. This covenant commanded: "You must never eat flesh with the life (that is, the blood) in it. For your own life-blood, however, I will require an account; I will hold every animal accountable for it, and I will hold men accountable for one another's lives; whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image." (Gen. 9:4-6, *An Amer. Trans.*) Those devoted to the God of that covenant will not violate it now at this end of the world which began back there after the Flood.

AFTER THE DELUGE

19 The next ones whom Hebrews, chapter eleven, names are Abraham, Isaac and Jacob. Of the consecration of these men there can be no doubt. Their faith was a stepping-stone into that sacred relationship with the Creator. Because Abraham was thereby under obligation to do God's will, the Lord God commanded him to leave his homeland and follow God's leadings to an unnamed land which God would give him for an inheritance. Belief in God and in his promise enabled Abraham to carry on with his consecration: "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

15. Why is it of present importance for us to consider the course of Noah and his household?
16. What indicates the consecration of Noah and his household?
17. What course does that mark out for those seeking to escape the impending wrath of God?
18. Why was it proper for God Jehovah to make the everlasting covenant with the Flood survivors? and how do those devoted to God now regard that covenant?
19. Why did God properly call upon Abraham to leave his homeland? and what quality enabled Abraham to obey?

he looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:8-10.

[20] God made a covenant or solemn agreement with Abraham and with Abraham's specially chosen descendants through Isaac and Jacob. Hence Abraham, Isaac and Jacob and Jacob's descendants, the Israelites, were in covenant relationship with God. That Jehovah God appointed these three consecrated men to be his commissioned servants and his mouthpieces or witnesses during their travels is definitely stated in these words: "When they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong: yea, he reproved kings for their sakes; saying, Touch not mine anointed [ones], and do my prophets no harm."—Ps. 105:9-15; Gen. 12:9-17; 20:7.

[21] Abraham's faithfulness to his consecration had the highest witness given to it, namely, by Almighty God himself, in these words: "I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him." "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 18:19, *Am. Stan. Ver.;* 26:5) Such kind of words do, in themselves, testify to Abraham's consecration.

[22] Abraham, together with Isaac and Jacob, never did return to the homeland from which he had come out. He always lived subject to God's will, looking to the new world, which world is now close upon us, with new heavens and a new earth. Those men, faithful to their consecration, will be a part of that "new earth", with its "city", or visible earthly organization of righteousness. As it is written: "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 [the new heavens], wherefore God is not ashamed to be called their God: for he hath prepared for them a city [the new earth]." No wonder that they considered themselves to be "strangers and pilgrims on the earth" during this present evil world and refused to mix in with its heathenish city governments and its commerce and religion.—Heb. 11:13-16.

[23] One of Jacob's twelve sons was named Levi. The descendants of Levi were called Levites. Moses was a great-grandson of Levi, and hence a Levite. Moses' brother Aaron was the older, and hence Moses was by no means specially dedicated to God at birth. However, he was entrusted to God's care by being put in a floating basket among the flags of the Nile river, where Pharaoh's daughter found him and adopted him as her son named Moses. He could have become a princely part of this world down in Egypt, then the leading world power. But out of faith in the divine promises made to his true forefathers, Moses consecrated himself to God and His work. Testifying to Moses' consecration the apostle Paul writes: "Faith made Moses, when he was grown up, refuse to be known as a son of Pharaoh's daughter, for he preferred sharing the hardships of God's people to a short-lived enjoyment of sin, and thought such contempt as the Christ endured was truer wealth than the treasures of Egypt, for he was looking forward to the coming reward."

[24] Then, describing Moses' fearless leading of his Israelite brethren out of Egypt after the passover night, Paul continues: "Faith made him leave Egypt, unafraid of the king's anger, for he persevered as though he saw him who is unseen. Faith made him institute the Passover and splash the blood upon the doorposts, to keep the angel that destroyed the firstborn from touching them. Faith enabled them to cross the Red Sea as though it were dry land, although the Egyptians when they tried to follow them across it were drowned."—Heb. 11:24-29, *An Amer. Trans.*

BEGINNING WITH THE LAW COVENANT

[25] It is in connection with the covenant of the law which Jehovah God made with the Israelites through Moses that the terms *consecrate* and *consecration* begin to appear. We begin finding these words, at Exodus 13:12 in the Latin *Vulgate* and the Roman Catholic *Douay Version;* and at Exodus 28:3, in the *Authorized* or *King James Version;* and at Exodus 28:41 in the *English Revised Version* and the *American Standard Version.** At Exodus 28:2, 3, 40, 41 Jehovah God said to his servant Moses: "And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate [*qahdásh;* distinguish or mark or set off as holy] him, that he may minister unto me in the priest's office." "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with

20. What relationship and what commission did Abraham, Isaac and Jacob hold respecting Jehovah God?

21. What is the highest witness given as to Abraham's faithfulness to his consecration?

22. Why did Abraham, Isaac and Jacob remain separate from the homeland and from the institutions of Palestine?

23, 24. What can be said of Moses' consecration and his faithfulness?

*However, the Hebrew word *qahdásh*, which is several times translated *consecrate*, does occur at Genesis 2:3 and Exodus 13:2; Exodus 19:10, 14, 22, 23; Exodus 20:8, 11, which occurrences are before the above-mentioned verses.

25, 26. (a) In our older Bible translations, where do the terms *consecrate* and *consecration* begin to appear? (b) What are the two Hebrew words thus translated, and what is the difference between them?

him; and shalt anoint them, and consecrate [*mahléh*] them, and sanctify [*qahdásh*] them, that they may minister unto me in the priest's office."

[26] At Leviticus 8:33 Moses said to the priests, Aaron and his sons: "And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate [*mahléh*] you." At Numbers 3:2, 3 we read: "And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated [*mahléh*] to minister in the priest's office." The Hebrew word *mahléh* in the foregoing quotations is the main word translated *consecrate* and literally means *to fill,* that is, to fill the hand with the power of service and with the offerings of priests. The other Hebrew word *qahdásh* means, rather, to hallow or make holy to God. So there is a difference between the two words.

[27] In the books of Exodus, Leviticus, and Numbers, all written by Moses, the terms *consecrate* and *consecration* refer only to the Levite priests and to their Levite servants.* Both those words refer to God's action through Moses to install these special servants in office with a formal series of acts of a symbolic kind and in official garments, before they took up their regular duties henceforth. We must not mistake this fact to mean that the rest of the tribes of the nation of Israel were not consecrated to the Lord God. In actuality, the whole nation was consecrated, not merely because God dealt with them as the descendants of Abraham, Isaac and Jacob, but also because they willingly entered into a covenant with him on killing the passover lamb in Egypt. Down in Egypt God specifically spoke of them as His people, saying to Pharaoh the king: "Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." (Ex. 5:1, *Am. Stan. Ver.*) By holding the passover supper the night before their deliverance from Egypt, and then by following Moses out of Egypt and through the Red sea, the Israelites positively agreed that they were God's people, solemnly dedicated to doing His will. Says the apostle Paul concerning this: "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."—1 Cor. 10:1, 2.

[28] However, at Mount Sinai in Arabia, where the law of the Ten Commandments was given to them, the Israelites formally and expressly ratified their consecration to God, as follows: "And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah." (Ex. 19:3-8, *Am. Stan. Ver.*) Thereafter the law of this covenant was given to them through Moses, and Exodus 24:1-8 reports how it was dedicated or inaugurated by Moses for them. (Heb. 9:18-20) Thereafter Jehovah God said to the Israelites: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos 3:2.

[29] If, now, the entire nation was God's holy nation, in covenant relationship with him, how could the family of Moses' brother Aaron and the rest of the tribe of Levi be specially consecrated to God? They became specially consecrated to him by His cutting them off from the rest of the tribes of Israel and separating them to God's exclusive service at his holy tabernacle or temple, the family of Aaron as priests and the rest of the tribe of Levites as servants of the priests. Exodus, chapter 28, and Leviticus, chapter 8, describe the special consecration services that Moses conducted in behalf of the priests. Exodus, chapter 32, relates how the Levites took their stand for Jehovah God and outstandingly consecrated themselves to Him. Numbers, chapter 3, describes the consecrating of the Levites, the servants of the high priest and his underpriests.

[30] By reason of this consecration the priests and Levites were cut off and made holy (*qahdásh*) to the Lord God and set apart to his holy service. And, as pictured in one part of the consecration procedure (Lev. 8:22-28), the priests' hands were filled full (*mahléh*) of power to serve in this consecrated capacity and their hands were filled with gifts to present to God in his service. Thus by this consecrating of them they were made qualified to act as God's ministers or servants at his sanctuary. No other tribe of Israel was thus separated and set

*The only exception to this is at Numbers, chapter six, where *consecrate* is translated from the Hebrew word *nahzár* and refers to the Nazarites, who could be either men or women and who could be in this special condition for a certain period of time or for life.

27, 28. (a) In Exodus, Leviticus and Numbers how do the terms *consecrate* and *consecration* apply? (a) Does this indicate that the rest of the nation of Israel was not consecrated to God? and why?

29. How, then, could Aaron's family and the Levites be specially consecrated to God?

30. What was the effect of this special consecration? and what does it picture?

apart for such holy service, and no other tribe could lawfully perform it and be accepted. This consecrated condition of the temple priests and Levites pictures something today. It pictures the special consecrated condition into which God, and not any man, puts those who choose to follow Christ Jesus the High Priest and whom God makes to be his under priests with Christ.—Heb. 3:1; Rev. 20:4, 6.

SINCE CHRIST THE MESSIAH

[31] But what we are here concerned about particularly is the individual or personal consecration which a believer makes who wants to become a Christian. Such a personal act of consecrating oneself has all along been set out in this magazine to mean the making of a solemn agreement to do God's will as His will is revealed in his Word the Bible. The Bible verse at Hebrews 10:20 does not refer to such a personal consecration; neither does the verse at Hebrews 7:28, which verse reads according to the modern versions: "For the law appointeth men high priests, having infirmity; but the word of the oath [of God, at Psalm 110:4], which was after the law, appointeth a Son [Jesus], perfected forevermore." (*Eng. Ver.* and *Am. Stan. Ver.*) Since Christ Jesus, the Son of God, was born as a member of the nation of Israel, which was a consecrated nation, did Jesus make a personal consecration to God? The Scripture Record is that he did so.

[32] Jesus was of the royal tribe of Judah, and not of the tribe of Levi. Hence he could not consecrate himself to render special work at the temple at Jerusalem like those Levites. Up till thirty years of age he carpentered at the despised town of Nazareth, like any ordinary Jewish handicraftsman. But at thirty years of age, at which age the priestly Levites became full-fledged and qualified priests, Jesus decided upon a change. By then Jesus' cousin, John the Baptist, had been preaching for six months and announcing: "The kingdom of heaven is at hand." That was the signal for Jesus. He left Nazareth and his carpenter shop. Why? Evidently he now made a full consecration to God and chose the interests of the kingdom of God first. He left Nazareth, never to return to carpentering, but to apply the rest of his earthly life entirely and exclusively to doing a higher work than that, God's kingdom work. Thus Jesus' individual consecration consisted in setting himself apart to doing God's will in connection with the Kingdom, which kingdom must vindicate God's universal sovereignty and holy name. Jesus went to John, the announcer of that kingdom, in order to outwardly signify or symbolize that consecration and to seek divine evidence or indication of God's acceptance of his consecration.—Matt. 3:1-17.

[33] Jesus' being plunged by John beneath the waters of the Jordan river signified Jesus' death to his own personal will. John's lifting Jesus up out of the waters signified Jesus' arising as a new creature to do henceforth the particular and exclusive will of God for him in connection with the Kingdom. That Jesus made such a consecration on this occasion was foretold at Psalm 40:6-8 and is witnessed to by the apostle Paul at Hebrews 10:4-7, saying: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith [as written at Psalm 40:6-8 in the Greek *Septuagint Version*], *Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*" Thus Jesus' consecration was his solemn presentation of himself to do God's will, as that will was written beforehand in God's Word, the Bible. God's pouring out his spirit upon Jesus, accompanied by the visible manifestation of a dove, together with God's voice saying from heaven, "This is my beloved Son, in whom I am well pleased," this was Jehovah God's consecration of his Son Jesus there at the Jordan river.

[34] Calling attention to his consecration, Jesus said to the Jews: "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38-40) "I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) Since Jesus was not of the priestly tribe of Levi, he did not consecrate to offer up animal sacrifices on the temple altar at Jerusalem. He offered up his human body, which God had miraculously prepared for him, as a ransom sacrifice for human sins; and on earth Jesus used that body faithfully in God's work for a vindication of Jehovah's name.

[35] At 1 Peter 2:21, 22 it is written to Christians who were undergoing a fiery trial of sufferings: "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." Do believers not follow his example also in making a consecration to God? We may make a search of the so-called "New Testament", meaning the Greek Christian Scriptures, and yet we will not find the invitation, in just those words, to "make a personal consecration to God" or to "consecrate yourself to God". And yet the invita-

31. What has hitherto been understood as a personal consecration? and did Jesus make such?

32. Of what did Jesus' consecration consist? and why did he go to John the Baptist after making it?

33 (a) What, then, did the motions in connection with Jesus' baptism signify? (b) What Scripture testimony of his consecration at that time do we have? and how did God consecrate Jesus then?

34. How did Jesus testify of his consecration? and how did he use his body in connection with it?

35. In what respect did Jesus leave his followers an example? and is there any invitation in the "New Testament" to consecrate?

tion to do this is there. To quote Jesus' words in the text at the beginning of this article; which words are from the gospel of Matthew originally written in Aramaic: "And whoever will not take up his yoke and follow me is not worthy of me. Whoever will follow me, let him deny himself, and take up his yoke, and come with me." (Matt. 10:38; 16:24, *Torrey**) What is the real thought or purport of these words of Jesus here quoted?

[36] Jesus had just predicted a course of suffering, down to the death, for himself; and the apostle Peter had said, "Be it far from thee, Lord: this shall not be unto thee." Then Jesus explained just what our going in the way of consecration to God means. To go the same consecrated way that Jesus went, we must first of all deny or renounce ourselves, not caring whether it means human death to ourselves. We do not put our own selfish human life first, but we say No to ourselves and refuse longer to live to self-will, our selfish will, but solemnly agree to live to the will of God, to which Christ Jesus our chosen Leader lived. Following Christ Jesus faithfully is not according to one's selfish will or the will of this world. The one that denies himself must thereafter become yoked with Jesus to share with him in working at the work of Jehovah God the Father. (Matt. 11:28-30) Or, if a stake rather than a yoke is meant in Jesus' words, then the denier of self must take upon himself the stake of the world's reproaches, condemnation and persecution and must bear that stake as Jesus bore his, even to the shameful death in the eyes of the world. He must bear this stake with faithfulness to God that he might thereby vindicate God's worthy name and not bring reproach upon it by any unfaithfulness to escape suffering. Thus doing, he follows Christ and leads a consecrated life.

[37] To undertake this consecrated course Jesus was inviting the men whom he chose for apostles, when he said to them: "Follow me, and I will make you fishers of men." (Matt. 4:19) Or, simply: "Follow me." (Matt. 9:9) Or, to the man with a father to bury: "Follow me; and let the dead bury their dead." (Matt. 8:21, 22; Luke 9:59, 60) Notice that Jesus did not say, in just those words: "Consecrate yourself to God; make a full personal consecration to God." That was unnecessary, for the Leader was going a consecrated way, and hence the follower must likewise go in the same consecrated way, first denying himself and then casting in his lot with Jesus, to share the work-yoke and to bear a stake of reproach like that of Jesus.

[38] Notice, too, the apostle Peter's instructions on that Pentecostal day of the outpouring of the holy spirit upon Jesus' little flock of disciples, after Peter had preached and the conscience-stricken Jews said to him and the rest of the apostles: "Men and brethren, what shall we do?" Peter did not reply, in just these words: "Consecrate yourselves to God." They were already of a nation consecrated to God, but which nation had rebelled against following the Son of God and had nailed him to the tree. Therefore Peter told the inquirers the particular steps to take back to a right relationship with God, but a relationship with larger privileges because of the "new and living way, which he [Christ Jesus] hath consecrated for us, through the veil, that is to say, his flesh". (Heb. 10:20) Hence Peter said to the inquiring Jews: "You must repent, and every one of you be baptized in the name of Jesus Christ, in order to have your sins forgiven; then you will receive the gift of the holy spirit, for the promise of it belongs to you and your children, as well as to all those far away whom the Lord our God calls to him."—Acts 2:38, 39, *An Amer. Trans.*

[39] Repenting and being baptized in Jesus' name meant, in effect, consecrating to God, for it meant renouncing the way of the world which had killed the Son of God. It meant acknowledging him as Lord and Christ, the High Priest after the royal order of Melchizedek and who sits at Jehovah God's right hand in heaven. It meant calling upon the name of Jehovah God for salvation, and doing so through Christ Jesus as the One through whom their sins are forgiven. Being baptized in Jesus' name meant being immersed unto him as the heavenly Leader in whose footsteps they must follow. The baptism in water was a symbol of their consecration to God in this new relationship.—Acts 2:21, 33-36; also Acts 3:19-23.

FROM CORNELIUS' TIME ONWARD

[40] God's appointed time came to call to him "those far away", namely, the non-Jews or Gentiles. In opening up the call, God sent Peter up to Caesarea, about fifty miles northwest of Jerusalem. In giving a witness there to Cornelius and his household concerning God's operations through Jesus Christ, Peter got down to these words: "It is of him that all the prophets bear witness that everyone that believes in him will have his sins forgiven in his name." Peter did not specifically use the term "consecration", but Cornelius and his household, who had all along been wanting to do God's will and who

*Incidentally the above translation by Chas. C. Torrey, professor of Semitic languages, shows that the original word which is usually translated "cross" does not mean what is today called a cross, but means simply a stake without a crossbeam. Jesus was hung upon a stake, sometimes called a "tree", and not upon a cross such as is worshiped by the religionists of "Christendom". —Acts 5:29, 30.

36. What did Jesus' words explain going in the consecrated way to mean?
37. How did Jesus extend the Jews the invitation to consecrate? and why not by using that term?
38, 39. On the day of Pentecost how did Peter extend the invitation to the Jews to consecrate? and what did his words specifically mean?
40, 41. Under what circumstances did Cornelius and his household gathering consecrate? and for what purpose were they baptized in water?

had sent for Peter to instruct them about it, caught on to what they must do. That they at once decided to do God's will as now revealed is shown by what next happened without their making any formal confession of faith to Peter: "Before Peter had finished saying these words, the holy spirit fell on all who were listening to his message.... Then Peter said, 'Can anyone refuse the use of water to baptize these people when they have received the holy spirit just as we did?' And he directed that they should be baptized in the name of Jesus Christ."—Acts 10:43-48, *An Amer. Trans.*

41 Those whom God openly consecrated by His spirit no one could lawfully prevent from being baptized. The baptism in water in Jesus' name was for nothing else except to signify openly their personal consecration to do God's will as it was revealed and exemplified in Jesus Christ.

42 When Europe was opened up for Paul's missionary work, Paul ran into imprisonment at Philippi. When a miraculous earthquake set him and his companion Silas free, the prison-keeper rushed to their location and brought them out and anxiously inquired: "Sirs, what must I do to be saved?" The Record does not say that Paul and Silas instructed him, in just that phraseology, to offer himself in a personal and unreserved consecration to God. The Record tells us: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he [the prison-keeper] took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16:29-34) His believing on God and on Jesus Christ as Lord included consecration to God through Christ Jesus; and being baptized in water symbolized such consecration. Doubtless after the baptism Paul laid his hands on them and they received the holy spirit and its various gifts.

43 Later, at Ephesus, twelve Gentiles confessed to having been immersed with the baptism of John the Baptist. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied." (Acts 19:1-6) While the term *consecration* is not mentioned, their profession of belief in Jesus would have been hypocritical and in vain if they had not consecrated to God through Christ, to do the divine will henceforth. If this was not so, God, who reads men's hearts, would not have poured out his holy spirit upon them to do His holy will. Afterward, at Ephesus, "many that believed came, and confessed, and shewed their deeds," and hence turned from the ways and practices of the world. (Acts 19:18, 19) Believing, in a true sense, means consecration to God, and not a mere mental agreement with the facts about God and Christ. Romans 10:9, 10 says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." James 2:26 says: "Faith without works is dead also." Hence acting on one's belief and carrying out one's consecration to God means being a witness concerning God and his purpose and his works through Christ. To make a consecration to God it takes faith.

44 In summary, then, consecration to God means setting oneself aside or apart as holy unto God, and such consecration is a solemn agreement to do God's will. It is an act of faith and must be done through Christ Jesus, by whom comes the forgiveness of sins to make the one consecrating acceptable to God. The consecration is then openly symbolized by water baptism; but the consecration is carried out by doing God's will in righteousness and being a faithful witness, confessing to Him with the mouth and without shame. As Cornelius did, one may make his consecration privately, in the heart, in prayer to God through Christ.

45 Whether now, at this end of the world, Jehovah God will consecrate the believer by anointing him with the spirit to be a king and priest with Christ is something for God to determine. The baptized believer exercises no choice in the matter. He does not lay down any conditions of a selfish kind before God, but submits himself to do and to have done whatever is the future will of God for him. If now God does not will to consecrate the believer to be in the heavenly Kingdom class with Christ, then the Lord God will reveal that to such one and he will bow to the divine will and be pleased to serve Him forever in hope of eternal life on earth under the Kingdom. Personal consecration is not to last to any certain date, but is for ever and is not revocable. Not carrying it out faithfully will result in one's destruction. (Heb. 10:38, 39) Being once made, consecration needs no renewing, for its obligations upon us continue. Faithful performance of our consecration means eternal life in the wondrous new world of righteousness.

42. Under what circumstances did the Philippian jailer and his household consecrate? and how did they indicate it?

43. (a) What evidence is there to show that the twelve Gentile believers and other Ephesians whom Paul met consecrated? (b) What, then, in reality is the full meaning of "believing"?

44, 45. In summary, what can be said as to the significance of a personal consecration to God?

AMID DYKES AND WINDMILLS

OUR last report on the European movements of the Watch Tower Society president, N. H. Knorr, and his secretary, M. G. Henschel, found them at Brussels, Belgium. Railroad facilities for their travels were fairly good in France and Switzerland, as well as from Paris to Brussels, but as for travel north of Brussels the travel bureaus had not much of a good word. There was only one train running daily for the journey from Brussels to Amsterdam, Holland, when application for their tickets was made, and the equipment in use was that which survived World War II. It had been badly battered and many of the coaches were reported to have boards nailed across window openings where once glass panes had been. Nevertheless, the important thing for the Watch Tower president was to get to Amsterdam, and hence he and his traveling companions were anxious to take passage on the only available train in spite of the likely inconveniences and discomforts.

What a pleasant surprise greeted them when they returned for their tickets! Sunday, December 2, the day before they were scheduled to depart from Brussels, there was to be a new rail service to Amsterdam. Good railway cars had been brought in from other parts of Europe and reservations had been booked for our brothers Knorr and Henschel and their Swiss comrade, Alfred Rutimann. And how good it was, when they left the Belgian capital, to be able to see out through the windows and to be shielded from the cold winds! Naturally the populace of Brussels made known their gladness at the reinstatement of comfortable train service to the north, but surely none were happier than our three Theocratic travelers that the first good train service to their destination was inaugurated on the day before they had to depart.

On December 3 the Monday morning sun shone with little warmth upon Brussels as our brethren met Frederic Hartstang, the Society's Belgian Branch servant, about 9 a.m. at the railway station, Gare du Midi. Because of the considerable reconstruction work in progress at the station, the train was parked a good distance from the main building of the station. It was about a ten-minute walk to Track 3, where the train had been assembled. Our three travelers, together now with the Belgian Branch servant, boarded the train shortly after nine o'clock and found the reserved seats to which the three had been assigned. A few more matters relative to the Kingdom-witness work in Belgium needed to be discussed with Brother Hartstang, and so he remained till within two minutes of the time of train departure, at 9:30 a.m. The train coach was old, and most of the passengers sat about in their overcoats, hoping that before long some steam from the locomotive would be spared for heating the coach cars.

Be it remarked that almost all the railroad bridges of importance were destroyed by the Nazi invaders as they retreated or were blown up by bombers of the Allied liberating forces. Much of the roadbeds had also been blown up in various parts of Belgium and of the Netherlands. The necessary reconstruction work has proceeded slowly in the latter country because of lack of supplies for building work. Many temporary bridges are now in use in crossing the numerous rivers and canals of the low countries. The only route open to travel by rail to Amsterdam is very circuitous, and it is a slow journey over it. Often the train creeps along, almost seeming to be feeling its way along the tracks and over bridges to see if it is safe to go on, perhaps afraid of possibly joining the burned-out and wrecked railway cars still lying down at the foot of embankments along the way.

The route from Brussels is very interesting. The first major station is at Antwerp-East. It is really not a station; just the platforms remain usable now. All along the way the houses of Antwerp have been burned and blasted. The homes that remain are mansions if they still retain a few window panes. Most of them are defaced by the boards nailed across the window frames. So it is in every city passed. The Belgian Customs and Immigration officials are stationed at Esschen, where all passengers must detrain and go into the customs station.

ARRIVAL IN THE NETHERLANDS

Rosendaal is the first city in the Netherlands to be entered. Here one can see the first windmill, the world-known mark of the Dutch. Travelers after World War II almost become accustomed to seeing the station buildings wrecked and some temporary structure in use. Even the government officials and customs men who board the train are without adequate rooms from which to operate. Monetary restrictions are also in effect in the Netherlands, and forms are supplied to international travelers to declare monies, and the officials make notations in the travelers' passports.

Soon the train moves deeper into the Netherlands, on to Breda and Tilburg. All along the way are scenes of destruction and suffering. Only Amsterdam has been fortunate enough to pass through the years of war without the infliction of fire and bomb scars. So, as the train nears this capital city, the speed increases and it is apparent that the engineer feels confident that the tracks are clear ahead and there is safety with speed. Arrival at Amsterdam was at five-thirty o'clock Monday evening, two hours earlier than the brethren in Amsterdam expected these visitors. The new train service now begun to be used had not had much publicity. To the nearest hotel our travelers proceeded and were fortunate to obtain rooming accommodations, after considerable discussion with the manager. Everything was reported occupied. Finally, however, something was found available. Two hours later our travelers walked back to the railroad station, there to find the Society's Netherlands Branch servant, Arthur Winkler, and a sister from the Branch office and a visitor from Germany. What a good surprise it was to meet up with this unexpected German brother! A brief discussion was held just outside of the station and plans were made for the next day's work, and then the groups made their several ways home. It was not a matter of taking a street car or a taxi and riding home for those Bethel brethren, because in Amsterdam the trams were running from 6:30 to 10 a.m. and from 3 to 6:30 p.m., an effort being made to conserve the limited coal supplies that are used in generating the power. During any other hours everyone must walk. The brethren from the Branch office of the Society had an hour's walk ahead of them. And since our travelers were several days in Amsterdam, they too had the opportunity of doing much walking during the off-hours of the city tram service.

In Amsterdam there is a great shortage of everything, and so the electric lights are of low wattage, street lights are far apart, and there is no advertising whatsoever through illumination. In the last few months of the war the Netherlands people suffered their greatest, during which time they were allowed a half loaf of bread and two pounds of potatoes a week. What vegetables a person could gather from a little garden or from some farmer friends kept him going. If a person had no farmer friends, the only recourse was to try to purchase foodstuffs from the peasants throughout the country-side. Money was of little value. Conse-

quently people had to give gold and jewelry for what food they got in excess of the allowed rations. Conditions have, of course, improved considerably over what they were during the war, but there is still not enough for the people to live properly. Everything is rationed—fresh and canned vegetables, bread, butter, and meat. It is just about impossible to buy any clothing at all as long as you have something on your back to wear. The shops have a few articles which may be displayed in the show windows, but even though a man had a ration card by special grant of the authorities for the purchase of some articles, very likely he would not find them when he went into the store. The few items on display in the windows would probably not be of the proper size. Indeed, the Netherlanders need help. Relief and supplies are constantly moving into the country now; but to bring conditions anywhere near normal will take considerable time.

The first morning that our visitors were in Amsterdam they went early to the bank to get some funds to relieve the situation for the Netherlands brethren the best possible. In addition to converting American funds into Netherlands gulden and supplying this to the Branch office to use in the best manner possible, steps were taken to have the Netherlands government release the Society's blocked money. All monies in the banks were blocked after the Germans were put out of the Netherlands, and the government has allowed persons and institutions only small sums with which to work. This action was taken to control the black market that had run amuck through many European countries. Also it would allow the government time to determine whether the money had been garnered through collaboration with the Nazis. The only way one can draw from blocked accounts is to present bills of expenditures to the Netherlands government and then the government decides whether it will release blocked monies even for such expenditures. At the present time practically all funds in the Netherlands are frozen, but gradually some monies are being released to certain organizations that are doing philanthropic and charitable work. Arrangements were started by our brethren in order that a permit could be obtained for the importing of used clothing, and request was made of the government to furnish a license for importation of ten tons of clothes. If such license was obtainable, the clothing would be gathered in the United States and shipped to the Netherlands for redistribution through the Watch Tower Society's office.

All pioneers, that is, full-time Kingdom publishers, in that land are being assisted financially by the Office, so that they can keep on going in the field service. By the Lord's grace it has been possible for publications to be printed locally in limited quantities regularly all through the war and thereafter. The comforting message in the Society's books, booklets and magazines has been most helpful to the people during the years of distress and has aided many to come through the hardships with gladdened hearts and with hope for the future. Of a certainty, some people of the Netherlands are glad with Jehovah's people.—Rom. 15:10; Deut. 32:43.

REPORT ON GERMANY

The Society's president also had discussions with the special representative from Germany, who had found it possible to meet with him in Amsterdam. His report of conditions throughout Germany was most encouraging. The *Watchtower* articles are being circulated all throughout Germany. In all four occupation zones the companies of Jehovah's witnesses are being organized again and the witnesses are openly active again after so many years under Nazi vigilance and persecution. The visiting brethren from the American office and the Swiss office were able to see reports brought by the German brother on 618 well-established companies. It was reported that this number represented only half of the organization that has been set up in Germany. Reports from this group have not gotten through to the Society's central office. Regular field-service reports had been tabulated for 3,667 publishers for the month of October, 1945, but information was conveyed that it takes from three to four weeks for mail to travel in Germany, and thus this represented approximately fifty percent of the regular monthly publishers reporting throughout Germany. The home book-study work is organized, and back-calls on interested persons are being made regularly, and the work moves on at a very rapid pace in spite of limited paper supplies for literature. The medium of exchange in Germany is still *marks*, and sufficient contributions have been supplied by the brethren to the organization in Germany to carry on whatever work is necessary in organizing their advertising of God's kingdom.

Imagine learning that on the following Sunday, December 9, H. E. Frost, a brother that had been in several concentration camps, was to be permitted to speak over the Stuttgart (Germany) radio station which is under American control! His subject was to be "The Meek Inherit the Earth". It was understood that he would be allowed to give lectures every other week for a while on Bible subjects. It made the hearts of our travelers and their Netherlandish brethren glad to learn this good news. Thus the principles of freedom of speech were being carried on in the American section of occupied Germany, especially toward those who have suffered in concentration camps, in several of which Brother Frost had spent many years. It was reported that Kingdom publishers freed from concentration camps feel as though Germany were almost a paradise of freedom. But this is true only by contrast with the former Nazified Germany; for the conditions in present-day Germany are very bad. There is a shortage of clothing, food, heating materials, and shelter. As disclosed in a previous report, the brethren in Switzerland gathered a large supply of clothing to be shipped into Germany for redistribution.

One of the very interesting things learned in conversation with the German brother was that, of the nineteen brethren comprising the German Bethel family at headquarters that handles the office work, every one had spent time in concentration camps and the entire family averages 6½ years each. This is quite a standard for a Bethel family. There are twenty servants to the brethren visiting the various companies. There are approximately 95 pioneers, and more are preparing to enter this field. It was also reported that one German family of thirteen spent a total of 63 years and 5 months in concentration camps. Two of the thirteen were sentenced to death and killed. This is a marvelous record of faithfulness on the part of a Christian family, the parents having brought up their children in the nurture and admonition of the Lord. (Eph. 6:4) Another family, of eleven persons, had been in concentration camps to the aggregate total of 44 years and 3 months. Three of them died on account of the hardships and severe treatment from the SS troops. The other eight are now free and all of them are publishers, two being servants to the brethren.

Space will not allow for the telling of the many experiences the brethren in Germany went through, but it is well to report one more, one that had been briefly reported in

the New York papers in September, 1939, and on which the whole story never was told. The New York papers announced the shooting of August Dieckmann, who had refused to take up military service. The full story, briefly told, is this:

August Dieckmann, of Kinslaken, who was the servant of a company of Jehovah's witnesses, had been called up before the SS while in the concentration camp at Sachsenhausen and was told he should go into the German army, but he refused to do so. He was told that if he refused he would be shot. Yet this faithful witness of Jehovah told the Nazi commander of the concentration camp that it would not make any difference, he would still remain faithful and true to his God. He was then permitted to record a statement setting forth his beliefs and why he would serve God rather than man. The German Nazis decided to make an example of this faithful servant of the Most High God, and the gongs were sounded for the assembly of all the prisoners in the camp. Sixteen thousand gathered together in orderly fashion. A small group of Jehovah's witnesses of from 260 to 280 in this camp was placed immediately in front of the sixteen thousand other prisoners. Everyone in the camp knew that something special was due to happen. Then August Dieckmann was called out. He stood by himself, alone, before all those thousands.

Over the camp loudspeakers the announcement was made that August Dieckmann had refused military service, and his statement was read to all those sixteen thousand prisoners. The statement of his position as a servant of Jehovah was a very comprehensive one and gave a wonderful testimony for the truth to all in the camp. At the conclusion of the reading of his statement, Dieckmann was again given the opportunity to take up military service. He stood steadfast, which angered the SS; and so, before that vast crowd of onlookers, this faithful servant of the Lord was stood up against a wall in front of a firing squad. As he faced his murderers with eyes wide open and a smile on his face, he waved a final farewell with his cap to the small group of his brethren standing there as a little number before all the spectators as he was shot down.

All prisoners in the camp were returned to the blocks, the little group of Jehovah's witnesses being inhabitants of the same block. Shortly thereafter one of the SS men came to the block and had all of Jehovah's witnesses line up in single file, shoulder to shoulder, facing him. Then the commander of the camp and his chief assistants appeared. The commander reminded all the brethren there assembled of what had occurred that afternoon and offered all their "freedom" if they would sign a paper renouncing their faith in Jehovah God and declaring themselves to be no longer Jehovah's witnesses, and taking on the Nazi conception of matters. After a brief period of quiet two of the men stepped forward. Thereupon the commander handed them papers to sign. But these two witnesses stated that several months before they had been forced to sign such papers and now they wished to inform him that they desired to withdraw their names from those statements. This was not what the commander expected. He was infuriated, and went stomping out of the block, leaving Jehovah's witnesses standing there in a body as one man wholly devoted to the Lord. Truly that day all 'stood for their lives' and Jehovah's name was honored, He giving them protection.

Three months later this same commander died of cancer of the stomach, and it is reported that his daughter announced that he died because Jehovah's witnesses "prayed him to death". Thereafter all prisoners, and even the SS men in that camp, showed greater respect for Jehovah's witnesses because of their courage and fearlessness.

With the visiting brother from Germany who reported this there were many other matters to discuss, and many instructions to send back to the Kingdom publishers there. The report of the German brethren brought with it the love and greetings of Jehovah's witnesses in Germany to be sent to all their brethren in the world; and this love is gladly transmitted to the faithful servants of Jehovah God through these pages. The German brother took back with him the love and greetings of their co-workers world-wide as given him by the president of the Society speaking on behalf of all of Jehovah's witnesses in other lands. The whole afternoon was spent in asking and answering questions concerning the German work.

AMSTERDAM ASSEMBLY

That evening from eight to ten o'clock twelve brethren from Amsterdam met with Brother Knorr. These brethren were representative of the companies in Amsterdam, and some were servants to the brethren. The first hour was spent talking about the work generally, and the second hour was devoted to answering questions. This meeting was arranged believing it would be impossible to get a hall for a meeting for all the brethren in Amsterdam; but the next morning the DeBrakke Hall was found to be available and the "grapevine" was used to get the news around. The meeting was called for eight o'clock that evening. With conditions as they are in Amsterdam and with trams discontinued after 6:30 p.m., one wondered how many would come to get together that evening. But our travelers from America and Switzerland, after a busy day at the office, walked to the hall and found it was packed out, with people standing in every available place. When the count was taken it was found there were 600 attending. Brother Henschel spoke to them on organization matters and the value of back-calls and book studies in their territories. This proved to be very instructive to the brethren in Amsterdam, for thereby they learned how the work was being carried on generally throughout the rest of the world. They must make the best use of their limited supplies and must study with the literature that is on hand to educate the people in the way that brings life.

Brother Knorr followed and dealt with the responsibilities of all of Jehovah's witnesses in the postwar period in preaching the gospel of the Kingdom. He complimented the brethren on the splendid increase that the Netherlandish brethren attained during the war years, and remarked how the work was continually moving ahead at a very steady pace during the past year. He pointed out that in October of 1944 there were 1,886 publishers in the field but that the report for October of 1945 showed 3,443 servants of the Lord. This is indeed a marvelous increase and shows definitely that the nations are glad with His people, for the brethren in the Netherlands have found in their midst hundreds of persons of good-will who are seeking the truth and who have now been comforted by the words of life.

Smiles of joy and appreciation shone upon their faces as the brethren heard a review of activities of Jehovah's witnesses in other parts of the world, and they were well pleased with the progress in Cuba, in Central America, in South America, Canada and the United States, and in other parts of the earth. They rejoiced to know that during these years of no communications the brethren in other lands had stood fast and, like themselves, had continued in discipling all nations. So it was seen that Jehovah's witnesses are of one mind world-wide and that none of them had slacked his

hand during the war years and that even now in the post-war period Jehovah's witnesses are putting forth every effort to let whosoever will hear the truth. The final thrill was the announcement that the Society was trying to arrange for the trip of one of the Watchtower Bible College graduates to Amsterdam to take care of the Society's office and to help with the work. (He has since arrived.)

The meeting was brought to its close at 9:45 p.m., having in mind that many of the audience would have to walk long distances home that night and others who were fortunate to have bicycles could ride those. But the brethren were loath to go. Even after the closing prayer was offered to the Lord in gratitude for the privilege of assembly and expressing appreciation for his gracious care over his people, and after the speakers had left the platform, the whole congregation stood fast and joined in a song of praise to Jehovah God before they left the auditorium. It was a blessed meeting and a very profitable one at which to have been in attendance with the Lord's faithful servants in the Netherlands.

The time proved too short to accomplish the many things to be done. Thursday morning, December 6, was spent in the hotel room with the Branch servant and other brethren discussing through an interpreter the ways and means to further the work in the Netherlands. Noon came too quickly, and the travelers had to leave for the railway station again for the return trip to Brussels, where they were to take a plane for Denmark. Arriving at the station, our travelers were met by the entire Bethel family. This gathering caused the time to pass by very rapidly for our travelers, and they appreciated being able to spend a few minutes more discussing the grand work with these dear fellow witnesses. All too hurriedly the hands of the railway station clock had moved around to 1 p.m. It was time to head for the train. Then, tendering the "right hands of fellowship", Brothers Rutimann, Henschel and Knorr said good-bye to the Bethel family and walked through the gate to the train. The Amsterdam brethren waved farewells until the entrained departing brethren passed out of sight.

IN DENMARK RESURGENT

AT 9:15 p.m. of Thursday, December 6, 1945, the train from Amsterdam pulled into the track and stopped next to Platform 3 at the Gare du Midi (Central Station) in Brussels, Belgium. The Watch Tower Society's president, N. H. Knorr, and his traveling mates dismounted, to be met by the Society's Belgian Branch servant and several members of the Bethel family. A short but rocking ride on one of the Brussels trams followed for our travelers, and then they arrived at the hotel where reservations were to be held for them. But here they were informed that the military had taken all rooms available. However, another hotel where reservations had not been made was able to take our three brethren for the night, and there soon another series of questions and answers ensued, the Branch servant having some business to go into for this occasion. This interview lasted until midnight.

Next morning, at eight o'clock, the two Americans, Brothers Knorr and Henschel, were accompanied from the hotel to the RAF Transport Command passenger waiting room by their Swiss companion, Brother Rutimann, and the brethren from the Belgian office. Copenhagen was the next destination. Priorities had been obtained for passage from Brussels to Copenhagen, via Hamburg, Germany; but then a change was made in the routing of the plane and the passengers were told they would stop at The Hague (almost back to Amsterdam) and at Schleswig, Germany, en route to Copenhagen. Now only a few minutes more remained till the brethren from America must part ways with their good traveling companion from the Berne office, Brother Rutimann. He had been a great aid to his American brethren and had been able to speak English, German, French, and some Hollandish, which helped no end along the way and at the assemblies. His presence was very much appreciated, and the traveling trio had become very close friends. Brother Rutimann had work to do in Paris and then he would have to return to Berne. Along with the rest of the air-passengers Brothers Knorr and Henschel were sent to the waiting bus, at 9:15 a.m., and, amid the good-byes of their brethren, they drove off in the bus, through the streets of Brussels and on out to the airport.

At 10:05 the flight was announced, and the passengers followed a guide to the plane some distance out on the field. The plane was found to be a camouflaged RAF paratroop transport of American manufacture that had been used in the invasion of the Continent and the carrying of paratroopers and wounded men during the war. The passengers took their seats on the two benches along the sides of the plane, benches that had once been lined with paratroopers and their full equipment for invasion of the enemy territory. At 10:15 a.m., with all passengers tightly strapped into the seats, the plane took off for The Hague. The passengers being strapped in with their backs to the windows, at the plane's take-off there was much twisting of necks in an effort to see some of the Belgian capital from the air. Soon, though, the belts were permitted to be loosened or unfastened, and all were turning about trying to see from the nearest windows. However, the attention was soon diverted from the scenery below, for it made itself felt that the plane had not been fully equipped. Many of the plugs in the centers of windows were missing and a cool draft passed through the plane. The passengers were constantly reminded of the cold, and every time they spoke they could see their breath. Most of the seventeen passengers aboard were headed for The Hague, and they were very glad that the flight lasted only forty minutes. Just three of the Brussels passengers, our two brethren and a British army captain, were listed to go through to Copenhagen, and there were no passengers for Schleswig.

At The Hague all passengers alighted from the plane for the fifteen-minute stop. Two more passengers for Köbenhavn (Copenhagen) were waiting at The Hague for the flight to the north. One of the crew explained that the plane was behind schedule. So the stop in The Hague was not for long. Soon the plane was off the ground again, headed for Schleswig. The course was over the Netherlands and the north coast of Germany. At one time the passengers could see what remains of the city of Emden, Germany, to the south. Traveling at high speed northeastward along the coastline of Germany, the plane passed over the estuary of the Elbe river and was soon over Schleswig-Holstein. Once over the land the ceiling became much lower, as the clouds were heavy and threatening. As the pilot tried to avoid the storm the plane flew quite low, but finally he saw he had to go through it. By radio communication it was learned that a heavy snowstorm was raging at Schleswig and it would be inadvisable to try landing. The pilot was instructed to keep on his course, directing the plane to Copenhagen. After forty-five minutes the plane passed out of the rough storm, during which considerable ice had accumulated on the wings and cowling. The plane's interior where the passengers rode was very cold, and it was easy for them to believe that there was ice on the outside. About fifteen minutes before the landing at Copenhagen the skies cleared, but the temperature did not rise. It was good to see the farm

lands and villages of the Danes and, soon, the excellent airport.

The stop at Schleswig not having been made, some time was saved and arrival at our destination was one hour early. Copenhagen was found to be windy and cold. There were signs of snow about the airfield, and the passengers were happy to reach the interior of the airport buildings and feel a little warmth. After going through customs and finding no one at the airport to meet them, Brothers Knorr and Henschel went to the heart of the city on the bus, believing that the Branch servant would meet them at the RAF Transport Command passenger booking office. About 4:30 p.m. the traveling brethren and A. J. West, the Branch servant, and William Dey were together and soon on their way to the Society's Bethel home in Valby, a suburb of the capital. It was a pleasant surprise to meet with Brother Dey, who had been the servant in charge of the work in Northern Europe for many years. During five years of the war he had been interned in Denmark on account of the German occupation. He seemed in very good spirits and was rejoicing to be once more getting about Northern Europe in the Lord's "strange work".

The Danish brethren soon made it evident to the Americans that there was no great shortage of food in Copenhagen as there had been in Amsterdam. Denmark is a farming country, and there seemed to be sufficient supplies of butter, cheese, vegetables, and meat. The incoming Americans received ration coupons for bread and butter when they entered the country, but all other things in Copenhagen were not rationed. Bread and butter rations are ample, however.

The president and his secretary were provided with lodging right at the Bethel Home, which made it very convenient to go over all the details in connection with Jehovah's work. Communications with Denmark had been completely cut off during the war, but general information and particularly *The Watchtower* reached the Danish brethren fairly regularly through Sweden. All day Saturday, December 8, was spent in looking over the Society's property and answering questions previously prepared by the Branch servant. Organization instructions were discussed, and details relative to the field work were considered. It was a joy to go over these matters, because the brethren in Denmark were very active during the war years. At the time of the Nazi invasion there were 1,032 publishers engaging in the field service on the average each month. By September of 1944 this had increased to 2,570, and in the first month of this service year, namely, September, 1945, there were 3,059 reporting field service. This shows that all through the six years of war two thousand persons took their stand for the Kingdom and joined the ranks of Jehovah's witnesses. This is a great report when one considers that Denmark has 3,800,000 inhabitants. Probably it will not be long until there is one publisher for every thousand inhabitants. The pioneer work is moving along well in this little country. There are now 63 pioneers; but this work needed special attention in order to bring it into line with the pioneer activity of other nations as it is outlined in the Society's present *Organization Instructions*.

It was possible to notify the Copenhagen office about a week in advance of the arriving of the two American brethren. This enabled the brethren there to arrange for a meeting at the Copenhagen Ball Club Hall, generally known as K. B. Hallen. All the companies were notified of the Sunday evening meeting and of the public meeting to be held on the following evening. These two evenings were available for assembly. On the president's arrival the Branch servant inquired about helping the pioneers to get there. Immediately arrangements were made for paying their travel expenses. Thus all the pioneers were able to come.

COPENHAGEN ASSEMBLY

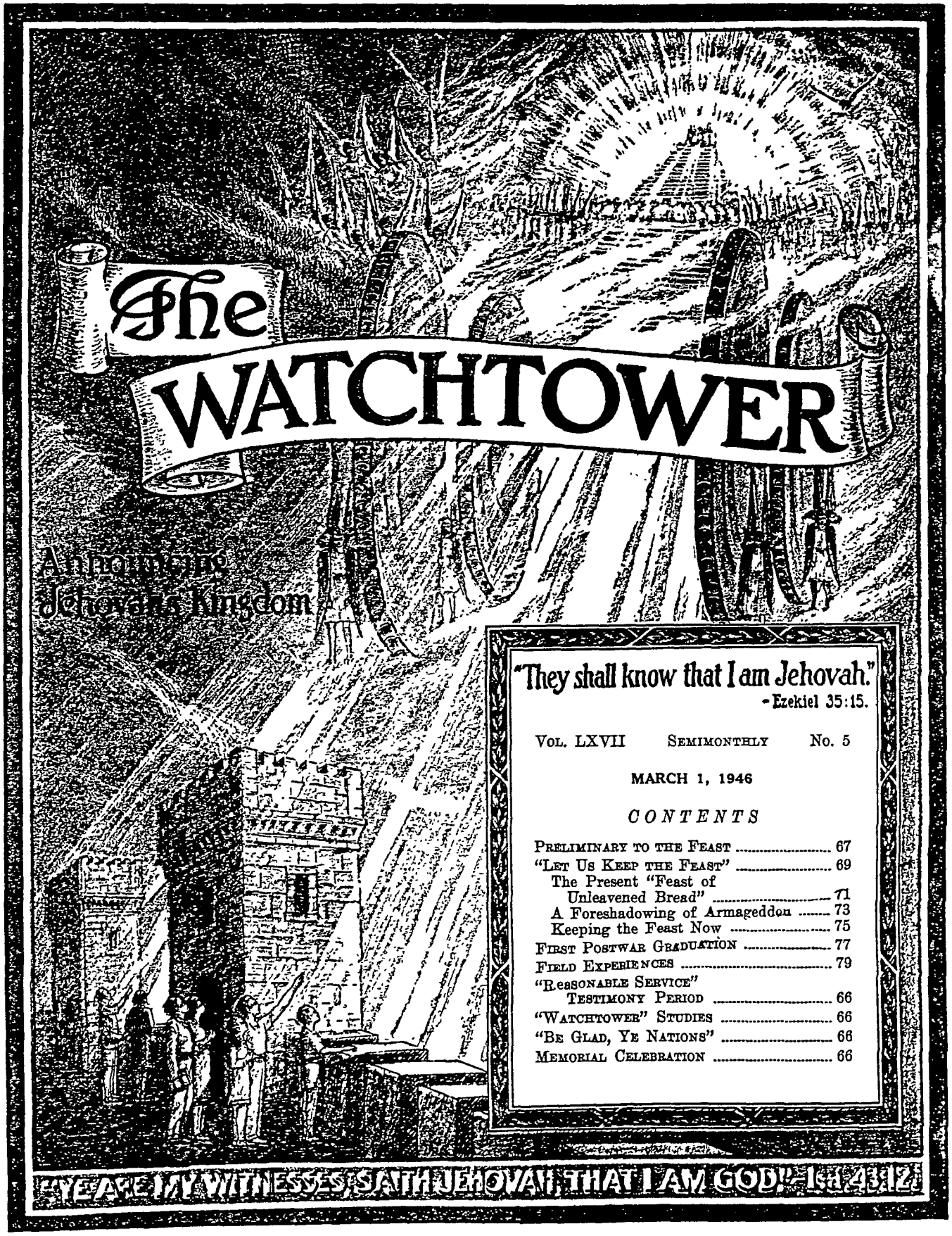
Sunday evening, December 9, the brethren began to gather at the K. B. Hallen. By the time the meeting opened, at 7:30 p.m., there were 1,970 in attendance. Brother Henschel spoke through an interpreter on the theme of youth and their responsibility at this time, and especially their privileges of service in the future. Brother Knorr's speech followed, on the subject "Jehovah's witnesses in the Crucible". The Danish brethren were delighted with the information he brought them about the faithful stand of Jehovah's witnesses in all the world, and appreciated too the report of the good service by the Lord's servants in various lands during the recent years. They were very appreciative of the love and greetings he conveyed to them, and they reciprocated by unanimously raising hands to carry their love on to the countries yet to be visited and to the United States. The program was two hours in duration. Announcement was made that the next evening there would be a public meeting but prior thereto, at 2 p.m., there would be a pioneer meeting in one of the Kingdom Halls. The meeting was especially for the pioneers, but others interested in the pioneer work were welcomed to attend.

Monday afternoon, from 2 to 5 p.m., the president spoke to the 80 brethren in attendance at the pioneer meeting, which included some servants to the brethren and three brethren from the Copenhagen office. Over 60 were pioneers. Organization instructions were dealt with, particularly as they apply to the pioneer service. The special pioneer work was introduced to them and the brethren were invited to enter that field of activity. The pioneers in Denmark find it hard going at the present time, and the special pioneer arrangement will be a real aid to them to make it possible for them to stay in the work. Many questions were answered, and toward the end of the meeting the invitation to enter the Watchtower Bible College of Gilead was opened to the brethren who could qualify. The purpose of the College was described, and thirteen preliminary College applications were filled out by the brethren, setting forth their desire to attend and there receive special training and be sent to any parts of the world.

During Saturday, Sunday and Monday there was special advertising given to the public lecture "Be Glad, Ye Nations", to be delivered Monday at 7:30 p.m. at the K. B. Hallen. It was good then to see the hall practically filled, 2,700 being in attendance. The Danish people were pleased to hear the Scriptures on the Kingdom discussed together with the hope that is held out, and this meeting in English and Danish lasted one and three-fourths hours. The public took with them 1,002 copies of a free booklet at the close of the meeting.

The remaining days in Copenhagen until departure for Sweden on the evening of December 12 were spent in the office going over the records and files and also arranging for shipment of good food supplies into the Netherlands. Certain shipments could be made, and sums of the Society's money were set aside for this purpose. The Danish government has permitted the sending of supplies of food to the Netherlands in small packages, and the Netherlands Relief organization will transport the food. It is hoped that from 800 to 1000 packages can eventually be sent to our brethren there, and every effort will be made to do that. A sum of money was also set aside for relief for the German brethren, if negotiations can be worked out to this end. It was sincerely hoped that the brethren in the Netherlands as well as those in Belgium and France would be able to get some relief during the winter months through the aid of the Society. In that regard shipping is the real problem, but, if all the obstacles can be overcome, by the Lord's grace something more will be done and the brethren will be aided in these stricken lands.

There is ONE THING that the publishers for the Kingdom are doing: they are bringing to the people real help and comfort and are feeding their minds with wholesome rich food from the Word of God. The publishers of the Kingdom know that they cannot live by bread alone, but that it is necessary to feed upon God's Word. The truth continues to flow into these lands regularly, and arrangements have been made in all the countries to print larger quantities of the Society's publications; and it is especially necessary to stress the distribution of the magazine *The Watchtower*, which brings to all the bread of life.



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

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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

THAT THE OLD WORLD ended 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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"REASONABLE SERVICE" TESTIMONY PERIOD

The final month of the current *Watchtower* campaign, April, is listed on the year's service calendar as "Reasonable Service" Testimony Period. This means reasonable service to God, and the *Watchtower* magazine is devoted to God and the interests of His kingdom and hence the putting of this magazine in the hands of the people is a part of His "reasonable service". The offer for this final month will have a new feature added, namely, the new 64-page, colored-cover booklet *"Be Glad, Ye Nations"*. This will be offered, together with the regular bound book, as a premium with each new year's subscription for *The Watchtower* at the regular rate of $1. Doubtless many more readers of this magazine will want to get in on the closing month of this special activity; and we invite all such interested ones to write us, if necessary, in order to be teamed up with others in this "reasonable service". The Society expects a report to be made in the accustomed way by each one out in the field service during this Testimony Period.

"WATCHTOWER" STUDIES

Week of April 7: "Let Us Keep the Feast,"
¶ 1-21 inclusive, *The Watchtower* March 1, 1946.

Week of April 14: "Let Us Keep the Feast,"
¶ 22-40 inclusive, *The Watchtower* March 1, 1946.

"BE GLAD, YE NATIONS"

The above title designates the new 64-page booklet published by the Watch Tower Society. The two treatises therein contained are closely related and complementary to each other, the first one being on the subject "Be Glad, Ye Nations", and the second being on the people with whom to be glad, namely, "Jehovah's witnesses in the Crucible." Both these presentations, delivered by the Society's president to great public audiences, have made profound impressions. Reading this booklet will leave you glad, we are certain. *"Be Glad, Ye Nations"* is published in a special cover of artistic beauty, and is now available at 5c a copy, mailed postpaid. Release of this booklet for campaign distribution is announced elsewhere.

MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVII MARCH 1, 1946 No. 5

PRELIMINARY TO THE FEAST

"For even Christ our passover is sacrificed for us: therefore let us keep the feast."—1 Cor. 5:7, 8.

JEHOVAH provides the feast. For nineteen centuries it has been running its course and is now nearing its climax. In the remaining time for it, who will take part in it? It is a feast of deliverance and liberty. The present privileges of freedom which it offers are just a foretaste of the 'glorious liberty of the sons of God', which liberty will be complete in the new world following the battle of Armageddon, now near. Those taking part in the feast enjoy a freedom broader and deeper than the measure of political and economic democracy that some boast of. This freedom's holy light will never dim or flicker out amid the gross darkness that is rapidly enveloping the democratic as well as other governments of a chaotic world. The blessedness and joyful exercise of it will not be removed and wrecked by the increasing corruption and burdens of the worldly nations in this atomic age. No future international combine or world government, growing ever so strong and acting under heavy pressure from powerful men or demons, will be able to crush it; for the power behind this freedom is invincible and everlasting. The freedom enjoyed at this feast burns as a beacon-light beckoning cheerily to all lovers of true liberty who struggle to loosen themselves from the bog of woe and destruction into which all the nations together are hopelessly sinking.

[2] There was an ancient prototype of this feast. It was celebrated in the sixteenth century before the Christian era, or 3,458 years ago, for the first time; but its wonderful prophetic teaching is for our day especially. The apostle Paul's words, partially quoted above, call attention to that ancient feast and make plain its inward meaning for us: "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, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8) It is very plain that the apostle is not here referring to what he later on calls "the Lord's supper", even though such supper is rightly celebrated each year on the anniversary of the original passover supper. The Lord's supper is the memorial of Christ's death in vindication of Jehovah's name. This year those who strictly hold to the Scriptural rule, Jehovah's witnesses, will celebrate it on the night of Tuesday, April 16. That date is the anniversary not only of the day of the month on which Jesus instituted the Memorial but also of the passover first observed in Egypt, namely, the fourteenth day of the month Abib (or Nisan), which is the first month of the year according to the decree of Jehovah God.

[3] The feast that the apostle Paul calls upon his brethren to keep is something to celebrate every day of the year. How? By taking the correct and proper course in life in view of the fact that Christ Jesus, the Son of God, has died as the passover Lamb. According to the apostle's urgent instructions the course of action should be one of freedom, as the sensible, logical follow-up to the death of the real passover Lamb, "which taketh away the sin of the world." By the term "feast" the apostle is not referring to the passover supper which the Israelites celebrated down in Egypt. If he does not refer to that supper nor refer to the Christians' partaking of the sacrifice of the "Lamb of God", Christ Jesus, then why does he refer to the Christians' course of action in life as a "feast"? It is because, after the ancient celebration of the passover on the fourteenth day of the month Nisan, there followed a feast of seven days, called "the feast of unleavened bread". This feast followed as the outcome of the passover day, and it was marked by taking a certain required course of action according to Jehovah God's will. This week-long feast is important because it is a type for us.

[4] For the refreshment of our minds on the subject we here quote God's law on the feast, showing its connection with the eating of the passover supper, from Exodus, chapter twelve: "And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's passover. For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judg-

ments: I am Jehovah. And the blood [of the lamb, sprinkled on doorposts and lintels of the Israelite homes] shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you.

5 "And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance for ever. In the first month [Nisan or Abib], on the fourteenth day of the month [passover day] at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days [or the fifteenth to the twenty-first day, inclusive] shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."—Ex. 12: 11-20, *Am. Stan. Ver.*

6 The apostle Paul shows that it is this seven-day observance which he uses as an illustration, because he puts special emphasis upon unleavened bread rather than upon the passover lamb. The feast of unleavened bread hinged, of course, upon the passover. Therefore if we, as Christ's followers, partake of the antitypical passover Lamb, the sacrificed Christ Jesus, then we must and should, of right, observe also what is typified by the seven-day feast of unleavened bread, and especially so now in this postwar era.

7 Let us have in mind clearly the circumstances of the first passover down in Egypt and what is taught by it for our instruction today. By mentally putting ourselves back there under those circumstances, it is the year 1513 B.C. We are in Egypt, along the eastern margin of the delta of the Nile river, in the section known as Goshen, the very best part of Egypt. It is the spring of the year. The first flood-stage of the yearly inundation of the Nile is yet three months off. For us the twenty-four-hour day begins at sundown, and the evening of the fourteenth day of Nisan has begun. In the cloudless skies of the Egyptian night the moon is seen to be at its full. From now on that moon will be known as "the Paschal moon", or passover moon. Look! Why are those Israelites so active on this particular evening? See, there an Israelite father, with his family assisting, is slaying a lamb. It is a beautiful, unblemished creature, not over a year old, and its blood is being caught in a basin. Over there another Israelite father is dipping a bunch of hyssop in the bowl of lamb's blood held by his firstborn son and is splashing it upon the sideposts and lintel overhead of the door of his home. After having so done, he and his family retire within the house and shut tight the door. Very soon all the streets in this solid Israelite section of Egypt are deserted. What a strange portent! Every doorpost and lintel is bespattered with blood, except where a small Jewish household has moved over to a neighbor's house to join with another small Israelite household on this occasion.

8 The Paschal moon beams down upon tens of thousands of such marked houses. The strange proceedings of these Israelite sojourners become known to the Egyptians, including Pharaoh and all his courtiers. In his palace he stations a special guard over his firstborn son. He feels special concern for him this night. It is all because of what that Israelite prophet Moses, speaking through his brother Aaron, has said. Why, he warned the mighty Pharaoh, king of Egypt, that Jehovah, the God of the Israelites, would slay this his firstborn son at midnight, together with all the firstborn of the Egyptians. Pharaoh remembered how angry Moses was on leaving his courts. But Pharaoh's heart stayed hard. He trusted in all the gods of Egypt and defied this Jehovah, the God of Moses.—Ex. 11: 4-8.

9 Inside the Israelites' houses, under cover of the passover victim's blood, the victim has been roasted with fire and is set upon the table. Along with it are placed bitter herbs, and the bread to be eaten therewith is without any yeast or leaven. All the house has been scrupulously cleansed of every trace of leaven. All things for the supper being now upon the table, in each home the celebrators gather round. Instead of sitting down, squatting upon the ground with their shoes off, every feaster is standing, with shoes on, as if expecting notice to leave the house, with his flowing garments tucked up out of the way by a girdle around his loins and with a staff in the hand not occupied by the eating. Standing thus around all the household tables are some six hundred thousand men twenty years old and upward and who are all fit for call to war. Besides these are standing the many women and children, and feeble old men past military age. What a host they are, between two and three million at least! Not surprising that as long

as eighty and more years before this Egypt had grown afraid of the miraculous increase of these Israelites and Pharaoh had said: "Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Hence that Pharaoh and his taskmasters reduced the Israelite sojourners to serfs and slaves, and now the present Pharaoh refused to let them go at Jehovah's demand.—Ex. 1:7-14.

[10] In addition to the Israelites, all the males of whom had been circumcised for the occasion, there were also many bought servants and also many strangers, sojourners, all non-Israelites. These, too, had submitted to circumcision out of good-will to Jehovah God and his people, in order that they might partake of the passover under the protection of the blood-sprinkled Israelite doorways.

[11] The hour of midnight approached, with all the obedient Israelites and their good-will servants and sojourning strangers dipping the unleavened bread in the sauce of bitter herbs and eating of the flesh of the passover victim. Care was taken not to break a bone of the carcass, and no one cracked a bone in order to extract the tender marrow inside. There was no time for that, and it was against the straight passover instructions as delivered by Jehovah's prophet Moses. No one made a move to carry any part of the passover flesh outside the house. There is danger outside on the streets of Egypt, out from under the passover blood!—Ex. 12:1-10, 43-50.

[12] Now midnight! . . . Thank Jehovah God! not a firstborn member of the Israelite feasters and their good-will fellows suddenly falls in death, smitten by some invisible death-dealing plague. Surely, then, outside in the Israelites' stalls not an animal of their herds and flocks must have been lost either! No, not the tongue of a single dog is heard howling dolefully at the death of one person in one Israelite home. Anubis, the canine-headed god of Egypt, cannot move his tongue in triumph over a single Israelite death. Jehovah's destroying angel has seen the blood and has passed over the houses of all the obedient Israelites of faith and has not smitten any of their households with the plague of death.

[13] But now listen! Hear that over there at the fringe of the Israelite section adjacent to the Egyptian quarters? Of a sudden Israelite ears can hear dog yelpings outside the Egyptian homes unmarked by blood. Yes, and shrill human shrieks and frantic cries are arising, first inside the homes, and then outside as the crazed Egyptians rush out onto the streets. All Egypt joins in a chorus of wailing and weeping. Never such a mighty cry as that; "for there was not a house where there was not one dead." Pharaoh's own house has not been spared; his firstborn lies dead. Where are all the gods of Egypt? Where are all the demons, of whom Satan the Devil is the prince, and who are worshiped as gods by these Egyptian religionists? Jehovah God has vindicated himself against all these gods of Egypt. He has executed judgment upon them, proving that they are false gods and that no salvation, protection and deliverance can come from them. (Ex. 12:30, 12) But Jehovah has spared the oppressed Israelites alive. He has preserved those under the passover lamb's blood, thus giving witness that He is the Supreme and Almighty One, the true and living God, the only God of salvation.

"LET US KEEP THE FEAST"

THAT first passover night down in Egypt in the far-distant past was a prophetic drama. In its outstanding importance and mighty effects it is surpassed only by the corresponding event that it foreshadowed. The great God who staged that ancient drama is the same One as supervises its wonderful antitype, namely, Jehovah God. His own written Word makes clear for us who the antitypical passover lamb is. "Behold the Lamb of God, which taketh away the sin of the world." With those words John the Baptist directed his Jewish disciples to Jesus of Nazareth, whom John had recently baptized. (John 1:29, 36) Paul confirms this identification, saying: "For our Passover Lamb has been sacrificed—Christ! Therefore let us keep our festival." (1 Cor. 5:7, 8, *Weymouth*) When he died, hanging upon the tree outside Jerusalem, not a bone of his body was broken by the soldier guard, although that was done with the bodies of the dying criminals alongside Jesus. He was unblemished, like that young passover lamb of old, and hence was free from taint of sin and imperfection. Thus he was acceptable as a ransom sacrifice to God, to redeem from condemnation and death all human sinners accepting him as "the Lamb of God".

[2] For this reason the apostle Peter reminds the Christians: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from

1. Whom did that passover lamb down in Egypt foreshadow, and in what respects?

2. What does Peter say in identifying the antitypical Lamb?

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 [the new world; as is proved by the passover lamb in Egypt many centuries before Christ], but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Pet. 1:18-21.

3 Therefore Egypt, in which the passover lamb was slain about thirty-five centuries ago, pictures this world. Hence the curious saying, at Revelation 11:8, namely: "Egypt, where also our Lord was crucified." Pharaoh, the tyrannical enslaver of Jehovah's people Israel and who withstood God's prophet Moses, was therefore a type of Satan the Devil, the wicked one, concerning whom it is said: "The whole world lies in the power of the evil one." (1 John 5:19, *Moffatt*) Showing why Almighty God has permitted the wicked Devil to exist till now, but with his end due soon at the coming battle of Armageddon, Jehovah caused Moses to say to Pharaoh after six destructive plagues upon Egypt: "For by now I could have stretched out my hand and struck you and your people with pestilence, so that you would have been effaced from the earth; but this is why I have spared you: to show you my power, and to have my fame recounted throughout all the earth." (Ex. 9:15, 16, *An Amer. Trans.; Leeser*) Pharaoh's magicians and astrologers, his economic and business managers, his military captains, and his political princes and taskmasters pictured, therefore, the religious clergy, the commercial lords and military officers, and the politicians who together make up the visible section of this world, which lies under the Devil's power.

4 The Israelites were no part of Egypt. They were merely sojourners, and the time had come for them to be a people taken out of Egypt and a people for Jehovah's name. They were the descendants of Abraham through his son Isaac and his grandson Jacob, with all three of whom Jehovah made a solemn covenant pertaining to the blessing of all the families of the earth. So the Israelites, as their descendants, were God's covenant people, concerning whom he said to Pharaoh: "Thus saith Jehovah, the God of Israel, Let my people go." (Ex. 5:1, *Am. Stan. Ver.*) When Pharaoh refused to let them go forth unhindered, Jehovah brought them out by his power, immediately after the Passover celebration. After that the Israelites pictured those whom Jehovah God has taken out of all nations of this world to be a "people for his name". (Acts 15:14) Such people he has been taking out since the death of the "Lamb of God", whose sacrifice takes away the sin of those who gain eternal life in the new world.

5 The Israelites, in slaying the passover lamb, picture how those who become Jehovah's name-people see and confess their need of the sacrifice of His Lamb to provide them with protection from death under God's judgment against sin and against this world. The sprinkling of the lamb's blood upon the doorway pictures how those who become Christians or spiritual Israelites make open confession of their faith in the ransoming power of the Son of God who was slain; and how, through belief, they have their hearts and consciences cleansed from the guilt of sin by the application to them of the merit of his blood. (Heb. 10:19-22) No blood was splashed upon the doorstep or threshold of the house. This was because those who keep faith in the power of Christ's blood do not trample underfoot the Son of God by denying their redemption through his sacrifice.

6 The eating of the flesh of the passover lamb pictures how the Christians feed upon the sacrifice of Jesus Christ by following his example and thus being strengthened for God's service. As he said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) Eating the passover lamb's flesh with bitter herbs, down there in the midst of Egypt, typifies how such believers and followers of Christ suffer the bitterness of persecution and reproach from this wicked world because they are a people for Jehovah's name and follow the faithful example of the Son of God in declaring God's name and proclaiming His kingdom. Hence it is written to them: "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:20, 21) Standing up, girdled and full-shod, while eating the passover lamb, pictures how these spiritual Israelites are called out of this world and are no part of it but must be separate from its religious, commercial, political organization and must be obediently committed to the Theocratic rule of Jehovah God.

7 Furthermore, as the Israelites down in Egypt obeyed Moses and were then brought into a covenant of divine law through the sacrifice of the passover lamb, so the spiritual Israelites obey the Greater Moses, Christ Jesus. Hence they are brought into a new covenant with Jehovah through the sacrifice of the "Lamb of God", his sacrificed Son. This new covenant is better than the old Mosaic law covenant

3. Hence, back there, what did Egypt and its organization picture?
4. How were the Israelites in Egypt God's covenant people? and whom did they picture?
5. What was pictured by the Israelites' slaying the passover lamb and sprinkling its blood?
6. What did the Israelites' eating the passover lamb with bitter herbs, and all ready to leave, picture?
7. As in the case of Israel and the law covenant, how are spiritual Israelites brought into a new covenant? and why is it better?

with the Jews. By it they receive true forgiveness of sin and become the children of God and a "people for his name"; and they gain everlasting life in God's kingdom of the new world, together with their Mediator, Christ Jesus. Accordingly it is written: "Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." (Heb. 8:6) "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

[8] What was pictured by the passover celebration in Egypt must be carried out throughout the life of the genuine Christian. From this fact it is clear that the passover was not a type of the "Lord's supper" or Memorial of Christ's death, for that Memorial supper is celebrated, according to Jesus' commandment, only once each year on a certain night. However, the passover does fix the particular time or night of the year on which to celebrate the Memorial supper. How so? Because Christ Jesus, immediately after finishing celebrating the last passover with his faithful apostles on Nisan 14 of the year 33, set up the Memorial supper with the bread and wine.

[9] That unleavened bread did not correspond with the passover Lamb, but pictured something larger. It stands for the "body of Christ", of which "body" Jesus is the Head and the church makes up the members under him. Hence, partaking of the Memorial bread by all who are members of the "body of Christ" pictures their taking part with Christ Jesus in his reproaches and afflictions as members of his "body", faithfully even to the death. As for the Memorial wine, this is handled differently from the blood of the passover lamb, because the wine is drunk, whereas the blood was not drunk, but sprinkled on the doorway. True, the wine pictures Christ's blood; but shed blood represents death, and Jesus Christ suffered death not only for the sins of humankind but primarily for the vindication of Jehovah's name. Hence the drinking of the Memorial wine by those who are his body members pictures their communion in or participating with him in his manner of death for the vindication of God's name. Says Paul, at 1 Corinthians 10:16, 17: "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? seeing that we, who are many, are one bread [one loaf], one body: for we all partake of the one bread [the one loaf]." (*Am. Stan. Ver.*, margin) Therefore none but those who are consecrated, justified members of the "body of Christ" should partake annually of the bread and wine.

8. Why does the passover not picture the Lord's Memorial supper? but how does it fix the date therefor?
9. What does partaking of the Memorial bread and wine symbolize? and who should do so?

THE PRESENT "FEAST OF UNLEAVENED BREAD"

[10] Having come now to an understanding of how the true Christians celebrate the real passover with Christ Jesus as God's provided Lamb, what next? This: we should come to an understanding of how these same Christians "keep the feast" of unleavened bread in the real way, because that feast is the one to which Paul refers at 1 Corinthians 5:7, 8, saying: "For our Passover lamb is already sacrificed; it is Christ himself. So let us keep the festival, not with old yeast nor with the yeast of vice and wickedness, but with the unleavened bread of purity and truth." (*An Amer. Trans.*) The typical passover was celebrated according to Jehovah's command on the night of Nisan 14. It caused the Israelites to be passed over and spared from the tenth plague which struck all Egyptian homes and stalls, laying low in death all their firstborn. This terrible national calamity broke Pharaoh's hard heart and made him issue the order for the Israelites, with flocks and all, to get going out of Egypt on their three-day journey into the wilderness to worship their God Jehovah. The week-long feast of unleavened bread followed this memorable day, namely, from Nisan 15 to 21, inclusive. How the Israelites passed this eventful week observing this feast we shall now see. It was as a free people, a redeemed people.

[11] The Israelites, then about to enter upon their freedom, had a long-standing debt to collect from Egypt for all the unpaid slave labor they had rendered her for about a century. So, at God's orders, they asked and demanded (not "borrowed") various valuables from the Egyptians as settlement of the debt. This doubtless occurred before the Israelites entered their homes to celebrate the passover and thus before grief over the death of the firstborn at midnight frenzied the Egyptians. "And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians." (Ex. 12:35, 36, *Am. Stan. Ver.*) With these riches the Israelites marched forth, but even then with only a part of their dues, we may be sure.

[12] How the circumstances combined to launch the Israelites off into their feast of unleavened bread is told us in these words: "The Egyptians became urgent with the people in their hurry to get them out of the land; 'For,' said they, 'we shall all be dead.' So the people snatched up their dough before it was leavened, their kneading-bowls being wrapped up in

10. To what feast does Paul refer at 1 Corinthians 5:7, 8? and after what did the Israelites begin celebrating it?
11. On what debt did the Israelites collect before leaving Egypt? and how?
12. How were the Israelites launched off into their feast of unleavened bread? and what did its seven-day length picture?

their cloaks upon their shoulders." (Ex. 12:33, 34, *An Amer. Trans.*) Forty years later, when telling the Israelites how they were to celebrate the passover and the seven-day feast of unleavened bread in the Promised Land, Moses said: "Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even *the bread of affliction;* for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." (Deut. 16:3) Nicely, the feast was seven days long, for *seven* symbolized a complete or perfect period.

[13] Also, the bread's being unlightened by yeast made it a symbol of affliction due to abandoning the world symbolized by Egypt. Unleavened bread is hard and heavy, "sad," so to speak. It was therefore a good reminder of the distress, hardship, persecution and pressure under which one breaks off from connections with and servitude to this world. Moreover, in thus breaking off, it is no time or occasion for us to think of making ourselves comfortable or pampering the selfish cravings of our flesh. The God-given liberty is the thing to be appreciated, no matter what the hardships tied in with it, and it is to be seized promptly as a precious prize.

[14] The way in which the Israelites passed their first feast of unleavened bread, or the week that corresponds with it, helps us to see what to expect in the antitypical feast. The first day of it, or Nisan 15, was to be a day of holy convocation, or solemn assembly, with no work to be done except what was simply necessary for eating. Disposing of the passover supper remains, the Israelites left their homes, under pressure from the fearful bereaved Egyptians. They left in no wild rout, jostling, crushing or trampling one another to death, but in good order and to the assembly place that had been agreed upon. This was at the city called Rameses, doubtless in the land of Goshen and being the same as the storage city Raamses that they had been forced to build as slaves. Here they rendezvoused as an assembly of Jehovah's freedmen.

[15] The journey from here to Pi-hahiroth (Mouth or Bay of Hiroth) on the Red sea was said to be ninety or one hundred Roman miles, and, according to the Jewish historian Josephus, the Israelites made this march in three days. It may not be reasonable to believe this possible for a caravan of two or three million Israelites, with women, children, elderly people, and flocks and herds, and the distance may not have been that long. But doubtless the Israelites did cover the journey within the seven days of the feast of unleavened bread. Pi-hahiroth was on the Gulf of Suez, which is the western arm of the Red sea; and in ancient times this arm of the Red sea extended up much farther north and west than is shown on the present-day maps.* Hence the distance from Rameses to Pi-hahiroth may not have been so great, if Pi-hahiroth was then farther to the north. But regardless of that, reasonably, the marching Israelites would cover the distance within the week of the festival of unleavened bread.

[16] Moses describes the route, at Numbers 33:1-8, saying: "These are the journeys of the children of Israel, when they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of Jehovah: and these are their journeys according to their goings out. And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with a high hand [triumphantly] in the sight of all the Egyptians, while the Egyptians were burying all their first-born, whom Jehovah had smitten among them: upon their gods also Jehovah executed judgments. And the children of Israel journeyed from Rameses, and encamped in Succoth. And they journeyed from Succoth, and encamped in Etham, which is in the edge of the wilderness. And they journeyed from Etham, and turned back unto Pi-hahiroth, which is before Baal-zephon: and they encamped before Migdol. And they journeyed from before Hahiroth, and passed through the midst of the sea into the wilderness: and they went three days' journey in the wilderness of Etham, and encamped in Marah [in Arabia]."—*Am. Stan. Ver.*

[17] Whether the first lap of the tramp, from Rameses to Succoth, was made within the first day of the feast, Nisan 15, is not said. "Succoth" means "tents". This may have been the general name for a district of Bedouin booths or else the place was so named because here the Israelites first pitched their tents. Notice, please, the great multitude of friendly non-Israelites within the encampment, who have cast in their lot with these God-favored Israelites. They picture the people of good-will of today who unite themselves with Jehovah's present-day remnant of true spiritual Israelites. "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and

13. What does the bread's being unleavened picture?
14. How did the Israelites spend the first day of this feast?
15. How did they cover the journey from Rameses to the stopping-place on the Red sea?

*Says Professor Flinders Petrie in his (1912) book entitled "Egypt and Israel", page 39 ¶2: "Formerly the gulf of Suez extended up through the lakes past Ismailiyeh to Ero, otherwise Pithom. They were thus 'encamped by the sea, beside Pi-hahiroth'." See his "map of sites between Egypt and the Red sea", on page 29 of the book.

16 How does Moses describe the route, at Numbers 33:1-8?
17 After Rameses, where did the Israelites first encamp? and who along with them?

flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual." (Ex. 12:37-39) The procession of them was some miles long, no doubt.

[18] By the shortest route it would have been a land-journey of about two hundred fifty miles from their rendezvous up to Jerusalem in the Promised Land; but that would have taken the Israelites along the Mediterranean seacoast and along by the land of the Philistines; and in former times their forefathers, Abraham, Isaac and Jacob, had had difficulties with the Philistines. "And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed [or, by fifties] out of the land of Egypt.... And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness." Here at least, as they faced the wilderness, if not earlier, a miracle appeared. "And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people."—Ex. 13:17-22, *Am. Stan. Ver.;* also *Young.*

A FORESHADOWING OF ARMAGEDDON

[19] Now mark the strategy of Jehovah of hosts in leading the hosts of his redeemed people so as to execute a final judgment upon organized Egypt before he made his people completely free of these persecutors. "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea." This route, it appears, led them in between high ridges of mountains on their right and their left hand and which terminated at the sea, at Pi-hahiroth.* This place was on the west shore, or Egyptian side, of the Red sea, whereas Baal-zephon may have been on the east side, or Arabian side, and somewhat to the northeast instead of directly opposite Pi-hahiroth. It is estimated that at the crossing point the arm of the Red sea was about ten to twelve miles wide. It was not shallow here, for the Bible shows it was deep enough to engulf an Egyptian chariot with its horses and its two charioteers, the driver and the armed bowman,* and even an Egyptian astride a horse.

[20] But why bring Israel into this hemmed-in place? Jehovah made it plain to Moses, saying: "And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, and he shall follow after them; and I will get me honor upon Pharaoh, and upon all his host; and the Egyptians shall know that I am Jehovah." Ah yes, it was that He might bring about the vindication of His name at the expense of Satan's world power. So, led by the pillar of cloud, the Israelites followed Moses to Pi-hahiroth at the seaside.—Ex. 14:1-4, *Am. Stan. Ver.*

[21] Spies reported to Pharaoh about the line of march of the Israelites and that evidently they were leaving Egypt for good, with no intention of returning to Egypt after worshiping Jehovah their God in the wilderness. "And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with a high hand. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before [in front of] Baal-zephon."—Ex. 14:5-9, *Am. Stan. Ver.*

[22] Everything worked out as stated by Jehovah God. Realizing the economic hurt to commercial Egypt by the loss of so much Israelite slave labor, Pharaoh's greed and his lust for revenge made him go forth with his mightiest armed forces in pursuit. The Jewish historian Josephus puts the pursuit forces at six hundred chariots, fifty thousand horsemen, and two hundred thousand footmen, or more than a quarter of a million expert soldiers.† In their grief-embittered hearts burned the thoughts: "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them."—Ex. 15:9.

[23] The Egyptian hosts covered ground fast, and

*Thos. Shaw's *Travels, or Observations, Relating to Several Parts of Barbary and the Levant* (1738). See edition of 1808, Volume 2, beginning at page 91; also map therein showing route.

18. (a) Why did Jehovah not lead them by the shortest route to Palestine? (b) What miracle appeared early on the route?
19 In turning them back from the wilderness of Etham, where did Jehovah have the Israelites proceed? and what were the geographical features there?

*See Breasted's *A History of Egypt*, page 381.
†Josephus' *Antiquities of the Jews*, Book 2, chapter 15, ¶3.

20. Why did Jehovah bring the Israelites into this hemmed-in place?
21. On news of this, what did Pharaoh do?
22. By what motives were the Egyptians driven on?
23. (a) Why did the plight of the Israelites now become desperate? (b) How did the Israelites now conduct themselves? and what did Moses say?

bore down upon the Israelites after they had apparently entered a land trap between mountains and the sea. Now the Egyptians blocked their rear exit, and doubtless also closed up all the difficult side-passes through the mountains. With those bloodthirsty Egyptians behind them and the impassable Red sea in front of them, it was worse for these millions of trapped Israelites than the Dunkerque of May-June, 1940, which involved only some three hundred thousand Britishers on the French shore of the English Channel and with hundreds of various vessels coming over to rescue them. Behind the Israelites the tumult and thunderous rumbling, ever growing nearer, caused them to look back and catch sight of their mighty pursuers. Fear paralyzed the hearts of many. Their cries of complaint to Moses indicated lack of faith and the suspicion that God had mismanaged their escape in letting them come into this trap. Then Moses, in a true type of the Great Prophet and Leader today, Christ Jesus, sought to quiet them: "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. Jehovah will fight for you, and ye shall hold your peace."—Ex. 14: 10-14, *Am. Stan. Ver.*

[24] In a modern situation like this, what should Jehovah's remnant and their multitude of good-will companions do? We hear our instructions from this living, talking motion-picture drama of Bible history: "And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they GO FORWARD. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen." (Ex. 14: 15-18, *Am. Stan. Ver.*) Once again God lets us know that his holy name is involved, and that this world and its god, symbolized by Egypt and its Pharaoh, *must* know that Jehovah is the Almighty God and the Sovereign of all the universe.

[25] For the moment it looked as if the pursuing body of persecutors would pounce upon the helpless Israelites, but then came a delaying action! Jehovah became rearguard to them, even as he was their Leader by his mighty unseen angel. Night was coming on. "And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night." (Ex. 14: 19, 20, *Am. Stan. Ver.*) Foiled again, those persecutors!

[26] On the enemy side the darkness of the great intervening cloud made of no worth the weak beams of the waning moon. On the Israelite side the massive cloud to their rear was as a towering curtain of light whose glow lighted up the waters of the Red sea ahead. No mere ebb of the tide could draw off that vast body of water ahead of them. No hurricane of wind from the east could cut a path through that deep sea without having to be so violent as to injure the Israelites on the western shore. Only a miracle of Almighty God could cut a path through those watery depths. Now the Israelites watched in the miraculous light. "And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided." God's miracle parted the waters and piled them up right and left, and then the torrid wind from the east quickly dried off the sea bottom. "Go forward!" Moses bade the transfixed Israelites. "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." The night was far spent as the last of the Israelites neared the opposite shore, the side of freedom and security. The cloud lifted from between pursuers and pursued, and now Pharaoh and his hosts saw the Israelites escaping by Jehovah's miracle. In final defiance of Jehovah, Pharaoh orders his men forward.

[27] "And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen." It was now in the fourth and last watch of the night, between 3 and 6 a.m., and the great cloud hovered over the Israelites.

[28] "And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians." (Ex. 14: 21-24, *Am. Stan. Ver.*) At last the time had come for him to vindicate his name and sovereignty by a demonstration against his enemies and thereby provide an unforgettable type of his eternal vindication at the final war of Armageddon now approaching. His miraculous power, focused upon the waters of the Red sea, had parted them asunder as if frightening them to get out of the way that His chosen people might pass

24. What instructions did God then give Moses? and showing what divine purpose?
25. Why did not the Egyptian hosts immediately overtake the Israelites?
26, 27. (a) How was a safe crossing now made available for the Israelites? (b) When did Pharaoh's hosts go in after them?
28. Now how did God slow up the advancing Egyptian hosts?

over and be forever witnesses of Jehovah's all-performing power. Now the Egyptians are hurrying through the great water trough, when suddenly the floor-bottom beneath them trembles most violently with an earthquake. Above them the darkened skies peal with fearful thunders. Then torrents of water pour down and muddy up the sea bottom for Egyptian chariot-wheels and galloping hoofs and tramping feet. Lightnings flash and crackle, and firebolts dart downward at the confused hosts of Satan the Devil. "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron." —Ps. 77:16-20.

[29] Now the Egyptians begin to know the God of Jehovah's witnesses: "And he took off their chariot wheels, and they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians." But could the Devil speed their retreat and flight fast enough to salvage at least a remnant of his hosts from the sea-depths? No more than he will be able to do so at the battle of Armageddon! "And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses."—Ex. 14:25-31, *Am. Stan. Ver.*

[30] Thus the Israelites were baptized by Jehovah, "all baptized unto Moses in the cloud [above them] and in the sea [on either side]." (1 Cor. 10:1, 2) On the other hand, the Devil's hosts were baptized in a terrific destruction; and the Israelites despoiled the bodies of those who were washed ashore dead. These Israelites became the living witnesses of Jehovah, concerning his supremacy and his sovereignty and Godship. Under the leadership of Moses, seconded by his sister Miriam, all the delivered Israelites joined in singing. Theirs was a song of praise to their Savior, Jehovah God, and it ended upon the high theme: "Jehovah shall reign for ever and ever." (Ex. 15:18, *Am. Stan. Ver.*) What an initial way for Jehovah's people to celebrate the feast of unleavened bread!

29. What final action did Jehovah take against the Egyptian hosts, and with what effect upon the Israelites?
30. (a) What baptisms there took place? (b) What did the Israelites thus become and then do immediately?

KEEPING THE FEAST NOW

[31] From the above description of the first celebration of the feast, and from what the apostle Paul says in connection with it at 1 Corinthians, chapter 5, how is the typical feast of unleavened bread fulfilled by Christ's followers? It is fulfilled by the way they live their lives after accepting him as their passover Lamb and thereby gaining deliverance from this world and its sin and condemned state. How the apostle came to refer to that typical feast and its present fulfillment was this way: One of the members of the Christian congregation at Corinth was reported to him to have committed a gross sin. This professing Christian, be he converted Jew or Gentile, had taken his own father's wife and committed impurity with her. She was at least his stepmother; and from the apostle's statement at 2 Corinthians 7:12 some think that his father, against whom this wrong was committed by this son, was still alive. Such a practice was contrary to the will of Jehovah God as expressed in his dealings with the Israelites. His law, which was a shadow of a right course of action now, said: "The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness." —Lev. 18:8.

[32] Long before that law was given, Jacob's firstborn son Reuben committed adultery with his father's concubine, Bilhah, the handmaid of his father's beloved wife Rachel. For this reason God took from Reuben the firstborn son's birthright. He also inspired Jacob on his deathbed to pronounce words of disapproval upon Reuben. (Gen. 35:22; 49:1-4; 1 Chron. 5:1) After the above law of Leviticus 18:8 was given, Absalom purposely broke it for political reasons and upon advice of King David's traitorous counselor Ahithophel. Absalom turned rebel against his father, King David, and caused him to flee from his palace in Jerusalem. Then, to show that he had taken over the entire establishment of his ousted father, Absalom took King David's concubines and openly committed adultery with them. (2 Sam. 16:20-23) Absalom died a violent death amid battle defeat. After King David's death,

31. (a) Generally speaking, how is the antitypical feast of unleavened bread fulfilled? (b) How did Paul come to refer to this?
32. What previous examples of suchlike sin are given in the Bible?

his ambitious son Adonijah tried to get compensation for being barred from succeeding to David's throne. He asked for his father's concubine Abishag. For this presumptuousness King Solomon had Adonijah put to death.—1 Ki. 1:1-5; 2:13-25.

33 Thus the practice of taking a stepmother for sex relations, whether her husband was alive or dead, was definitely condemned in God's Word. However, the congregation at Corinth was not concerned about such a thing's being committed in their midst, which even the pagan outsiders condemned. They were so taken up with contentions over men as teachers and leaders, such as Cephas (Peter), Paul, and Apollos, that they had no time for cleansing the congregation from the defiling presence of this base sinner. They put on airs, thinking that by having had one man as an instructor as against another instructor, it made them differ from other brethren; and so they were puffed up and put on airs. (1 Cor. 1:11-13; 4:5, 6) Hence the apostle wrote to them as follows, in order that the spirit of the Lord God might be saved and preserved within that congregation:

34 "It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. For I verily, being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing." What judgment did the apostle render on the matter? "In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good [that is, This is no matter to boast of]. Know ye not that a little leaven leaveneth the whole lump? [Hence the danger to the spirit of the Lord within this congregation.] Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."—1 Cor. 5:1-8, *Am. Stan. Ver.*

35 In the ancient feast of unleavened bread the first day and the seventh day were observed by a holy convocation and laying off from works for personal gain. And for the congregation at Corinth, and for any Christian congregation and the men of goodwill among them now, to observe the antitypical feast of unleavened bread, they must cleanse from their midst anyone who is active among them like a lump of leaven in a batch of dough. He must be "cut off".

36 Since the death and resurrection of the Lamb of God, A.D. 33, the Christian believers have been entering into the obligations of the antitypical feast of unleavened bread. But more so from A.D. 1918 is this true, because in that year the prophecy (Malachi 3:1-4) underwent fulfillment that Jehovah's Messenger, Christ Jesus, should come to the temple and cleanse it. In fulfillment of his own prophecy, at Matthew 24:48-51, concerning this end of the world, Christ Jesus at the temple has cleansed his faithful remnant of followers from the presence and influence and power of the "evil servant" class. This is particularly so since A.D. 1932, in which year "elective elders" as a class disappeared from among Jehovah's witnesses. And just as the feast of unleavened bread began first after the passover and after the ten plagues had been poured out upon ancient Egypt, likewise by 1932 the modern counterpart of the ten plagues had taken place against "Christendom". This was by God's "strange work" through his holy angels and also by the preaching done by his active witnesses on the earth. By these antitypical plagues the power and control of this world and its "firstborn" has been smitten and killed so far as affecting Jehovah's faithful remnant and their companions of good-will.—See extensive explanation in the book *Jehovah,* pages 55-99; also *The Watchtower* of February 15, 1944, pages 58, 59.

37 Therefore, whether as a Christian congregation or as individual Christians and witnesses of Jehovah, we must lead clean lives. Remember that Christ Jesus, when instituting the Memorial supper, used the loaf of unleavened bread to represent his church, which is his body, saying: "Take, eat; this is my body." (Matt. 26:26; 1 Cor. 11:23, 24) Only by thus keeping pure can the remnant of Christ's body members have a part in the antitype of the feast of unleavened bread. The unleavened state of the bread signifies purity. The Israelites began eating this bread when parting company with oppressive Egypt and its servitude to Satan's visible organization. Like those ancient Israelites, so Jehovah's consecrated people must now be clean from the leaven of this world. Its leaven represents its teachings, its habits, its standards, and its practices. It represents religion, as is shown by Jesus' warning concerning the leaders who were devotees of "the Jews' religion". He said: "Beware of the leaven of the Pharisees and Sadducees." "Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees." (Matt. 16:6, 12, *Am. Stan. Ver.*) Being an unleavened lump

33. Why was not the Corinthian congregation concerned that such a thing was committed in their midst?
34. What, therefore, did Paul write them at 1 Corinthians 5:1-8?
35. How does a congregation properly observe this antitypical feast?
36. Since when in general has this feast undergone antitypical fulfillment, and in particular since what years?
37. As a congregation or individuals, how do Christians keep clear of the symbolic leaven?

or a fresh lump of dough symbolizes that we must be no part of this world and not have any of it among us. The leaven of this world can have no part with the "Lamb of God, which taketh away the sin of the world".

[38] We cannot avoid having contact or material dealings with those of this world. To do so altogether, we should be obliged to get off this planet. So says the apostle, at 1 Corinthians 5:9-11. But we can watch to do what the apostle says, namely, not to seek their association and company, and "not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat". (1 Cor. 5:11, *Am. Stan. Ver.*) We cannot help being in the world, and Jesus pointedly said he did not pray God to take his followers out of this world before the battle of Armageddon. But while necessarily in the world, we *can* be as Jesus was, namely, "not of the world." (John 17:14-16) The world is outside of Jehovah's Theocratic organization. Although we deliver a testimony against it and publicly foretell its fate as predicted by God's Word, we must let this world run and regulate its own organization and affairs and go its depraved way. Those of God's organization must look conscientiously to their personal inward affairs and to the things within Jehovah's organization. As the apostle wrote the Corinthian congregation: "Outsiders it is no business of mine to judge. No, you must judge those who are inside the church, for yourselves; as for outsiders, God will judge them. *Expel the wicked from your company.*"—1 Cor. 5:12, 13, *Moffatt;* see also Deuteronomy 17:7; 19:19.

[39] Keeping the feast, then, during this postwar era means conducting ourselves as God's servants and witnesses without spot from this world; "not with the old leaven [of religion either of Jewry or of 'Christendom'], neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity [purity, innocence] and truth." (1 Cor. 5:8) Eating leavened bread was punished by the eater's being *cut off;* hence those of God's organization must avoid defilement by the symbolical leaven. The leaven of malice and wickedness would include not only the things the apostle directly names, fornication, covetousness, idolatry, railing, drunkenness, extortion, etc., but also meddling in this modern world's affairs, giving moral or other support to its proud, God-defying schemes for a world-government of this planet and for "creating a better and finer world" independent of God's way and kingdom. Jesus' urgent advice is that we flee to the mountains of God's kingdom at the sight of such a worldly "abomination of desolation".—Matt. 24:15-20.

[40] The unleavened bread Jehovah God called "the bread of affliction". We may be sure, then, that as we celebrate this feast, eating this bread by keeping disconnected, unspotted and free from this postwar world and by preaching the Kingdom truth, we shall suffer great affliction from Satan and his demons and from his visible organization of politics, commerce and militarism, and organized religion. We can no more stop the pursuit of us by these persecutors than the Israelites could halt the Egyptian hordes at their heels. But despite all the bread of affliction we eat, WE ARE FREE of antitypical Egypt; we are Jehovah's freedmen by Christ Jesus. Under their leadership and protection, we are celebrating the feast of holy freedom as we march forward to the New World of righteousness, singing their high praises and calling upon all peoples of all nations to be glad with us and to join us in the march. The Red sea of Armageddon just ahead will not stop us. It *will* stop our persecuting pursuers dead in their tracks, not so much as one of them remaining. Then, Armageddon past, we shall sing Jehovah's praises by Christ Jesus everlastingly in the New World of absolute liberty of all servants of God.

38. Is it necessary to go out of this world in order to do so? or how is it now done?
39. What, then, does keeping this feast during this postwar era mean?
40. (a) As we eat this antitypical unleavened bread what are we certain to undergo? (b) In spite of that, what is our present condition, and when shall we enter the state of absolute liberty?

FIRST POSTWAR GRADUATION

AT A time when delegates from fifty-one nations were assembled in London, England, getting the United Nations Organization in operation, and when the creation of a special commission to devise controls of atomic energy was approved by the Political and Security Committee of the UNO Assembly, a remarkable resolution was passed by the graduating class of a college in America, on Monday, January 21. Because of the important issues it raises, we reproduce it in full below:

RESOLUTION

"WHEREAS we, the sixth class of the Watchtower Bible College of Gilead, recognize the fact that the Kingdom has been fully established, and that Jehovah now reigns through his invincible King, Christ Jesus; and

"WHEREAS we realize that the established Kingdom gives positive evidence that Satan has been cast down to earth with his demons, and that he is now putting forth his every effort to thwart the establishment of the 'new earth', and that this effort has brought about a war-torn world and is causing the hearts of millions of suffering humanity to fail them for fear of the future possibility of the atomic bomb

and other demoniacal schemes of Satan to destroy mankind; and

"WHEREAS in view of this perplexing world condition we recognize the need of now heeding Jehovah's command to go and disciple all nations so that those of good-will the world over may flee to God's kingdom and live; and

"WHEREAS we appreciate that Jehovah in his perfect foresight has established this College of Gilead for the very purpose of equipping His ministers to speedily bring this urgent message of life to those who are sighing and crying for the abominations done in the earth, and that we are deeply grateful to the Most High God Jehovah for the privilege of attending this college of highest learning;

"THEREFORE, BE IT RESOLVED: THAT we, the first postwar class of Gilead, are determined, by God's grace, to join with the past graduates and those to come and with all of Jehovah's faithful publishers the world over in pushing this global educational work to the ends of the earth and thereby prove worthy of this special training which we have received;

"THAT we will use this added knowledge to aid us in our future studies and that we will personally help other publishers and persons of good-will who have not had the privilege of attending the Watchtower Bible College of Gilead;

"THAT we will press forward with greater zeal than ever before, always keeping before us the stirring examples of faith and integrity of our brethren in Europe, who under the most adverse conditions remained 'immovable for right worship';

"THAT we will not be moved from this course of faithful service, regardless of all the pressure that Satan, his demons, and the whole ante-Armageddon arrangement can bring to bear;

"THAT we will not be deceived by the fancy schemes and enticements of men and particularly the United Nations Organization and its empty promises;

"THAT, in view of this UNO 'abomination of desolation' (Matthew 24:15) which is encircling the globe like a giant octopus and sweeping down upon the defenseless people of good-will, we are more than ever determined not to be deterred from pointing to the Kingdom as the only hope of the world; and

"THAT we will forever preach this gospel in whatever assignment we are sent to and thereby aid the 'strangers' in all four corners of the earth to 'be glad with his people'."

The above Resolution was read by a student-graduate from Missouri to the gathering of 544 in the beautiful auditorium of the College, and was enthusiastically moved, seconded and adopted by the graduating class of 91 students. The rest of the assembly, made up of fathers and mothers, brothers and sisters, uncles, aunts and friends of these graduates, looked on with evident approval and endorsement.

This student action took place immediately after the presentation of the diplomas by the College president, N. H. Knorr, of Brooklyn, New York, who is also president of the Watchtower Bible and Tract Society, Inc., sponsoring the College. The first of the 86 graduates to be favored with the diploma of merit was a young lady from Arizona, who had been doing special pioneer work in California as a minister of the gospel before entering the College. The last to step up to the podium and accept a diploma was a young man from Alabama, who was also doing full-time ministerial work in the field like all the other graduates before taking up the special training course of five months at the College. Included among the graduates were five Canadian girls, a young man and a young lady from Argentina, a young man from Brazil, a young man from the island of Jamaica, and, of course, many from various other national extractions besides American. There were three fine representatives of the colored race.

Most *Watchtower* readers are familiar with the preamble and stated purposes of the Charter of the United Nations Organization. Hence they will now read with interest the wording of the diploma bestowed on these graduates; and, while they do so, may they mark the superior objectives stated therein which concern the eternal life interests of mankind in the New World which Jehovah God will create after the UNO fails and is destroyed as He foretold.

DIPLOMA

"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 [or, She] 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 [or, She] 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."

One of the young ladies graduating was slated for work in Guatemala, Central America, beginning March 1; and those graduates from foreign countries were destined for resumption of the gospel work in their respective lands; whereas the others were assigned to various vital spots in the United States, with the prospect of being transferred to foreign fields as soon as access thereinto can be gained with approval of the national governments involved.

ADDRESSES

The two-and-a-half-hour graduation exercises were a great pleasure to attend, and very affective of one's emotions. The hundreds of visiting relatives and friends of the graduates felt more than repaid for braving the icy climate, winds and sleet, and the glaciated roads, to get there. About fifteen autoloads arrived late, having been marooned at the bottom of a slippery hill until a state-operated road-graveling truck came along shortly after the exercises had opened. At 9:05 a.m. the president, N. H. Knorr, opened the morning's program, calling for the gathering to sing, "Examine Me, O God." A prayer, offered by one of the male student-graduates, followed, and then the president's words of welcome to all. Thereafter, in turn, each of the four instructors of the College was invited on the platform and gave a word of appreciation and of farewell to this much-loved sixth class. Second up, the Spanish instructor addressed them entirely in Spanish. The fourth instructor, being also the College registrar, read cabled and telegraphed greetings from graduates of the previous five classes, from their present stations in El Salvador, Cuba, Canal Zone,

Chile, Uruguay, Nicaragua, and Paraguay, as well as in the United States.

The College being located on the agricultural-model Kingdom Farm of 700 acres, near South Lansing, New York, on which the College students did various assignments of work after classes, the Farm servant was next to speak. After him the vice-president of the Watchtower corporation of New York, being also the Society's legal attorney, spoke on the supreme law of God as distinguished from and superior to man's legal code. Next up was the vice-president of the Watch Tower corporation of Pennsylvania, who spoke on the objectives set before the graduates and also gave Scriptural admonition regarding foreign and domestic assignments of service.

An extemporaneous address on "Proving Your Faith" followed for the next hour, being delivered by the president, Brother Knorr. He reminded the graduates that their faith, which is based upon knowledge, had been reinforced by their five-month study course at the College. They had acquired more knowledge and intensive training under the most favorable of conditions. Unlike them, their European brethren during the Nazi-Fascist era of domination in Europe had undergone strenuous training in and development of faith "in the hard way" under intolerant totalitarian governments and in horrible concentration camps. Brother Knorr had just completed a business trip in Europe since November 4, through France, Switzerland, Belgium, Netherlands, Denmark, Sweden, Finland, and Norway, as well as England and Scotland, and had landed on America's shores by PAA plane at 1 p.m., Wednesday, January 16, just in time to arrange for attending the College graduation. Hence he was well qualified to grip the attention of his audience with extensive, detailed and personally observed facts and information concerning the proving of the European brethren's faith during those crucial years. On concluding, he expressed the confidence that the graduates had been so built up in faith toward God and His kingdom by Christ Jesus that, no matter what developed in the postwar future in their assignments for service, they would never weaken. They would never lose faith, but would hold fast their integrity to God and his King, to the vindication of the divine Name and Sovereignty. Having unburdened himself so forcefully of this most opportune and strengthening exhortation, Brother Knorr then proceeded to the happy task of handing out the diplomas.

After that came the above-quoted Resolution, and a concluding song, "Jehovah Be Thy Fear," followed by prayer by Brother Knorr; and then it was all over, at 11:40 a.m. A joyful dinner was the next treat of the day for the College group and the Kingdom Farm family together. In the auditorium sandwiches and a hot drink were served freely to all the visitors. Then the exodus of the graduates got under way, to continue over several days. The prayers and loving wishes of their brethren throughout the entire earth go with them and will continue with them at their posts of active duty. May God and his King Christ Jesus bless their efforts with rich and abundant fruitage everywhere, to His praise and also to the spiritual comfort and relief of "men of good will" in all places.

FIELD EXPERIENCES

PROGRESS IN SANTIAGO, CHILE

"A special pioneer sister has been holding a book study with a girl of eighteen for the past two months. This young Jonadab is alert and intelligent and has advanced rapidly in gaining knowledge. She is now attending the *Watchtower* studies at the Kingdom Hall regularly and offers intelligent answers to the questions. After just two months' study she already sees her privilege of service and has already started out. Her second attempt resulted in the placing of eleven books and other literature. Last Sunday she asked for an application for pioneer service. Although still under the parents' care, the Lord will, we hope and pray, open the way for this young 'sheep' to enter unrestrained into His service."

"Mrs. N—— in Peñaflor obtained some booklets. As she manifested interest, I agreed to return and discuss more. We agreed on Saturday at 7 p.m. All the family met with us and had various questions concerning the Kingdom. Mrs. N—— having the desire to know more, I proposed to return the following Saturday to meet with the director of the church to which they belonged as Pentecostals. On meeting with the director he manifested that he did not believe a study was necessary due to the fact that there was the church to which one could go and hear. A good opportunity presented itself to expound the truth, and at the end Mrs. N—— rose and said in a loud voice in front of all: 'I am with you, even though they condemn me.' She took the book *'The Truth Shall Make You Free'* and now rejoices with all her family and various others that are coming out of the binding prisons of religion."—A company publisher.

SINCE THE BAN'S LIFTING IN CANADA

"With keenest joy we are again privileged to carry the WATCHTOWER publications to the people of good-will. With heartfelt gratitude I went forth in Jehovah's service with a goodly supply this afternoon in the pouring rain, but with umbrella overhead and rubbers on foot. It being Saturday, I thought to give some of my back-call interest who have children of school age a good witness and an ample opportunity to look through the sets of books, six as samples, for their libraries. As I expected, the children were at home, so I displayed the books and explained the pressing need of Bible education in the home. I placed a full set of 14 to 18 bound books in this house, the lady giving me one dollar in advance and telling me to deliver them whenever I had the full set available or whatever copies could be had, as she would be in her new home in six weeks' time and wanted to start her children with the right kind of reading. I proceeded to my next back-call, having now convinced myself that the sets could be placed. I displayed the six books as a set, along with the No. 10 Watchtower Bible, and explaining briefly the theme of each. I immediately had the

man say, 'Are those beautiful books only $2.50 for the set?' So those were put on his shelf at once; and as he contributed the money, he thanked me for calling on such a wet day, as it was still raining. The next call a gentleman, whom I knew, had several books. As I had a book study with him rather periodically, I approached him not too sure he would feel like filling in his set. But I explained that today I was offering the publications, and would he please let me know what he now had, so I could check on what I could offer him. He did so; and I took his order for eight bound, which I could supply him, and he contributed for them on the spot. As I left I had only six, so I approached a lady who I knew was receiving the magazine and had been given one bound book at the time of subscribing. So I displayed the six, drawing attention to the fact that they were prewar stock, clothbound and linen finished, also nice white paper, large print, colored pictures, and, most important, the subjects covered in each, and displaying the subject index in back. I explained the No. 10 Bible in detail and placed my last set (6 bound and 1 Bible) on a $2.50 contribution. I then had only a *Salvation* book and two others left. I made two more calls, and placed one bound, and next call was a person who had all the books but two; so they ordered and contributed for two. So, in the four hours, I had placed 39 bound books in homes where I feel they will be appreciated. I find it easier to place them in sets than by individual copies."—Pioneer.

GENUINE INTEREST FAVORABLY IMPRESSES (SOUTH AFRICA)

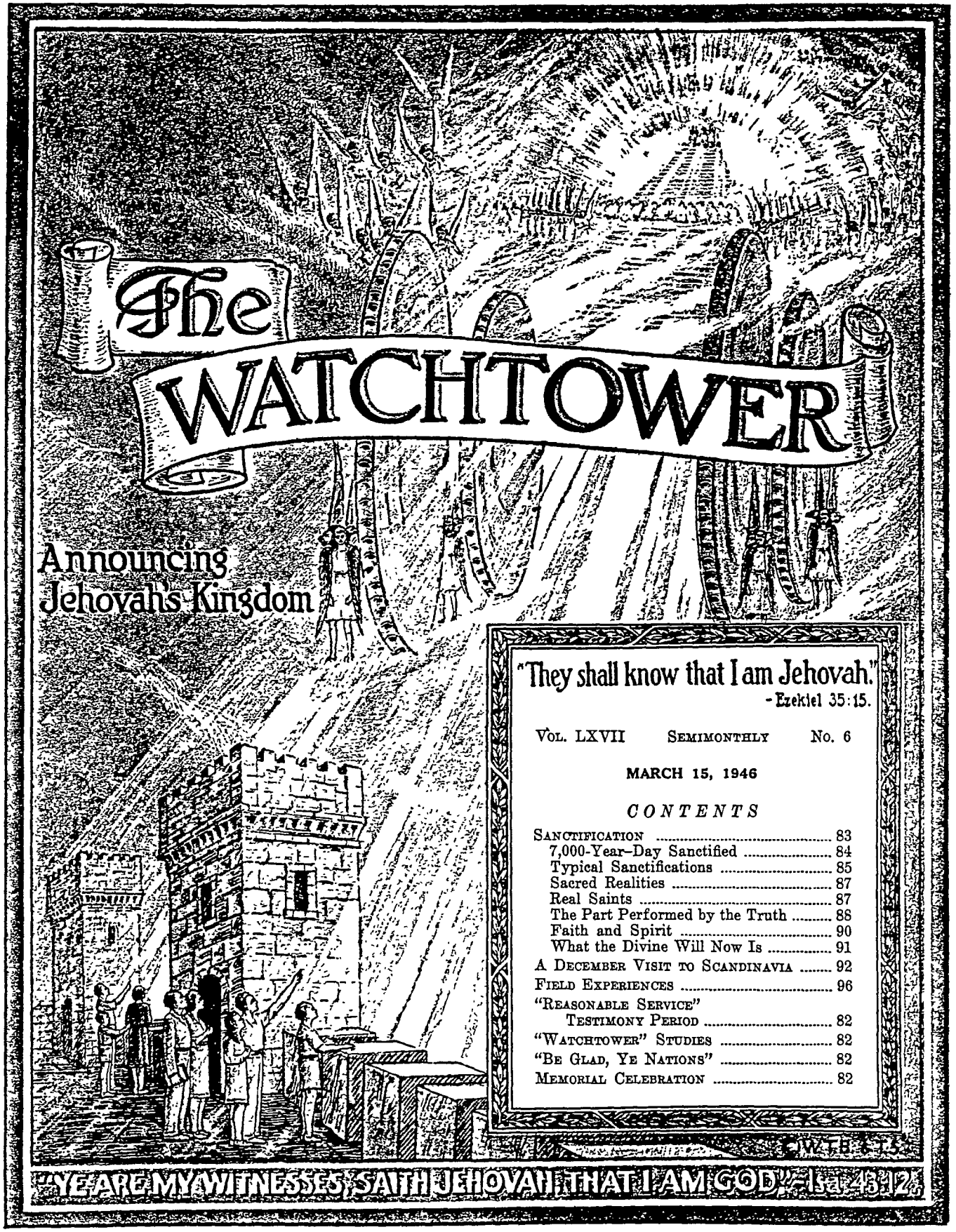
"On the street work, when magazines were offered to a certain man, he remarked: 'I have read many, but won't take more, as my wife is against them.' When the territory where he lived was worked, it transpired that the wife was quite interested and keen to learn and not opposed. A book study was arranged at once. After a few studies, when I went one day, the husband met me at the door, saying they had decided to stay in the church. I was surprised and pointed out that they were allowing a great privilege to slip by. After a friendly 'Good night', I left; but I felt that the wife should be visited again. Next day two other publishers went to see her. She said: 'I felt so upset because my husband put off the study that I hardly slept a wink last night for disappointment. Do beg the witness to come again. Meanwhile I shall persuade my husband to continue with it. If he won't, well, then I shall sit and study with him alone.' The result was that the study was resumed, and this time the husband too joined in and is showing interest, and sometimes others also attend the study."

AMONG THE COLORED IN THE DEEP SOUTH

"We have contracted for the use of the county courthouse to begin a series of talks here [Quincy, Fla.]. We have found much interest, and many are sincere searchers for the truth. I have conducted book studies with several colored men, and the one has been doing much witnessing to others. He owns much property here and thus contacts many people. At our last study he related an experience. He had been witnessing to a white man who is a city official and very well-to-do. This white man invited the colored man to his home and became interested and wants him to keep coming. He even served the darky his supper. He has a good knowledge of the Scriptures and told the white man that God has a government and the Devil has governments too and we have to choose between serving one or the other. A colored woman is also telling others what she learns at our studies. She works in a tobacco factory, and a white man listens as she explains the Scriptures to her companions. He asked how she obtained such a good knowledge of the Scriptures, and she told him about the studies I have been having at her home. He told her to tell me to come to see him. I got in touch with him at his home, and as he was just leaving I made an appointment to be there again when he would have a free evening. He is a *Watchtower* subscriber, having obtained the magazine and book in the recent campaign, but, being busy, has not read enough in it to know what it is. I never dreamed, when conducting studies in these humble homes of the colored people, that they would be able to witness to some of those who live in beautiful colonial homes to whom I have not been able to witness because of their activity in the business and social world. Although living in a trailer in isolated territory, we have a nice garden and 32 chickens and, what with spiritual nourishment in abundance, our joy is complete."

"On Sunday we stopped at a newly built home. Upon reaching the door I spoke to the gentleman near and glanced inside. The house was full. Getting permission to play the phonograph, I then proceeded. All gathered around to listen. It was thrilling to see eighteen listening and nodding their heads as the message was heard. I then briefly explained to them the work we were doing. This was a home of 18 Barbadians, all men. We placed 4 books, 14 booklets, 1 Bible, 3 magazines, and took an order for 17 more Bibles, which were to be delivered two weeks later. We returned, as they asked us, two weeks later. Some of the boys had gone, as they were somewhat dissatisfied and returned back home. We carried extra lecture recordings and songs. This time we placed 13 Bibles, 14 bound books, 22 booklets, including question booklets, and have an invitation to return later for a book study. This, of course, may be somewhat hard, as they cannot all speak English so plain."—North Carolina.

"I went to the next house and worked there, after which I returned to the café I had passed up. The music box had stopped, but the men were still sitting at the table gambling. Some were drinking. Anyway, I knew I had to work that café; it would not be right to skip over this café because those folks were gambling and drinking. I walked in and went straight to the counter to reach the proprietor. I presented to him *'The Kingdom Is at Hand'*, also *'The Meek Inherit the Earth'*. He went on to state he had already taken a book for his wife and now he would get one for himself. So he did. I asked those in this café did they wish to listen to a fine Bible lecture. They all said that they would. I was just about to start my phonograph, when the boss of the place said I could play the lecture on his Autophone. I handed him the recording 'Comfort All that Mourn'. Then Judge Rutherford's voice went ringing throughout the entire neighborhood. All persons, men, women, and children, looked in and listened to the lecture. I was so thrilled I said to myself: 'Surely, this is the work of Jehovah.' I placed one book and some booklets. Some promised to study."



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

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MARCH 15, 1946

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"REASONABLE SERVICE" TESTIMONY PERIOD

The final month of the current *Watchtower* campaign, April, is listed on the year's service calendar as "Reasonable Service" Testimony Period. This means reasonable service to God, and the *Watchtower* magazine is devoted to God and the interests of His kingdom and hence the putting of this magazine in the hands of the people is a part of His "reasonable service". The offer for this final month will have a new feature added, namely, the new 64-page, colored-cover booklet *"Be Glad, Ye Nations"*. This will be offered, together with the regular bound book, as a premium with each new year's subscription for *The Watchtower* at the regular rate of $1. Doubtless many more readers of this magazine will want to get in on the closing month of this special activity; and we invite all such interested ones to write us, if necessary, in order to be teamed up with others in this "reasonable service". The Society expects a report to be made in the accustomed way by each one out in the field service during this Testimony Period.

"WATCHTOWER" STUDIES

Week of April 21: "Sanctification,"
¶ 1-25 inclusive, *The Watchtower* March 15, 1946.
Week of April 28: "Sanctification,"
¶ 26-49 inclusive, *The Watchtower* March 15, 1946.

"BE GLAD, YE NATIONS"

The above title designates the new 64-page booklet published by the Watch Tower Society. The two treatises therein contained are closely related and complementary to each other, the first one being on the subject "Be Glad, Ye Nations", and the second being on the people with whom to be glad, namely, "Jehovah's witnesses in the Crucible." Both these presentations, delivered by the Society's president to great public audiences, have made profound impressions. Reading this booklet will leave you glad, we are certain. *"Be Glad, Ye Nations"* is published in a special cover of artistic beauty, and is now available at 5c a copy, mailed postpaid. Release of this booklet for campaign distribution is announced elsewhere.

MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII MARCH 15, 1946 No. 6

SANCTIFICATION

"And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17: 19.

JEHOVAH is the Almighty God of the new world of righteousness. His opposer and false accuser is Satan the Devil, "the god of this world." Jehovah is the God of holiness, which means that he is the One who in himself completely sums up and expresses all that is right, good and true. Satan the Devil is the god of this present worldliness, which means that he is the mighty invisible one who is back of this world and its corruptness.

[2] Jehovah God is not responsible for this world and its wickedness and oppressions. Being holy, he is absolutely detached from this world. After having permitted the Devil to operate this world only long enough to bring the great issue to a head concerning who shall dominate the universe, Almighty God will demonstrate his holiness by utterly destroying this world and setting up the everlasting new world of truth and righteousness. By thus doing, says He, "I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah." (Ezek. 38: 23, *Am. Stan. Ver.*) Then all lovers of righteousness who survive on earth will appreciate the theme of the seraphim, who said: "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." (Isa. 6: 3, *A.S.V.;* Rev. 4: 8) At his resounding victory over the forces of this wicked world they themselves will sing: "Who is like unto thee, O Jehovah, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" "Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest."—Ex. 15: 11; Rev. 15: 3, 4; *Am. Stan. Ver.*

[3] Religious men on earth have presumed to take to themselves the titles "His Holiness" and "The Holy Father", and they demand that religious worshipers address them as "Your Holiness". But never do the Holy Scriptures of truth use such titles regarding Jehovah God. The religious heads who flatter themselves with such awe-inspiring titles give no proof of any real possession of holiness. By word and act they show they are a part of this world and are sympathetic with its politics, commerce and religion and are inseparably mixed up with it. They are no more holy than this old world, and they are no real influence toward true holiness nor guides to it.

[4] The way to sanctification for life in the new world of righteousness does not lie through the clergy of "Christendom" and their hundreds of varieties of religious systems. They have failed in their undertaking to Christianize the world, and their claim to have a commission from heaven to do this is proved false. The dread of the atomic bomb will never stampede all mankind into a mass conversion to their religious organization. Their close connections with the world authority that holds the control of such A bomb will never favorably impress all men and make them see any advantage in repenting and getting "more religion". It may shock the religious sensibilities of the persecutors of Jehovah's witnesses, but the Holy Scriptures (*American Standard Version*) tells us plainly who is the power for sanctification, in these words: "I am Jehovah who sanctifieth you." (Lev. 20: 8; also Ex. 31: 13) "I Jehovah, who sanctify you, am holy." (Lev. 21: 8) And that there must be a positive step taken by those seeking sanctification, it is further commanded: "Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God. And ye shall keep my statutes, and do them."—Lev. 20: 7, 8.

[5] How, then, does this mutual work of sanctification operate and proceed? and to what end does it lead? In a previous issue of *The Watchtower* an examination was made of the subject of "Consecration". Now, because sanctification follows consecration to God, and because of the importance of the matter to lovers of righteousness and of life, we here devote ourselves to a scrutiny of "sanctification".

1. How does Jehovah as the God of holiness stand in contrast with Satan the Devil?
2. (a) How will Jehovah finally demonstrate his holiness? (b) What will lovers of righteousness then fully appreciate and what will they say?
3. How do religious leaders falsely presume to be holy?
4. (a) Why is the way to sanctification for life not through "Christendom"? (b) Who is the power for sanctification? and what step must be taken toward him?
5. Why do we here take up in these columns a study of sanctification?

6 Expressed in modern English, what does this term mean? It is not enough to say it means the act or work of sanctifying or the state of being sanctified. What does it mean *to sanctify?* So now just a few sentences about word meanings and derivations. Not in a religious sense, but in the Bible sense, *sanctify* means *make holy.* It is from the word found in the Latin Vulgate Bible, namely, *sanctificáre.* This verb, according to its two Latin roots, means "to make holy or sacred". *Sanctificátio* is the Latin noun meaning "sanctification". However, in the part of the Bible called "The Old Testament" the Latin words and the English words are translated from various forms of the Hebrew verb *qahdásh.* In the part of the Bible called "The New Testament" the words are translated from the Greek verb *hagiádzein* and the Greek noun *hagiasmós.* In the Greek Septuagint translation of the Hebrew Scriptures *hagiádzein* and *hagiasmós* correspond to those various forms of the Hebrew word *qahdásh.* According to its connections, *qahdásh* has the root meaning of "to be bright, new, clean", and also "to separate, to divide off, to cut away". The corresponding Greek word *hagiádzein* has as its root the adjective *hágios* meaning "holy", and made up of two smaller words meaning "not of the earth"; that is, not of this unclean, earthly organization, and hence "dedicated to God above".

7 In simplest terms, then, "to sanctify" means "to separate or set apart", that is, for the service or use of Jehovah God. Moreover, since Satan the Devil is "the prince of this world", the setting apart means separating from this present wicked world, in order to be clean and acceptable to Jehovah God. But here, at the very start, let us clearly understand that separateness from this world does not by any means signify being shut up and isolated in any religious monastery or convent; for those very religious institutions are not of God, but are a part of this world. Those who hole themselves up in monasteries and nunneries are not following the holy example and instructions of Jesus, who mingled most freely with the people. Monks and nuns lead very self-centered, selfish lives, despite their appearance of self-sacrifice. They are consecrated to a religious system or mode of life, but not consecrated to Jehovah God. The lives they lead are not holy according to the Bible meaning, and their course of life does not sanctify them to Jehovah God, but devotes them to the "god of this world".—2 Cor. 4: 3, 4.

7,000-YEAR-DAY SANCTIFIED

8 As concerns mankind, the first thing sanctified was the day on which our Creator ceased from his creative works toward this earth. He ceased after he created perfect man and woman, whom He made on the sixth day of creation. "Thus the heavens and the earth were finished, and all their host. On the seventh day God brought his work to an end on which he had been engaged, desisting on the seventh day from all his work in which he had been engaged. So God blessed the seventh day, and consecrated [*qahdásh;* sanctified] it, because on it he had desisted from all his work, in doing which God had brought about creation." (Gen. 2: 1-3, *An Amer. Trans.*) This does not refer to a 24-hour day, because neither the sixth day on which mankind and the many land animals were made nor any preceding day of creation was 24 hours long, but was a long period or epoch of time, seven thousand years long, according to Bible measurements.

9 God saw everything that he had made was very good; and so he blessed this seventh day. He did so in that he purposed that it should be a good day and should bring blessing to His holy name. His very desisting from further work respecting the earth marked the seventh day as different; but he consecrated it or sanctified it in that he set it apart for the vindication of his name and a vindication of his universal sovereignty and supremacy.

10 Lucifer, the invisible "anointed cherub" whom God placed over mankind, was expected to observe this sabbath day by obediently and faithfully doing the work God assigned to him regarding the earth. Man and woman were also expected to hold the day sacred by carrying out God's will toward them as expressed in His divine mandate to fill earth with their perfect offspring and subdue the earth and have dominion over its living creatures. But Lucifer became a sabbath-breaker by not resting in the work of God and finding peace in doing it, but starting his own works by rebelling against God and becoming His opposer and slanderer, or Satan the Devil. By means of lies and temptation he caused Adam and Eve to likewise become sabbath-breakers by no longer enjoying God's rest from His own works but starting off working according to their own desires and wills.

11 God did not destroy the sabbath-breaking Adam and Eve for their sin of rebellion and then create a new man and woman. To make a perfect new man and woman would mean resuming his creative work respecting this earth, whereas God's rest-day had just begun and was to continue yet for thousands of years. So God let the sinful man and woman live, but gave the promise that on this His rest-day he would bring a holy Seed forth from his heavenly

6. (a) According to its Latin roots, what does the word "sanctify" mean? (b) What are the meanings of the Hebrew and Greek words which are translated "sanctify"?
7. What, then, does sanctification mean? and are those isolated in monasteries and convents sanctified?
8. As concerns mankind, what was the first thing sanctified?
9. In what way did Jehovah sanctify the seventh day?
10. How were Lucifer and Adam and Eve expected to observe the day, but how did they observe it?
11. In view of the day, why did God not destroy the pair of sinners, but give a promise?

"woman", his heavenly organization, who would vindicate the name and sovereignty of his Father Jehovah against that old Serpent, Satan.—Gen. 3:15.

[12] We are very near the time of that vindication. In this atomic age all the nations, under demonic guidance, are pushing ahead to the great battlefield of Armageddon, where Jehovah God will sanctify himself upon them by destroying all who reproach his name and oppose his kingdom. That victory will sanctify or set him apart as holy and as Supreme Sovereign over all the universe. That, together with the thousand-year kingdom of his Son which follows it, will fulfill the prayer Jesus taught us: "Our Father in heaven, may Thy name be kept holy [or, sanctified]; let Thy Kingdom come; let Thy will be done, as in heaven so on earth." (Matt. 6:9, 10, *Weymouth*) Jehovah's purpose in sanctifying his 7,000-year rest-day, which ends with the millennial reign of his Son, will therefore not fail. The weekly sabbath which He commanded the Jews to hallow or keep holy pointed forward to that grand accomplishment in vindication of Him.

TYPICAL SANCTIFICATIONS

[13] Jehovah spared the Jewish firstborn offspring from slaughter with the Egyptians' firstborn on their first passover-feast night. For such deliverance the Lord God commanded the following acknowledgment from the Jews: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." (Ex. 13:2) Thereby Jehovah set apart for himself the firstborn of the Israelites, and it was required of them to redeem their firstborn children, just as was done in the case of the child Jesus, Mary's firstborn.—Luke 2:21-24.

[14] Later, in exchange for all the firstborn that were actually spared in Egypt, Jehovah selected out the entire tribe of Levi as his particular possession from among the twelve tribes of Israel. In that way he sanctified the Levites or separated them out to his special uses and services: "Behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed [sanctified] unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD."—Num. 3:12, 13.

[15] By his deliverance of the entire nation of Israel from Egypt the Lord God redeemed them and set them apart for his own holy purposes. Therefore he gave them a distinctive sign to indicate that they were his special possession, saying: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you." (Ex. 31:13) Thus they were severed off from all other nations of the earth and were to be considered as no part of this world which lies under Satan its prince.—1 John 5:19.

[16] Now it was one thing for Jehovah God to take this separative action toward the Israelites; it was another thing for them to conduct themselves in harmony with the divine will and action. Hence we find repeated notices to the typical Israelites to do so, in the texts we now consider. At Mount Sinai, three days before giving them the Law of the Ten Commandments, "the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and 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 Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives." (Ex. 19:10-15) Thus the people's sanctifying of themselves consisted of cleansing themselves, that they might have clean consciences and their minds might be off all the fleshly appetites as they saw God manifest himself on the third day.

[17] Such sanctification was a purification from what displeased the eyes of the Lord. For this reason the Hebrew word *qahdásh* is sometimes used simply to mean purifying or cleansing; as at 2 Samuel 11:4, which reads: "She was purified from her uncleanness." In view of what was coming according to the advance notice given to the Israelites, the sanctification was also a preparation for the glorious event. Hence, too, the Hebrew word is sometimes used to mean simply *to prepare.* For example, when the Israelites complained of having no flesh to eat in the wilderness, God commanded Moses to say to the complainers: "Sanctify yourselves against to morrow, and ye shall eat flesh." (Num. 11:18) Also the day before the Israelites were to cross the Jordan river by the miracle of Jehovah, Joshua as their new visible commander said to all the people: "Sanctify yourselves: for to morrow the LORD will do wonders among you." (Josh. 3:5) The same command was given to them after their disaster before the city of Ai because of the accursed act of selfish Achan: "Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of

12. Why, therefore, will Jehovah's purpose in sanctifying this seventh day not fail?
13 Why and how did Jehovah sanctify the firstborn of the Israelites?
14. By what exchange did Jehovah sanctify the tribe of Levi?
15. How did Jehovah sanctify the entire nation of Israel, and what sign thereof did he give them?
16. Because of God's sanctifying of them, what action must the Israelites take, and how did they do so after arriving at Sinai?
17, 18. Besides "sanctify", what two other meanings did the Hebrew word *qahdásh* take on?

thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing." —Josh. 7:13.

[18] At Joel 3:9,10, the worldly nations are challenged and invited to start what they might call a "holy war" against God's witnesses in these words: "Proclaim ye this among the Gentiles; Prepare war [marginal reading: Sanctify war], wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears [in preparation]." Jeremiah 6:4 and 51:27,28 also command: "Prepare ye war against her." "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, . . . Prepare against her the nations with the kings." (Also Micah 3:5) From such uses of the word it is clear that *sanctify* in a holy sense means also to set and equip oneself to do the work that God's will assigns to us.

[19] That the Israelites' sanctifying themselves meant being separate from the world and clean from its practices is shown at Leviticus, chapter eleven. There, after forbidding them a long list of things unclean to eat, Jehovah explained the reason, saying: "For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." (Lev. 11:44, 45) Also, after warning them against the idolatry and spiritism and religion of the worldly nations, Jehovah added: "Sanctify yourselves therefore, and be ye holy: for I am the LORD your God." (Lev. 20:7) Such personal cleansing work was the way for them to co-operate with God in his sanctification of them as his people.

[20] One more typical illustration of the use of the word showing the mutual action between God and his obedient servants. This is in connection with the specially chosen priests of Israel. Prior to God's inaugurating of the Mosaic law covenant at Mount Sinai, there were men who were appointed to do the work as sacrificing priests among the Israelites. Whoever these were, whether the fathers of each family household or not, remains unrevealed; but their contact with heathenish Egypt not quite three months previous had no doubt put them in an unclean position before the Lord God. So he said to Moses: "Let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them." "And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it." (Ex. 19:22, 23) The heathen would call such a mountain *taboo!* But to Jehovah God it was set apart on that occasion as holy, not to be touched or set foot upon by those whom God did not authorize. The place near this same mountain where Jehovah's angel once appeared in the burning bush was declared holy, so that Moses was commanded to take his shoes off. Now the entire mountain was marked off as holy on this occasion, when God's manifestation came down upon its top to give the divine law to Moses and to inaugurate His law covenant with the Israelites.—Ex. 3:5; Acts 7:33.

[21] Now by this law of his covenant Jehovah God specially named who should be his accepted priests henceforth among the Israelites. In considering this, keep in mind that God had already sanctified the entire nation to him by delivering them from Egypt; also that the whole nation was consecrated to him by their express agreement, to observe his law and keep his covenant; also that the firstborn of Israel were also especially sanctified to him. But now, under the law covenant, Jehovah purposed to set aside an exclusive family of Israel to serve as his priests of sacrifice, namely, Aaron and his sons and their male descendants. Hence Jehovah spoke of it as sanctifying them: "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron . . . to consecrate [*qahdásh*] him, that he may minister unto me in the priest's office. And for Aaron's sons thou shalt make coats, . . . And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate [*mahléh*] them, and sanctify [*qahdásh*] them, that they may minister unto me in the priest's office."—Ex. 28:1-3, 40, 41.

[22] They were then hallowed or sanctified with fitting sacrifices in a symbolic series of acts: "And this is the thing that thou shalt do unto them to hallow [*qahdásh*] them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, and unleavened bread, . . . to consecrate and to sanctify [*qahdásh*] them: but a stranger [one not a Levite] shall not eat thereof, because they are holy." (Ex. 29:1, 2, 33) This typical procedure pictured or foreshadowed the true sanctification of Jehovah's everlasting High Priest, Christ Jesus, and also his fellow priests or underpriests, namely, those who follow Christ's footsteps and whom God anoints to be members of Christ's body. To these Christians it is written: "Holy brothers, you who participate in a heavenly calling, look at Jesus then, at the apostle

19. How was the meaning of sanctification indicated to them in respect to foods and the religious practices of the nations?
20. At Sinai, how was the mutual action between God and his servants shown with regard to the original priests of the Israelites?
21. (a) As regards Israel, whom have we already noted as being sanctified? (b) How, then, did God specially sanctify the males of Aaron's family?
22. By what procedure were they then sanctified? and what did this typify?

and high priest of our confession; . . . Christ is faithful as a Son over God's house. Now we are this house of God, if we will only hold on, confident and proud of our hope."—Heb. 3:1, 6, *Moffatt.*

SACRED REALITIES

[23] All the foregoing things in connection with the Mosaic law were types and shadows of coming realities of a higher kind. Such law, with its typical priesthood of imperfect men and its subhuman sacrifices, could not bring in perfect conditions and real freedom from sin. Hence the apostle Paul wrote: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle [even heaven itself], not made with [human] hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

[24] Then, using the word *sanctify* in the sense of purify or cleanse from sin in God's sight, the apostle continues: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth [in a picture way] to the purifying of the flesh [of the Israelites]: how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 10:1, 2; 9:11-14) The blood of those ancient animal sacrifices could not sanctify in reality, because they could not actually wash away mankind's sin against God. But God ordered such calves, bulls and goats to be offered according to the Mosaic law because they were a type or picture prophetic of Christ Jesus, who offered the value of a perfect human sacrifice in heaven itself to Jehovah God.

[25] The "blood of Christ" signifies the value of his perfect human life; and it is this that washes away the guilt of sin of the person believing in him. Hence it really sanctifies to the purifying of the believer's flesh. Hence, too, God justifies such believer from his sins and gives him a clean standing in the flesh. God thereby makes him suitable to be sacrificed with Christ Jesus as one of His underpriests. As it is written to such ones: "Being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:9) Before this they had a conscience or consciousness of committing "dead works" or the works of those condemned to death. But now, through Christ's blood, they were justified from sin and were sanctified or set apart for the service of the living God.

[26] It is now the privilege of such justified ones to serve as underpriests under Christ Jesus the Chief Priest and to offer up sacrifices of praise to God by acting as His witnesses and publishers of his kingdom. They must follow in his steps and suffer the reproaches of this world and endure them as Christ did. Concerning these privileges which the sanctifying blood of Christ opened up for them it is written: "For [under the Mosaic law] the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come [the heavenly Jerusalem]. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."—Heb. 13:11-15.

[27] Christ's sanctifying blood is therefore something continually to be appreciated as most precious and uncommon, especially because by it the believer may come regularly to God and confess his sins and be washed clean and be forgiven. "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7) If any such believer should lose faith and reject this Son of God and deny the sanctifying power of his blood, then such unfaithful one has no sacrifice left for the canceling of his sins. Nothing but destruction, the punishment of willful rebels against God, awaits him. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant [Christ's blood which validates God's new covenant], wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" The grace and mercy of the great Spirit Jehovah cease toward such willful sinner, and the divine vengeance which is against all those who turn to the Devil will punish him with everlasting destruction.—Heb. 10:26-30.

REAL SAINTS

[28] All the faithful ones who are sanctified by the "blood of the covenant" are the "saints" of God, for

23. What, then, were the things of the Mosaic law? and what proves that they were nothing more than that?
24. In what way did those sacrifices of the Mosaic law sanctify? and why, then, did God order them to be sacrificed?
25. How is it that Christ's blood sanctifies?
26. How are the ones now sanctified privileged to serve, and enduring what?
27. Why is that sanctifying blood to be appreciated as most uncommonly precious? and what happens to one losing appreciation of it?
28. Who are the real saints? and how did the apostle Paul address those at Corinth?

the term *saint* means *sanctified one.* Only God can make saints, because he sanctifies and he does so by or in Christ Jesus. That means that only God can cleanse a creature from sin and separate him from the world and set him to doing the righteous works of the kingdom of God. It is a blasphemous and presumptuous fraud for any religious head to pretend to beatify and canonize dead religious persons and appoint such to be worshiped and prayed to. The religionists who give such dead religious "saints" any kind of worship and pray to them for intercession with Christ are grossly deceived and gain nothing but disapproval by Jehovah God and his Christ. The true saints or sanctified ones make up the "church of God", of which church Christ Jesus is Head; and the apostle Paul was not *canonizing* any saints when he wrote to his living Christian brethren in Greece and said: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." —1 Cor. 1:2, 3.

[29] Concerning the part that Jesus Christ plays in the sanctification of those "called to be saints", we read, at Hebrews 10:5-14: "Wherefore when [Jesus] cometh into the world, he saith, *Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure.*" Why not? Because those animal sacrifices offered under the law of Moses had not enough value and power to take away human sins and cleanse sinners. What did Jesus then say to God? "Then said I, *Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*" Now notice the apostle Paul's comment regarding Jesus' words and action, namely: "Above when he said, *Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein;* which are offered by the law; then said he, *Lo, I come to do thy will, O God.* He taketh away the first [the former things of the law covenant], that he may establish the second [the perfect things of the new covenant]. By the which will [of God as done by Christ Jesus] we are sanctified through the offering of the body of Jesus Christ once for all." Christ's human sacrifice being a perfect ransom and accomplishing perfect results, it did not need to be offered more than once.

[30] Next, showing the difference between Israel's high priest with his repeated sacrifices and the true High Priest, "the man Christ Jesus," with his one sacrifice, the apostle then says: "And every [Jewish] priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man [Christ Jesus], after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." Hence, having accomplished a sanctification from sins for the believers which lasts for good, Christ Jesus did not need to stay down here on earth in the flesh in order to repeat his sacrifice, but he could ascend up to heaven and present the value of his human sacrifice up there.

[31] Furthermore, since his sacrificing once brings about perfect justification from sin to believers who consecrate to God, it was not necessary for Jesus during all the past nineteen centuries to come down repeatedly from heaven in order to offer himself in sacrifice again and again, as is claimed in the Roman Catholic "sacrifice of the mass", so called. Jesus could stay seated up in heaven at his Father's right hand and wait till his Father's due time to put Christ's enemies under his royal footstool. That due time arrived A.D. 1914, when the "times of the Gentiles" ended. Then Jehovah put his Royal Priest upon the throne with its footstool and authorized him to fight the "war in heaven" and throw Satan and his demons out of heaven and down to this earth. Jehovah says: "Heaven is my throne, and the earth is my footstool." (Isa. 66:1) And since Christ Jesus sits on the throne at Jehovah's right hand, then the earth becomes Christ's footstool also, and that is where all his enemies now are, awaiting destruction at Armageddon.—See Psalm 110:1-6.

THE PART PERFORMED BY THE TRUTH

[32] Nineteen centuries previous to this Jesus came down from heaven to earth and became man in order to bear witness to the truth about Jehovah and his kingdom. Jesus was God's Agent or Servant to make known God's grace or favor to humankind. "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17) Out of all the myriads of holy creatures in Jehovah's heavenly universal organization he selected and set aside his only begotten Son to be sent down to this earth to live and die for the truth in vindication of his Father's name. Hence it is rightly said that Jehovah sanctified his Son for this holy service. Christ Jesus was at one or in unity with his Father in this service, and he never broke off such union with him by any rebelliousness even under persecution, reproach and dying on the tree. The religious Jews wanted to stone

29. At Hebrews 10:5-10, how does Paul show the part that Jesus performs in the sanctifying of those "called to be saints"?
30. How did Jesus differ from the Jewish high priest? and why could he therefore leave earth and ascend to heaven?
31. Why could Christ Jesus as High Priest stay seated at God's right hand waiting for his enemies to be put down? and when did this latter event take place?
32. How had Jehovah God sanctified Christ Jesus? and why was it not blasphemous for Jesus to speak of himself as the Son of God?

Jesus for saying, "I and my Father are one." Jesus referred them to the Word of God in Psalm 82, which word was directed against the mighty men of power who showed they were not sanctified, for they misused their power and influence. "Jesus answered them, Is it not written in your law [at Psalm 82], I said, *Ye are gods?* If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"—John 10:30-36.

33 Jesus thus showed that sanctification begins with Jehovah God the Father, who set his only begotten Son apart for the special mission to this earth and who therefore equipped his Son with the word of truth to impart it to mankind.

34 There can be no sanctification of human creatures without the truth, and the truth with such power is in the written Word of God. In Jesus' day the Holy Scriptures included only the books of the Bible from Genesis to Malachi, written mostly in Hebrew and a small part in Chaldee or Syriac. The truth which Christ Jesus taught was later committed to writing, mainly in Greek, in the new Scriptures from Matthew to Revelation (Apocalypse), and written by his apostles and their companions. In his last prayer together with his apostles Jesus said to God: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [one]. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." —John 17:15-19.

35 Jesus prayed God to do the sanctifying by means of the power of His truth. That means that God would purify their minds and lives from religious errors and practices. He would separate them from the world and would prepare and equip them more and more for his service. All this God would do by the truth. The truth exposes the lies and errors of this world and its religion, and exposes the world as being the Devil's organization from which we must keep ourselves unspotted if we would worship and serve the true God.

36 In order that those apostles and all his footstep followers might be thus sanctified by the truth, Jesus said, he sanctified himself. This was Jesus' personal part in the matter in co-operation with God his Father. Jesus thus sanctified himself by answering God's invitation and keeping undefiled from this world and separate from any part with sinners. He thus set himself apart to be a clean channel or messenger by which God might send the needed truth to his disciples. He studied, prayed, prepared and set himself to preach the truth and nothing but the whole truth concerning Jehovah God and His kingdom. Jesus also furnished them a faithful example of what it means to be sanctified to God, and thus his example as well as his word helped in that direction. Because of this important and indispensable part which Christ Jesus performs in the work for us, and because it is of God that all this comes, the sanctified Christians read, at 1 Corinthians 1:30, 31: "But of *him* are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and *sanctification,* and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

37 By virtue of this co-operative part which God the Father has turned over to his Son, Christ Jesus is a sanctifier under God. Those whom Jesus sanctifies by his blood of his sacrifice and by his preaching of the truth to them God adopts as his sons. In such manner they become brothers of God's Chief Son, Christ Jesus. In proof that these are all sons of God called to heavenly glory in God's kingdom, the apostle says of Jesus, the Captain of our salvation: "For both he that sanctifieth and they who are sanctified are all of one [God the Father]: for which cause he [Jesus] is not ashamed to call them brethren, saying, I will declare thy name [Jehovah] unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. 2:11, 12) And, because the gracious Word of God is necessary to upbuild them and keep them clean from the world and in line for the Kingdom inheritance, the apostle said in farewell to Christ's brothers: "And now, brethren, I commend you to God, and to the word of his grace, which [word] is able to build you up, and to give you an inheritance among all them which are sanctified." —Acts 20:32.

38 It is necessary not only to believe on this Word in order to keep our hope bright but also to preach and declare that Word to others and make known to them the only hope for life and salvation. If we are to do so, we dare not yield to any terror from men who threaten us with sufferings, but our hearts must love God and his Christ and must fear these only. In our hearts we must set apart and regard as holy Jehovah God and Christ Jesus and then obey them and show forth their praises, regardless of the sufferings that this course brings. To quote the apostle Peter: "But sanctify the Lord God in your hearts: and be ready always to give an answer to

3. With whom did Jesus thus show that sanctification begins?
4. According to Jesus' prayer at John 17, without what factor can no sanctification take place? and where is this factor to be found?
5 How does God sanctify by the truth of his Word?
6. How did Jesus sanctify himself for their sakes? and what is he therefore made unto them by God?

37. (a) How is Jesus a sanctifier, and to whom? (b) To what are these sanctified ones commended for upbuilding?
38 As a guard against any terror, whom must we sanctify in our hearts? and how?

every man that asketh you a reason of the hope that is in you with meekness and fear [of God]." Or, according to the modern Bible versions: "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you . . . "—1 Pet. 3:15; *Am. Stan. Ver.*

FAITH AND SPIRIT

[39] One factor that must operate and that must be supplied by the one who would be holy to God is faith. The basis of faith is, of course, knowledge; and the knowledge must be that of the Word of God. As it is written: "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) Not enough Jews to make up the Kingdom class listened to and believed in the word of God as reported and preached by Jesus, and hence only a remnant of natural Jews became sanctified. In order, then, for any of the non-Jews or Gentiles to become members of the "holy nation" of God, it was necessary for them to have a report made to them about God's kingdom and of the opportunity to enter that kingdom, and then they must put forth faith in God's Word thus reported to them. Only in this way could they even begin to be set apart for the Kingdom and its service.

[40] Among those sent to let the Gentiles hear and exercise faith was the apostle Paul. Emphasizing how important it is to enlighten the Gentiles by God's Word in order for them to manifest faith and to consecrate themselves to God, Christ Jesus said to Paul as a minister of the gospel: "The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:17, 18) The effect of the light shining from God's Word was to divide off the believing Gentiles from the dark-some organization controlled by Satan, and to draw them to Jehovah God. Next, to render them acceptable to Him, their faith in the blood of Christ resulted in their being purified and cleansed from sins by God's forgiveness of them. They became part of the church which is "sanctified by the offering of the body of Jesus Christ once for all". That the sanctifying process may continue they must keep on exercising faith in God and Christ and the divine Word.

[41] Another factor in the process, but one which the Christian can not supply, is the spirit, that is to say, the active force of God which he bestows by Jesus Christ. Because it comes from God, and because it works for righteousness, purity and cleanness, it is called the "spirit of holiness". That spirit or active force for holiness was poured out upon Jesus after his baptism in the Jordan river. That spirit was also the active force that raised up Christ Jesus from the dead. Thus he was determined or declared to be the approved and anointed Son of God: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4) Jesus' power as the Son of God was because of the spirit with which he was anointed. (Acts 10:38) It moved him in God's service down till his sacrificial death and then on the third day it miraculously revived him from the dead to life immortal and incorruptible. That spirit set him apart for God's kingdom and for the redemptive work as Jehovah's High Priest.

[42] During the days of Christ's twelve apostles the various miraculous gifts of the holy spirit were bestowed only in the presence of these apostles or by their laying their hands upon the heads of the baptized believers. This holy spirit, with its gifts of various kinds, acted as a force in the believers' lives and also counteracted the spirit of this world. Referring to the sanctifying power of this holy spirit which is from God and by Christ, the apostle Paul said concerning his work among the Gentiles: "That I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up [or, sacrifice] of the Gentiles might be made acceptable, being sanctified by the holy spirit." (Rom. 15:16, *Am. Stan. Ver.*) Unless they received this spirit and were begotten by it to a heavenly hope as God's spiritual children, and unless it worked in their lives in opposition to the power of this world, their sanctification to God and his kingdom could not go on with success. The spirit must distinguish them as holy unto God.

[43] By pouring out the spirit upon those whom he accepts and calls to the heavenly kingdom God shows that he has chosen them and set them aside as his Kingdom heirs with Christ Jesus. Such destiny had its beginning in their believing of the truth. Those who do not believe the truth are condemned, and therefore God permits a great delusion to overtake them in this day. Because of the difference between the destiny of these and the destiny of the believers now sanctified by God's spirit, the apostle says: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our gospel [preaching], to the

39. What factor must be supplied by one who wants to be sanctified? and upon what must this factor be based?

40. (a) How did Jesus emphasize this matter to Paul? (b) In what way is the believer sanctified by faith in Jesus Christ?

41. What other factor, not supplied by Christians, is needed for sanctification? and how was Jesus declared to be the Son of God according to this factor?

42. (a) In apostolic days how were the gifts of the spirit bestowed? (b) How were the believers sanctified by this spirit?

43. How are such ones 'chosen to salvation through sanctification of the spirit and belief of the truth'?

obtaining of the glory of our Lord Jesus Christ." —2 Thess. 2:13, 14.

WHAT THE DIVINE WILL NOW IS

44 For Christians in this day when "the kingdom of God is at the doors" and when the end of this world faces the nations that are assembling for destruction at Armageddon, the will of God concerning them should be quite plain. Organized religion, by her friendly relations and union with this world, is committing spiritual adultery or fornication. She is unclean, impure and unholy in God's sight. We, who are separated from the world, cannot imitate religion and commit any kind of uncleanness either outside or among ourselves. At 1 Thessalonians 4:3-8 we read: "For this is the will of God, even your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust, even as the Gentiles who know not God; that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth [this advice], rejecteth not man [Paul], but God, who giveth his holy spirit unto you." (*Am. Stan. Ver.*) That spirit is a force for cleanness.

45 If we do not hold off from what is unclean, false and evil, the sanctifying power of God by his Word and spirit will not continue in our lives and we shall come short of complete sanctification to the successful conclusion. Let us, then, take to heart the apostle's positive advice: "Prove all things; hold fast that which is good; abstain from every form of evil. And the God of peace himself sanctify you wholly [completely]; and may your spirit and soul and body [as a church] be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it [that is, do what I have prayed to God for you]."—1 Thess. 5:21-24, *Am. Stan. Ver.*

46 Hence there is a responsibility resting upon us if we want to have God's sanctification completed in us and to be continually vessels useful in his service and set apart for his honorable work in his house or organization. In this final age of the world, the atomic age, when the mass of humanity is defiling itself with all the worldly schemes for salvation, peace and prosperity without God's kingdom, we must keep clean from its religion, its propaganda, its political crookedness, its commercial worship of Mammon or worldly goods, and its defiance of Jehovah and his universal sovereignty. "If a man therefore purge himself from these, he shall be a vessel unto honour, *sanctified,* and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2:21, 22) The joyful outcome will be eternal life in the new world of righteousness.

47 What advantage, then, is there in delivering our members over to the service of this perishing world? None whatsoever; but only death with it. "Even so now present your members as servants to righteousness unto sanctification. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."—Rom. 6:19, 22, 23, *Am. Stan. Ver.*

48 This troubled world is not at peace with God, but is at deadly enmity with him and is preparing for the showdown fight against him at Armageddon. To make our peace with it would mean becoming the enemy of Jehovah God and his King Christ Jesus. On the other hand, if we would see God's everlasting glory in the new world without end, we must seek and keep our peace with him by setting ourselves apart from this world and being completely for Jehovah's universal sovereignty by his kingdom. We must suffer the persecution from the world, which he permits to come upon us as chastenings to separate us from this world unto true holiness. We must seek peace with those devoted to him and with all "men of good will". Hence the admonition is given us from his Word: "Follow after peace with all men, and the sanctification without which no man shall see the Lord." (Heb. 12:14, *Am. Stan. Ver.*) Therefore let the work of sanctification go on among his consecrated people, with pure hearts, free from every root of bitterness.

49 Men of good-will today, who hope for life eternal on earth, are not of the sanctified ones or "saints", who are set apart for the kingdom of heaven. However, to show good-will to God and to have His good-will to them, they must set themselves apart to God through their King Christ Jesus. They must separate themselves from this world and give themselves in allegiance to God's kingdom by Christ Jesus. To do so, they need to study God's sanctifying Word of truth, have faith in it, live it, and proclaim it to others. Besides God's cleansing Word, they should ask Him for his spirit to fill them. This will keep them from this world and prepare them for everlasting life in the New World.

44. Why cannot Christians imitate organized religion in its relations with this world?
45. If such Christians do not hold off from what is evil, what will not be completed in them?
46. As what can such Christians be used by keeping purged and clean?
47. By serving so as to have sanctification the outcome, what is the reward to such Christians?
48. (a) With whom must we seek peace? (b) Why must sanctification continue with Christ's body members, accompanied by sufferings?
49. What, then, must men of good-will today do?

A DECEMBER VISIT TO SCANDINAVIA

COPENHAGEN, Denmark, and Malmö, Sweden, lie a few miles from each other across The Sound. December 12, 1945, found the Watch Tower Society's president, N. H. Knorr, and his secretary, M. G. Henschel, and a Northern European representative, William Dey, at Copenhagen ready for the crossing of The Sound. The trip is to be made on a modern ferry boat that is beautifully decorated inside with inlaid woodwork. At 9 p.m. the boat leaves. The crossing is made in about an hour and a half, but the time spent by our travelers in looking through the boat and admiring its interior makes the journey seem shorter.

Arrived at Malmö, they undergo the regular customs inspection and fill out the forms for the Passport Control officers and the monetary inspectors. A small train beside the custom house usually takes the ferry passengers to Malmö's Central Railroad Station, where they can board various waiting trains for various points in Sweden. Due to the fact that so many people are traveling at the time, our three brethren traveling on Theocratic business were unable to pass through the various offices quickly enough to catch the connecting train. For a moment they stood on the empty platform and wondered how they would catch their night train for Stockholm. Then came the cheering news that a bus was near by and those few remaining passengers would be transported to the Station quickly therein. So it was not long before the three were safely aboard the Stockholm night train and preparing to enjoy a very comfortable night of rest while rolling along to the Swedish capital city.

Next morning, when the train pulled into the Stockholm Central Station, at eight o'clock, many brethren from the Swedish office of the Watch Tower Society were on hand to greet the incoming visitors. It was a joyful group of Kingdom publishers, therefore, that exchanged greetings. The Swedish brethren appreciated very much having some of the American brethren with them, their first visitors from the Society's Brooklyn (N.Y.) head office in about eight years. Taxis being in great demand due to the heavy fall of snow, the Swedish welcomers escorted their guests to the nearest tram line and, before long, all were at the Branch office and the visitors were introduced to the members of the Bethel family there.

The president and his traveling companions were happy to find good progress being made in the preaching of the Kingdom gospel in Sweden. In the previous service year 2,481 publishers reported, but now there was a peak of 2,932 for the last month. Looking ahead, the brethren were zealously pushing arrangements for the 1946 *Watchtower* subscription campaign. In Sweden there are a goodly number of pioneers, happy full-time publishers. The president now introduced the "special pioneer" service among them, and territories not properly covered previously can now be witnessed in by pioneers who receive the necessary financial assistance. Witnessing for the Kingdom is found to be difficult, and it requires considerable time spent in field activities to locate persons of good-will.

While Sweden was a neutral nation during the war, the wartime hardships were felt in some respects. There was rationing of food and clothing, but there was no scarcity of money among the people. Naturally the general prosperity brought on by the war industries and commercial relationships with the warring nations has tended to turn the minds of persons in the many walks of life toward commercial gain and things of this life. The placements of WATCH TOWER books by Kingdom publishers have been very low. In spite of this there are persons found to be interested, and, as may be noted in the reports, there was an increase of more than 450 publishers in just a year's time. This increase was effected through diligent effort and hard work, with the Lord's blessing thereon.

The people generally throughout Sweden have far more supplies in the way of food and clothing than other nations of Europe enjoy. The Swedish brethren were very anxious to assist their fellow workers in other countries less fortunate, and when the call for such assistance went forth their response was wholehearted. During November, when Brother Knorr was in England, he wrote the Swedish office regarding sending clothing to the brethren in Finland. When the brethren in Stockholm and vicinity were informed of the possibility of helping the Finnish brethren, they quickly sent in clothing, but much more than the Swedish government would let be sent at one time. Twenty-two cases were permitted to be sent to Helsinki, Finland. Even after the shipment was made, additional clothing was received, and this was then being sorted out for shipment to Norway and Finland or any other needy land, depending on whether the government granted shipping permits for the export of used clothing.

Stockholm was a very busy city at the holiday season. Many were the festivities. Many persons from all parts of Sweden had come to Stockholm to buy gifts, visit friends, and participate in the holiday gaiety. This left little room for Kingdom publishers to find places to stay if a week-end assembly could have been held. Suitable auditoriums were occupied with holiday matters, and this made the impossibility of a big week-end meeting for Stockholm certain.

For the benefit of the Stockholm brethren a meeting was arranged for 8 p.m. Saturday, December 15, in the *Medborgarhuset* (Citizens' House) in the southern part of the city. There Brother Knorr addressed 650 brethren through the interpreter, J. H. Eneroth, the Branch servant. For the benefit of the brethren from other companies as well as Stockholm another meeting had been announced for Sunday, December 16. This meeting was scheduled for from 4 to 6 p.m., to let the out-of-towners make the trip to Stockholm and return the same night. The impossibility of finding one meeting place to take care of all expected to come raised a problem. The difficulty was surmounted by using the same auditorium of Saturday night's meeting with the largest Kingdom Hall in the city. Telephone connections between the two halls were not permitted; so it was arranged that secretary Henschel deliver the same talk at the Kingdom Hall (Viktoriasalen) as the president gave to the brethren assembled at the larger hall. The combined attendance at this joint assembly was 1,000.

The Swedish brethren are firm in their determination to carry on with the Lord's work and make it continually increase. They have had much opposition from the religious clergy. These men, together with some newspaper writers, are constantly warning the Swedes against Jehovah's witnesses. This proves that the effect of the proclamation

of the message of comfort and of good news is being felt; the religionists are getting no consolation from it.

After Sunday's meeting Brothers Knorr and Henschel, by appointment through the Branch servant, met a doctor of Finnish nationality who had lived in Germany during the Nazi reign and had found a way of aiding some of Jehovah's witnesses to escape the tortures of concentration camps in the last years of the war. He had some very interesting reports to make respecting the zeal of God's people in that dark land. For their fearlessness and acceptance of suffering for the Lord's cause he had come to respect them. When he left Germany, he brought one of the persons (a sister) that he had evacuated from the Ravensbruck camp. This sister had escaped from Germany as the doctor's housemaid. It was the privilege of our American brethren to ask many questions and get firsthand information about the conditions in the camp during the sister's imprisonment. She was very happy to learn of the information that Brother Knorr had received at Amsterdam from the messenger from Germany, and she expressed the desire that fills the hearts of all the Germany refugees, to be able to get back into Deutschland and witness again for the Kingdom in her native tongue.

GERMAN REFUGEE REPORTS

The next day, Monday, another refugee was met who had just been released from a Swedish hospital where she was brought when she got away from Germany in a very weakened condition. She had a picture of herself at the time of her arrival in Sweden. How thin she was then! She had since gained many kilos in weight and was released from the hospital looking stronger and of about average build. She had been in at least four of the German concentration camps during her imprisonment. Her stories of the living and dying in the camps were heard with amazement. How could it be that human creatures could survive such treatment? Most of them did not survive. Those that became too ill to work or were too old to be of service to the Nazis in labor gangs were disposed of, usually by the gas chamber and by cremation.

Jews were liquidated by the hundreds of thousands. While she was at Auschwitz (Oswiecim) camp she had been assigned to work in one of the hotels where drivers of trucks from various parts of Europe were lodged overnight. These trucks were used for bringing Jews and others not desirable to Nazi minds out of the newly conquered lands to be tormented and killed. Some drivers spoke freely and she learned that in just that one camp each day at least one thousand Jews were murdered and cremated. Of all the Jews in the camp, she knew of only one that had accepted the truth and taken a stand for the Kingdom. This Jewess, however, did not escape the punishment meted out to the others of her race, and so one day she disappeared. Only two others of the Lord's "sheep" were killed in the gas chambers, to the best of this refugee sister's knowledge, and that was because they were too elderly to work for the Nazis.

Her description of the means used to transport prisoners from camp to camp in boxcars, open freight cars, cattle cars and trucks was almost too much to believe. Even this refugee herself said that now it just seems like a terrible dream; but yet she knew it had been true. In one instance, as the armies opposing the Nazis closed in on Germany, it was necessary for many in outlying concentration camps to be transported to places nearer Berlin. So the available trucks were pressed into service. About a hundred prisoners were crammed into a truck, men and women together. No thought was given as to whether they were very sick; there was not time. In they went! Some trucks were open at the top. Others were closed all around.

Those of Jehovah's witnesses in the camp were given a ride in a topless truck, and that proved to be to their advantage, because it was later learned that many in the closed-type trucks suffocated during the journey. When they began their ride, they did not know how far or whither they were going. Had it been a short trip, then they might not have minded the crowded quarters and having no room to sit or lie down. They might not have had it so bad if they had been permitted the use of toilet facilities somewhere along the route. To say things were very bad is hardly touching the surface. Not once for the entire eight days of the journey was a prisoner permitted to leave a truck for any purpose. Those very ill or too weak to stand on their feet were given consideration by the others who still had some strength and a little room was provided for their sitting down. Some, however, including our teller of the story, had not slept nor sat down for the whole trip. Our refugee sister, who passed through the experience, was unable to say how it was possible for any to come through it alive; they had been treated worse than cattle.

Yet there were no complaints from her; she had no regrets. That was in the past. Her God had let her live on that she might be of further service to Him. Her face was bright. There was the gleam of determination in her eyes as she told of her hope of keeping on with the preaching of the gospel. She looked for the day when she might return to Germany for that purpose. Meanwhile she remained in Sweden in the charge of the Society's office. Such joy and zeal are not found in this world except among the Lord's people. They have a genuine hope; they have a reason to live through such things: it is the service of those who remember their Creator. For our representative American brethren it was a real privilege to be associated with this faithful witness of Jehovah.

The Swedish brethren had the opportunity of taking care of quite a number of refugee witnesses, and they are now doing everything they can to help their brethren in other countries by means of sending provisions that will be allowed to leave the country. Some food has been sent, as well as clothing.

FINLAND

As true in all the countries visited by our brethren from the Brooklyn office on this European trip, the time for work in Sweden was much too short for them. But there was work too to be done in Finland. The time being just before the Yule holidays, travel in any and all directions was very heavy. The regular steamer service from Stockholm across to Finland was supplemented at this time by a small Finnish combination passenger-freight steamer, called Bore V. On this little steamer, only three or four times the size of a tugboat, passage was booked for Brothers Dey, Henschel and Knorr for Tuesday, December 18. There was space aboard for eighteen persons to travel fairly comfortably; but so many wanted to get away on their holidays that thirty passengers boarded the Bore V before she left the

quay. Included was a party of refugees from the Baltic states, who were being taken back to what is now Russian territory. A crowded little ship indeed it was that headed east that night. After a few hours of pleasant sailing through the inland waters of the Swedish coast, the little Bore V took on the task of getting safely across the open Baltic sea to the Finnish islands. A stiff wind was blowing across the Baltic, and how the little boat did roll! Passengers in their berths were almost thrown to the floor, and many of them became seasick. Our Theocratic *voyageurs* were glad that they proved to be good seamen.

Between 9 and 10 a.m. daylight came on. Now it was possible to see thousands of the interesting little snow-covered islands owned by Finland. To the ordinary traveler they looked almost all the same, but the men who ran the ship knew which were which. About seventeen hours from the time it left Stockholm the Bore V entered the waters of the Finnish bay near Turku and seemed almost glad it had weathered the trip and could be in its home waters, there to push about the six-inch slabs of ice that filled the harbor. For a few moments the ice interfered with the docking of the ship; but a few husky men with long poles soon cleared the way and the boat was tied up to the pier.

About thirty Kingdom publishers from the Turku company of Jehovah's witnesses were on hand to greet the incomers. None of these Finns spoke English. Just one could speak Swedish. Fortunately Brother Dey could converse in Swedish, and thus all of the greetings and words of joy were passed about between the English-speaking visitors and the Finns through the medium of Swedish interpreters. It took a little longer that triangular way, but the result was good. The Finnish Branch servant, K. J. Harteva, had been delayed in the Finnish capital, Helsinki, and was to arrive at Turku just forty minutes before the train to Helsinki left. His train not arriving late, it became possible for the brethren to speak to him in their respective tongues, and he acted as interpreter for all who wished to converse. Turku was cold. Snow was falling. It was a pleasure to get into the ancient railway coaches at 4:20 p.m. It had been dark for an hour before the train left. The days are very short at this season of the year up so far to the north. The darkness was felt sharply aboard the train, because the old German-made coaches were lit up by gaslights only, and many of those did not function properly. That made it quite impossible to do on the train any work that required reading; so the six-and-a-half-hour ride to Helsinki was spent conversing on matters requiring attention in Finland.

In former years the journey would have been made in much less time, but its loss of the war with Russia forced the Finnish government to turn over a portion along the south coast of Finland to the Russians for a long period of time, this including a part of the direct railroad from Turku to Helsinki. However, there was much for our brethren to speak of, so that the time vanished rapidly, and before long the conductor informed all passengers that Helsinki was the next and last stop. A smiling group of Helsinki Bethel family brethren was on hand at the station when the train pulled in at 10:45 p.m. It was good to see them, but all conversation was deferred for the morrow because of the lateness of the hour.

The next day, December 20, was spent with the Helsinki Bethel family, from breakfast until after supper. A complete inspection of the Branch office and printing plant was made by Brother Knorr, and many problems were found to be confronting the brethren. It was observed, while going through the building, that the cases of clothing from Sweden had been received and that clothing was being sorted out in orderly fashion to enable the brethren to find such things as would fit them when they came for their outfitting. Particular consideration was given to the pioneers first, and it was very gratifying to see the face of an elderly pioneer sister beaming as she was being fitted with a fine fur-lined coat and a warm fur hat.

A meeting had been planned for at Helsinki, and this brought many pioneers from various parts of the land to the capital city and the Society's office there. All these brethren were given an opportunity to obtain necessary clothing before their return to their territories to carry on the good work of gospel proclamation. All were very grateful to God and appreciated the interest that their brethren in other lands had for them. Such acts of love bespeak the unity existing among the Lord's people and their common determination to contribute all possible to the advancement of Kingdom service world-wide. It could not be overlooked that the Swedish brethren had sent good clothing, things in good condition and that would keep brethren warm and fit for service for a long time. Doubtless many in Sweden had sacrificed their good things; but surely the Lord God will bless them for their unselfishness.

Much time was spent in discussing the problems facing the Finnish brethren, one of which was the obtaining of paper supplies for the publication of books, booklets and magazines. It was necessary for our American brethren to pay a visit to the offices of the Finnish ministry for regulating paper supplies. It was learned there that paper would be supplied to the Society's Helsinki office only if American dollars were offered for the full payment of the paper costs. The ruling was that, since the material in the publications originates in the United States, the publications are actually American opinion and information in the Finnish language and, if it seems necessary for such to be circulated among the people, the Americans must pay for that. Finland is interested almost without deviation in settling the war reparations levied by the Allied powers and is doing everything in its power to get money from outside sources. If, then, the Society wished to continue its work in Finland, benevolent though it may be, it could only be possible to supply the Finnish brethren and persons of good-will with the life-sustaining spiritual food by paying over the American dollars for paper so used. The president of the Society assured the Ministry that the Americans associated with the Watch Tower Society would be pleased to purchase sufficient paper with American dollars in order that the work of preaching the gospel could continue to be done in Finland for the Finnish people. *The Watchtower* will continue to be circulated, and the campaign for gaining new subscribers therefor during the first four months of 1946 will not be cut back in any way. By the Lord's grace, the paper must be supplied in order that this magazine may have a very wide circulation throughout the land.

The meeting that had been announced to the brethren was at Helsinki, but, travel facilities in Finland being now very poor, it was not possible for all the brethren to get to Helsinki for a Friday night meeting. Most brethren unable to come to the Finnish capital could manage to get to Turku or Tampere, and therefore telephone lines were leased for the event. The main part of the chain assembly was held in the Suomalainen Yhteiskoulu (Finnish High School). Just ten minutes before the 6 p.m. opening of the meeting the telephone company's amplifier burned out. A rush trip to the main office of the company made another suitable amplifier available. By five minutes past six o'clock all was again in order for carrying the three hours and fifteen minutes of the program to the brethren in Turku and Tampere and the overflow hall at Helsinki. At Helsinki 850 were present in the two halls; at Tampere, 340; at Turku, 135; making a total of 1,325 assembled to hear Brothers Dey, Henschel and Knorr, who spoke in that order. Brother Harteva interpreted for the entire program.

SURPRISES

As to their feelings, the Finnish brethren at Helsinki were very expressive. They evidenced this by hearty applause for Brother Knorr's uplifting and instructive talk. When he brought to light the true situation in Finland with regard to paper supplies for printing *The Watchtower* and books, their hearts were sad for a moment. But then they were told that the American brethren would gladly supply funds sufficient to keep the work going in Finland. Then they could not hold back their acclaim. They could do without many other things, as they were forced to do during the war period and even now; but don't take away *The Watchtower* and their spiritual food. Don't remove their equipment for the work. They were overjoyed when Brother Knorr explained that they should not worry about paper for the magazines, but that they should go out in the coming months and do everything in their power to find the people of good-will and get *The Watchtower* into their hand; that would be the thing to do. It made no difference how big the subscription list became; if the people want the truth, then paper will, by His grace, be provided. In 1944 there were 1,200 publishers in the service, but the latest report then showed 1,869; so why not let the truths and the information published in *The Watchtower* go out to hundreds more for the increase of the worship of Jehovah in Finland? With such a fine organization of publishers in that small country it is anticipated that the number of *Watchtower* readers will increase rapidly.

At the meeting another feature of surprise and joy for the Finnish brethren was the announcement by the Branch servant, at the close of the meeting, that *"The Truth Shall Make You Free"* and *Religion Reaps the Whirlwind* in Finnish had been completed and copies were available at the Helsinki meeting. There had not been time to send them to Turku and Tampere.

Closing remarks by the Society's president were about the opportunities for Finnish brethren to serve with the benefit of training at the Watchtower Bible College of Gilead in New York state. No greater enthusiasm for the Watchtower College had been displayed anywhere else on the journey. After the close of the broadcast all the pioneers present at Helsinki and almost half of the others stayed to hear details on the requirements for entry into the College. Twenty-two full-time workers filed their names. Now they are diligently studying the fundamentals of English, that they may understand sufficient of the English language to absorb the material presented in the College course.

After having passed through a period of severe trial and testing during the war years, the Finnish brethren appear to be stronger than ever before in doing the one thing, serving in the Kingdom interests. Their days in prisons and camps have been for a testimony and have shown whom they will serve as long as they live. It is evident that the Kingdom work will progress well in Finland in the care of such valiant fighters for the New World. They are willing and ready. Such persons will certainly be blessed of the Lord.

Breakfast on December 22 was the last meal enjoyed by our travelers with the Helsinki Bethel family. After answering many questions for them, Brother Knorr bade them farewell. Then he and Brothers Henschel and Dey went their way to the Central Station. Brother Harteva was to accompany them to Turku, thus allowing for time to discuss the matters that had not yet come to the attention of the visiting brethren. At some stations along the route brethren from local companies came out to greet the visitors and wish them a blessed trip. At Turku another large delegation turned out at the quay to say good-bye. All were looking forward to the return visit to Finland by the president which he expressed might be in the summer of 1947, if that be the Lord's will. At this time it was reported to him that the reception of the program in Turku had been excellent. This confirmed the two telegraph messages previously received from Tampere and Turku, to wit:

"The company of Jehovah's witnesses in Tampere gathered together 340 persons to listen to the talk of the president of the Society (it was heard well) send their hearty thanks and greetings to Brother Knorr and through him further to the publishers of America."

"We heard very well the talk of the president of the Society. We are greatly thankful for the food we have received. Our united decision is to act in everything according to the instructions of The Theocracy. JEHOVAH'S WITNESSES in TURKU."

Return voyage of our travelers to Stockholm was aboard the S. S. Heimdall I, a much larger and better vessel than the Bore V. Departure was shortly after midnight, and the trip was very smooth and enjoyable. Except for the early morning stop in the Aland Island port of Mariehamn, there was no unusual occurrence. Approaching Stockholm in the evening is very pleasing to the eye, for there are myriads of lights that reflect brightly upon the varied waterways. As one expressed it: "It doesn't look real; it is like a fairyland." It is a beautiful location for any city.

In Stockholm Monday, December 24, is a holiday for most people, but not for the Kingdom publishers. The travelers spent their time at the Society's office. It was quite a pleasant surprise when the postman brought a copy of the 1946 *Yearbook of Jehovah's witnesses,* sent from Brooklyn, N. Y. That was the first time that a *Yearbook* had ever been received in Sweden before January 1 of the year. Immediately translation was begun on the daily texts and comments in the *Yearbook* for publication in the Swedish *Watchtower.*

FIELD EXPERIENCES

AMONG THE CATHOLICS IN MADRAS, INDIA

"Now at last my work in this city seems to be receiving His blessings. A family of mother, father and a daughter have taken their stand on the side of Jehovah and his King. At first it was only the mother who was having a study with me, as both father and daughter were Roman Catholics. The husband I never met till afterwards, but the daughter I did, and every time I went for the study she never came near me. The mother was getting very excited on learning the truth and told me she was going to talk to her husband and daughter, which she did, with the result that the daughter started asking me a lot of questions and eventually studying. After three weeks she expressed a wish to come with me on the pavement work and see how we do it. So I invited her to do so. She not only came to see but was soon placing booklets and has continued doing so; and that is nearly two months ago. She attends both the studies every week and even answers up. Now the point to be taken into consideration is that she, being a Roman Catholic, was not afraid to be seen by all the Roman Catholics who knew her and also not ashamed to tell them that she was no longer one but was a Christian. On the third week an aunt of hers insulted me, and, turning to the daughter, asked what she was doing. She said she was witnessing. Then they started witnessing to the father, who first made fun of them, telling them to go and get a bag and write *Jehovah's witnesses* on it and hang it around their neck. But the mother continued reading bits out of the book *Religion* to him and it made him think. Then the priest got to know of it and started to interfere. The father then wrote to the priest, telling him that his church was nothing but bribery. They then discarded all their religious pictures, and now the father attends the *Watchtower* studies."

"ON CERTAIN DAYS OF THE WEEK

many country visitors come to town [Warwick, Queensland, Aus.] for business. This affords an excellent opportunity for street witnessing. I approached a man sitting in his car, introduced myself and explained the contents of the literature I had. He said: 'Yes, I'll take them. It is unusual to see a young woman like you courageous enough to do this work as one of Jehovah's witnesses, when most of the younger generation are smoking and drinking and otherwise spending their time. Your courage in coming out on the street prompted me to buy these books.' I assured him hundreds like myself were doing this work, and only by the Lord Jehovah's spirit upon us were we able thus to do. I hope to meet him next Friday afternoon again while street witnessing."—Special Publisher.

BAD AND GOOD WILL IN MONTREAL, QUEBEC

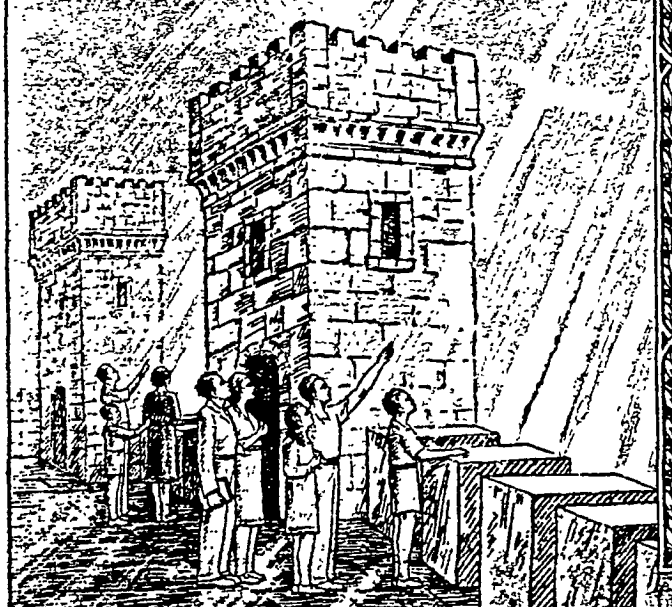
"While witnessing in a 'hot' section of our territory, my daughter R—— was arrested twice in one week; the charge, 'soliciting without a license.' The first time bail was set at $50. We managed to raise this amount; but the second time the bail was raised to $100, which certainly was high, considering the 'crime'. R—— asked the chief if he could not reduce the amount, as she was already out on bail and that she was sure that her people could not pay the $100. No! was the answer, and bang went the cell door with R—— inside. The same evening she had to appear in court to answer the first charge. The judge informed her that both charges would be heard next week; in the meantime she would be 'detained' unless the bail was forthcoming. Not willing to burden the brethren (who already had several hundred dollars tied up for former cases in this court), R—— decided to 'remain'. Talking the matter over later, we decided that the case needed a little airing, and so visited the editor of the early morning paper, who published the facts, ending up by saying 'the young girl was awaiting transfer to the F—— Woman's Jail'. Next morning, feeling blue but thinking that the only place of comfort was in the Lord's work, I went down to my magazine corner as usual. Imagine my joy when I see R—— coming toward me with a strange gentleman at her side, both all smiles. The 'stranger' turned out to be a businessman [a general manager of a large trust company] who read the piece in the morning paper and decided to 'do' something about it. He took a taxi to the police quarters and indignantly demanded that 'they let that girl out of there', paying over the bail money and escorting R—— home. Surely the Lord will reward this person of good-will for his kindness to one of His little ones."

"TEN SUBSCRIPTIONS WERE ACQUIRED

in such an unusual manner I feel I must relate it. On April 28, at the Syrian Lebanon Hall, Indianapolis, Ind., we were assigned to a territory in the ultrarich section. On our way out our group of six publishers told one another, 'We won't place much literature *there*.' I worked up the east of Meridian Blvd., placing a few booklets. A Jewish lady contributed a dollar for a *Kingdom* book but would not let me send her *The Watchtower*. I worked on down the street to a place more outstanding than the others, in that the grounds were more spacious and a high stone wall ran along the front and high iron gates could close the driveway. However, they stood open, so I walked up the winding drive and stopped to witness to a colored man who was mowing the lawn. While he went to a building in the rear to get a quarter, I rang the bell on the door of the big house. Another colored man appeared, invited me in and carried my message to the lady upstairs. I heard her say: 'Tell her to come on up'; which I did, to find her lying in bed, as she is an invalid. She was very nice, asked me to sit down, and asked several questions concerning the 'beast', the conditions in the earth, and the work Jehovah's witnesses are doing. She said: 'You witnesses are very intelligent and are doing a wonderful work, but your magazine should be read by more people in high positions, so they can pass this information on to others. I agreed with her and asked if she would like *The Watchtower* for herself. Whereupon she said: 'Yes, and I'm going to give you some money and you see that these people receive *The Watchtower* for a year.' [The chief editors of three newspapers in Indianapolis, *News, Times,* and *Morning Star;* the president of Wabash College and of Butler College; two ministers, Rev. G.A.F. and Rev. W.E.G.; a friend, Mrs. W.E.S.; one *Watchtower* subscription for herself, and a renewal for *Consolation.*] So she gave me a ten-dollar bill for ten subscriptions, and I assured her that all these people would get their magazines as soon as possible."

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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APRIL 1, 1946

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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 BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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New Zealand	177 Daniell St., Wellington, S. 1
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Please address the Society in every case.

Translations of this journal appear in several languages.

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

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

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"REASONABLE SERVICE" TESTIMONY PERIOD

The final month of the current *Watchtower* campaign, April, is listed on the year's service calendar as "Reasonable Service" Testimony Period. This means reasonable service to God, and the *Watchtower* magazine is devoted to God and the interests of His kingdom and hence the putting of this magazine in the hands of the people is a part of His "reasonable service". The offer for this final month will have a new feature added, namely, the new 64-page, colored-cover booklet *"Be Glad, Ye Nations"*. This will be offered, together with the regular bound book, as a premium with each new year's subscription for *The Watchtower* at the regular rate of $1. Doubtless many more readers of this magazine will want to get in on the closing month of this special activity; and we invite all such interested ones to write us, if necessary, in order to be teamed up with others in this "reasonable service". The Society expects a report to be made in the accustomed way by each one out in the field service during this Testimony Period.

MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

"WATCHTOWER" STUDIES

Week of May 5: "Bringing in Perfection," ¶ 1-22 inclusive, *The Watchtower* April 1, 1946.

Week of May 12: "Bringing in Perfection," ¶ 23-43 inclusive, *The Watchtower* April 1, 1946.

"BE GLAD, YE NATIONS"

The above title designates the new 64-page booklet published by the Watch Tower Society. The two treatises therein contained are closely related and complementary to each other, the first one being on the subject "Be Glad, Ye Nations", and the second being on the people with whom to be glad, namely, "Jehovah's witnesses in the Crucible." Both these presentations, delivered by the Society's president to great public audiences, have made profound impressions. Reading this booklet will leave you glad, we are certain. *"Be Glad, Ye Nations"* is published in a special cover of artistic beauty, and is now available at 5c a copy, mailed postpaid. Release of this booklet for campaign distribution is announced elsewhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII APRIL 1, 1946 No. 7

PERFECTION

"As for God, his way is perfect."—Ps. 18:30.

JEHOVAH, the heavenly Father, is perfect. No other kind of God could deserve to be worshiped by all honest and sensible creatures throughout the universe. There is nothing with which to find fault about him; there is nothing lacking about him. It is only man's shortsightedness and his ignorance and the twisted teachings of religion that cause suffering humankind to complain against Him in misunderstanding and to hurl false accusations against Him.

[2] Is Jehovah, then, almighty and supreme? and is he able to take charge of this globe and to bring order, peace, security, contentment, health and life to mankind? Yes; and since A.D. 1914 the grateful prayer has been ascending to Him as long ago foretold: "We thank thee, Lord God almighty, who art and wast, that thou hast assumed thy great power and begun to reign; the nations were enraged, but thy wrath has come, the time has come for the dead to be judged, the time for rewarding thy servants the prophets and the saints who reverence thy name, both low and high, the time for destroying the destroyers of the earth."—Rev. 11:17, 18, *Moffatt.*

[3] Jehovah God believes in perfection. Therefore his purpose, which he has declared and from which he will not change, is to set up a new world. This righteous world which he is now about to create without help from politics, commerce, human science and religion, will be one of perfection. For that reason he will borrow nothing from fallen men of this twentieth century who have sought in themselves the remedy for their ills and have sought to build and reconstruct their own world. Jehovah God will "make all things new" and will not be indebted to men for anything. This promise of the Universal King himself we read at Revelation 21:5: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Being perfect, His new world will endure forever. Its invisible ruling powers and its visible earthly organization will be everlasting, like the sun, moon and stars of heaven and like the earth beneath our feet.

[4] Because of its perfection, Jehovah's new world will be a continual delight to man. It will leave nothing to be desired. There will be no looking back and no longing for the old, long-established things of the present due to any comparison of old and new showing up in favor of this present world ruled by devilish demons and selfish men. The superhuman government or "kingdom of heaven" which Jehovah sets up for his new world was long ago pictured. It was foreshadowed by the city of Jerusalem, or Zion, concerning which the prophecy was written: "Out of Zion, the perfection of beauty, God hath shined." "Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God hath made himself known in her palaces for a refuge." (Pss. 50:2; 48:1-3, *Am. Stan. Ver.*) Because Jehovah brushes the present devilish heavens out from control over mankind and creates a new heavenly government, perfect in the beauty of righteousness, men who gain eternal life on earth will seek their blessings in the name of Jehovah. They will pay their vows in His name. "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. 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: for, behold, I create Jerusalem a rejoicing, and her people a joy." "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD [Jehovah], so shall your seed and your name remain."—Isa. 65:16-18; 66:22.

[5] The "kingdom of heaven" will be the real Theocratic government that no creature power in heaven or in earth can corrupt or overturn. No creatures will ever be able to hiss and wag the head in contempt at that heavenly Jerusalem and to say with reproach to God: "Is this the city that men call The perfection of beauty, The joy of the whole earth?" (Lam. 2:15) On the contrary, the present governments, which now

trample under foot the Christian ambassadors of Jehovah's New World government and which refuse to yield up their power to it, will be destroyed at the coming battle of Armageddon. "For the nation and kingdom that will not serve thee [Zion, the heavenly Jerusalem] shall perish; yea, those nations shall be utterly wasted." (Isa. 60:12) Men and human organizations that reject and resist the perfections of God's kingdom show that they are distorted. They are perverse, unbalanced, not worthy to be preserved.

6 Man's governments may have evolved, but God's new world will be no case of evolution. It has no beginning with something simple, elementary and incomplete, and gradually working up to a world in which everything is fully developed to a finished state and suited to every need of every creature living therein. Mankind's present condition of degradation, wickedness, trouble, suffering, war, disease and death is in no way due to the start which God gave to man. He did not create man a beast, below human intelligence, and having a savage heart inclined to cruelty and disposed to fight against others in a selfish contest for survival. Sin, wrongdoing and selfishness of heart men did not get from God the Creator nor inherit such from Him as children of God. It is all due to man's corrupting of himself in disobedience to God's perfect law. It is not because the first man and woman were at the start an imperfect work of the Creator. We should not reproach God with any such responsibility, but should vindicate his name of all unjust charges, like Moses, that champion for God, who wrote: "I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock, his work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he. *They* have dealt corruptly with him, they are not his children, it is *their* blemish; *they* are a perverse and crooked generation." (Deut. 32:3-5, *Am. Stan. Ver.*) Let no one reproach *Him.*

ORIGINAL WORLD PERFECT

7 Even with all the so-called "science" of the "brain age", no man can disprove the facts of the Bible. Those facts are to this effect: that man and the world in which he started out, about six thousand years ago, were faultless and complete. Therefore, after describing the divine creation of this earth and its creatures, including original man and woman, God's own written Word says: "And God saw every thing that he had made, and, behold, it was very good." (Gen. 1:31) It was very good because "his work is perfect". The earthly home in which he put man was a "garden of Eden", which means a "paradise of pleasure or delight". Perfect man's pleasure and delight therein were never to grow boresome and wearisome, and man did not receive any promise that God would take him up to heaven in course of time in order to make him completely happy. It is a God-given principle that "the first man is of the earth, earthy"; and fallen man, when perfected in God's new world of righteousness, will stay on earth forever.—1 Cor. 15:47.

8 No part was lacking, nor was there any sickness, pain, blemish, impurity, sin or sinful leanings about Adam and Eve as their Creator made them. They had pure hearts, which were moved with the desire to worship, serve and obey Jehovah God their Father. They were created in the image and likeness of God. As images of God they represented him on earth, and they were in every way sufficient and equal to the purpose in life which God laid upon them by divine mandate, saying: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:26-28) In their dealings with each other and with the children with which they filled the earth, and with the fish, beasts and birds, they were to be like God in displaying wisdom, justice, love, and power, in the desired and proper measure. God's provision for them left nothing wanting. The sum of things contributing to their happiness and well-being forever was full and complete. What more could they desire with any degree of justice? What more did they need? God set their feet in the pathway of righteousness that leads to endless life on a Paradise earth, for themselves and also for their children to be.

9 God forbade Adam and Eve to eat from the fruit-bearing tree called "the tree of knowledge of good and evil". This was no just cause for unhappiness, for it did not hold anything that they needed for perfect living. God's command, as expressed to Adam, was: "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." Their happiness should have been in pleasing God by never eating of the tree until he lifted the prohibition. Their unselfishness in this regard would be a part of their worship of God. It would be a source of pleasure not otherwise known to them. (Gen. 2:17) For their own unbroken happiness, His warning respecting the forbidden tree should have made them want to keep hands off. Their highest joy and happiness should have been in having God's approval in this matter while they vindicated the purpose for which He put them upon this earth.

10 God did not mar the perfectness of that original world of righteousness by putting a deceiver or devil into it. Lucifer was the one who did so. Lucifer, or Heylel, as his name is in the original Hebrew Bible, was the spirit creature whom Jehovah God set over

the first human pair for their guidance and help. His name Lucifer or Heylel means "bright-shining one". Centuries later, after Lucifer had set up the king of Tyrus upon this earth as his commercial representative, God said to Lucifer *per* the king of Tyrus: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."—Ezek. 28:14.

[11] The Bible evidence is that God associated an organization of holy angels with Heylel to be his assistants respecting this earthly charge. All these formed a righteous heaven, a superior, invisible governing organization over mankind. Seeing now a selfish opportunity to set himself up as man's god and to capture his worship and service and to rule this world independently of Jehovah God, Lucifer let proud ambition enter his heart and corrupt it. Hence he made out Jehovah to be a liar by saying that Jehovah had lied to mankind and was thus trying to prevent them from gaining eternal life as gods knowing good and evil. (Gen. 3:1-5) There Lucifer made a devil or slanderer out of himself and became a satan or opposer of God. That Jehovah the Creator had not made Lucifer a devil and satan is proved by God's words to this anointed "covering cherub", namely, "Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; . . . Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: . . . Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." —Ezek. 28:12, 13, 15-17, *A.S.V.*

[12] Eve fell for the devilish argument that her world was not complete. She made a selfish sinner out of herself. Adam was not deceived by the Devil's lie to Eve, but he selfishly and willfully chose to join her in transgressing against Jehovah's righteous commandment. He too made a selfish sinner out of himself and failed to gain justification to everlasting life from God. This made them both unfit to fulfill the divine mandate, for now they could bring only sinful and imperfect children into this earth. Hence the effects of sin did not touch Adam and Eve only, but also touched their offspring which God has since permitted to be born. All the applied science and medicine in this atomic age cannot undo the fact stated at Romans 5:12, namely: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It was not necessary thereafter for Adam's descendants to commit willful violation of God's express command in order for them to come under divine condemnation to death. They were simply born as sinners and unrighteous, from parents who were sentenced to destruction as rebellious transgressors. —Rom. 5:12-14.

[13] Without doubt the devilized Lucifer, by some convenient selfish argument and appeal, induced many or all the holy angels in the organization under him to turn traitor to the interests of Jehovah's universal sovereignty; and fallen Lucifer became "the prince of the demons". Thus Satan the Devil corrupted the heavens over man as well as corrupted the earthly human organization over the lower animals. In such a manner the world of righteousness disappeared, and it became a world of the ungodly. Now to fulfill Jehovah's original purpose, from which He had not changed, there arose the need of regenerating the world of righteousness. That is to say, the need arose of creating a righteous new world. God's declarations, above quoted, show his purpose to create such. His purpose will in due time be realized in perfection.

BRINGING IN PERFECTION

"It was for us that God had in view something which was still better, and it was not his will that they should reach their full perfection apart from us."—Heb. 11:40, Twentieth Century N.T.

JEHOVAH God has made a loving, merciful arrangement, in full keeping with strict justice, whereby sinners descended from Adam may gain everlasting life in the new world of righteousness. This becomes a great blessing to all those who accept of such divine favor.

[2] God's promise to bestow such a blessing was stated at his well-chosen time to an earthly friend of His. This one was the patriarch Abraham, who is called the father of them that believe in Jehovah God. This promise, as given to Abraham and to fulfill which God holds himself obligated, reads thus: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:2, 3) Over twenty-five years later, in the presence of Abra-

1. What arrangement has Jehovah made for sinners descended from Adam?
2. To whom and how was God's promise to bestow such a blessing stated in early times?

ham's beloved son Isaac, God said to Abraham beside the altar of Mount Moriah: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:17, 18) Thereafter men of faith waited for that Seed to come, in order that they might through him receive the blessing. That Seed had actually been promised as far back as in the garden of Eden. When God was sentencing that Old Serpent, Satan the Devil, to destruction for leading Adam and Eve into sin, God said to that Old Serpent: "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.

3 To this day the orthodox Jews think that this promised Seed of Abraham is yet to come. They think he will be an earthly or human Messiah and that the Jews as a nation, together with this Messiah, will make up Abraham's star-like and sand-like seed in whom all families and nations of the earth will be blessed. But neither Jews nor Gentiles need to guess as to who is the Messiah or the Seed for the blessing of all the worthy ones. Peter, an apostle of Jesus Christ, more than fifty days after Jesus' death and resurrection, said to the Jews at the temple in Jerusalem: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:25, 26) This shows that the blessing consists in making sinful men turn away from their wickedness and relieving them of the death-dealing effects of this sin-born condition and thus bringing them into relationship with Jehovah God, the great Blesser through Christ Jesus.

4 The apostle Paul backs up Peter in the teaching that Christ Jesus is the foretold Seed of Abraham, for Paul says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many [seeds]; but as of one, And to thy seed, *which is Christ.*" Then, to show that others will be blessed with the high privilege of being joined with Christ Jesus in the congregation where neither Jew nor Gentile is recognized or discriminated against, Paul adds: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:16, 27-29) By joining these faithful baptized believers to Christ Jesus in the kingdom of the heavens, the promised Seed of Abraham becomes as the stars and as the seashore sands for multitude. Their final blessing is that of heavenly life.

3. How did Peter identify to the Jews who the Seed of blessing is? and what is the blessing?

4. How does Paul back up Peter's identification? and how does Abraham's seed become star-like and sand-like?

PERFECTION REQUIRED

5 God's standard is one of perfection, and he requires perfection of those with whom he deals and leaves his blessings. As it is written: "And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect." (Gen. 17:1, *Am. Stan. Ver.*) Now Abraham had inherited sin and imperfection from Adam. Hence God did not mean and demand that Abraham must be absolutely sinless and never make a mistake. God knew that was an impossibility for Abraham. So God continued to accept from Abraham sacrifices on the altar which were offered in confession of Abraham's sin and his need of a perfect sacrifice for sins. Hence the perfection that God commanded of Abraham was that he be entire and complete in his faith in God Almighty and that he be wholly given over to serving and obeying God and following his leadings. His heart and mind must never incline to or compromise with the false gods of the heathen. He must never go back on the covenant into which he entered with God, by going back to the world out of which God once led him. Also he must teach and lead his seed or offspring in this faith and obedience toward God and his promises. That Abraham rendered such perfection to God Almighty, the Lord God himself testifies. (Gen. 18:17-19 and 26:5) Demonstrating by his works his faith under tests from God, Abraham showed his entireness of faith. James 2:22 says: "Seest thou how faith wrought with his works, and by works was faith made perfect?"

6 Abraham's son Isaac and his grandson Jacob followed him in this course of perfection toward God; but none of them lived to see the coming of the Seed and to receive the blessing promised. Concerning this it is written: "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."—Heb. 11:8-13.

7 Still earlier than Abraham, there was a man of faith with regard to whom the term *perfection* was used. We read: "But Noah found favor in the eyes of Jehovah. These are the generations of Noah. Noah

5. What kind of perfection did God require of Abraham? and what testimony is there that Abraham rendered such?

6. How did Abraham, Isaac and Jacob show they expected the blessing promised through the Seed? but why did they not receive it?

7. How was Noah "perfect in his generations"?

was a righteous man, and perfect in his generations: Noah walked with God." "And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." (Gen. 6:8, 9; 7:1, *Am. Stan. Ver.*) Like his great grandfather Enoch, Noah walked with God. Counting from Adam, Enoch was the seventh man in direct descent, and Noah was tenth. Ten is a Scriptural number symbolizing earthly perfection. However, it was not in this respect that Noah was "perfect in his generations". Noah, living as he did during the six hundred years prior to the flood, saw a number of generations born to this earth and these were his contemporaries. Amid all these corrupt, ungodly generations or contemporaries Noah remained perfect toward God in keeping his integrity toward Him. That is, Noah never wavered in faith toward God. He never fell into the worship of any of the false gods of the day. He acted with faith in the true God and preached righteousness and kept as close to God as he could by prayer, by offering sacrifices and by looking for the promised Seed of God's "woman". In these respects he could meet God's requirements blamelessly, in spite of his natural blemishes and shortcomings in the flesh.

[8] Of a perfection like Noah's we read in connection with a man shortly after Abraham's day: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." Job's perfectness toward God stands out sharply after the Devil scoffed at God's reliance upon Job's integrity. He declared he could make Job curse God if God just let him afflict Job unsparingly. After several tests Jehovah's confidence in Job proved to be well-placed. "And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause." (Job 1:1, 8; 2:3) Further sore tests upon Job proved God to be right, because Job kept on displaying his wholeness of devotion to God by refusing to turn away from Him under the Devil's assaults and to reproach him. (Jas. 5:10, 11) How different Job's course of faithful endurance is from that of many religionists of "Christendom" who are now suffering the woes which Satan the Devil is bringing upon humankind because he has been cast out of heaven since the setting up of God's heavenly kingdom in 1914! —Rev. 12:12.

[9] David, the shepherd of Bethlehem whom God elevated to be king over the nation of Israel, was another who showed forth such perfection, despite the weaknesses and failings of his flesh. Notwithstanding his being misshapen in iniquity inherited from Adam, his heart or his mental affection never veered away from Jehovah God as the One to be worshiped. Several times he was overtaken by grievous sins; but he never showed a love of sin. Each time he humbled himself and repented with sincerity of heart and turned to God for mercy, taking God's chastisements without rebellion or complaining. He delighted in the worship of Jehovah and took all steps possible to exalt and advance God's worship during his kingship. Therefore God declared David to be a "man after mine own heart, which shall fulfil all my will". (Acts 13:22; 1 Sam. 13:14) Being wholeheartedly for the Lord God, David died faithful. He fulfilled the commandment set forth at Deuteronomy 18:13: "Thou shalt be perfect with Jehovah thy God." (*Am. Stan. Ver.*) And, be it noted, this commandment was added after God's warning to the Israelites not to fall away to the religious worship of the heathen nations round about them.

[10] David's son and successor to the throne, Solomon, gave a like admonition to the Israelites at the time that he dedicated the newly built temple at Jerusalem. He said: "That all the peoples of the earth may know that Jehovah, he is God; there is none else. Let your heart therefore be perfect with Jehovah our God, to walk in his statutes, and to keep his commandments, as at this day." (1 Ki. 8:60, 61, *Am. Stan. Ver.*) Sad to relate, King Solomon, in his old age, let his heart be weaned and lured away from the true worship, and he did not walk like David his father, "in integrity of heart." The record concerning Solomon is: "It came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father." —1 Ki. 9:9; 11:4, *Am. Stan. Ver.*

[11] Thereafter kings Abijam and Amaziah are reported to have reigned, but not with perfect hearts toward God like their forefather David's. (1 Ki. 15:1-3; 2 Chron. 25:2) King Jehoshaphat's heart was encouraged in God's ways and he prepared or set his heart to seek God. When appointing a new body of judges throughout his realm he said to them: "Thus shall ye do in the fear of Jehovah, faithfully, and with a perfect heart. . . . Deal courageously, and Jehovah be with the good." (2 Chron. 17:6; 19:3, 8-11, *Am. Stan. Ver.*) When King Hezekiah was near death because of a malignant boil, he appealed to God, saying: "I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight."—2 Ki. 20:1-3.

8. What does the Record say and show concerning Job's perfectness?
9. How was David's perfectness demonstrated?
10. How did King Solomon preach such perfection, but how did he himself fail of it?
11. What is the record concerning Abijam and Amaziah, and Jehoshaphat and Hezekiah, as to such perfection?

IN ACTUALITY

12 Jehovah God recognized those whose purposes of heart or mind were right and pleasing to him, and he was always there to help them to do His will. As the prophet Hanani told King Asa: "The eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." (2 Chron. 16:9) This is a comforting and sure promise for all of suchlike hearts today. However, regardless of their purity and integrity of heart and mind, those faithful men of old were not lifted up to actual perfection physically or in the flesh. Although their pleasing heart condition helped them to overcome their fleshly weaknesses or hold in check their inborn sinful tendencies, yet none of them were justified to life eternal. Had God thus perfected them or justified them to life everlasting, they would not have died. But they looked forward to that blessing, and they expected God's promise thereof to be fulfilled when Messiah, the Christ, should come. But they all lived before his arrival, and hence died without seeing the divine promise realized and experiencing it.

13 In order to open the way to actual perfection, more was needed than perfection or integrity and honesty of heart. There was need of a sacrifice, offered to God to lift off men of such heart condition the disability that Adam's wrongdoing in Eden had brought to all his descendants. Adam handed down to his offspring a sinful and faulty condition of body and mind, and hence by birth they came into a condemned state before God. The result was as stated by the apostle Paul at Romans 3:9-19; and remember that Paul said these things after the Jews had been under the law of Moses for more than fifteen centuries. Said Paul: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: . . . there is none that doeth good, no, not one. . . . that every mouth may be stopped, and all the world may become guilty before God. For all have sinned, and come short of the glory of God."—Rom. 3:9, 10, 12, 19, 23.

14 Hence no man who drew his existence from Adam could lay down his life for his friends and expect to free them from divine condemnation by giving them a perfect standing before God free from sin and defectiveness. Such a one, thus dying, would be an imperfect sacrifice and would not be acceptable. An imperfect sacrifice could not procure perfection for others. This was typically foreshadowed through the law which God gave to the Jews through Moses. In order to procure their deliverance from slavery in Egypt God required that the Jews sacrifice the passover lamb; and God's law said: "Your lamb shall be without blemish, a male of the first year." (Ex. 12:5) In order that sacrifices might thereafter be offered in an acceptable way, God made Moses' brother Aaron and his sons and their male descendants to be the priests for the Jewish nation. Telling them what sacrifices would be proper for them to offer on His altar, God said to these Levite priests of the house of Aaron: "Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. . . . it shall be perfect to be accepted; there shall be no blemish therein."—Lev. 22:18-25.

15 To be perfect in man's behalf, the sacrifice must be equal to the perfect life of Adam, who was created perfect and in the image and likeness of Jehovah God. Exact justice must govern in this matter, for God's law said: "Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. 19:21; Ex. 21:23-25) Adam having sinned and lost his human perfection and life-right, and all his descendants having therefore come short of the glory of God, none of them could offer the perfect sacrifice to make men perfect. Only the miraculous power of Almighty God could help mankind out of this humanly impossible situation; and God's love and wisdom did this by means of his Son, who became Christ Jesus.

16 This beloved Son lived long before Adam, for he was God's first creation and was also used of God in creating Adam. Hence Christ Jesus did not draw his life through Adam. His perfect and blameless life was transferred from heavenly glory down to the body that God's power prepared for him in the womb of the Jewish virgin of the tribe of Judah. In this manner Jesus was born as a perfect child, and he grew up to full manhood in its perfection. Hence he could be the needed perfect sacrifice. However, to offer sacrifice one must be a priest. He must be called and chosen of God. He must be initiated by God into that priestly service and must be consecrated by God to the priesthood. Now, John the Baptist was born of the priestly house of Aaron; but Jesus was not thus born, for he was born of the tribe of Judah as a direct descendant of King David. Jesus was thus barred from becoming a priest to offer up animal sacrifices upon the altar of the temple at Jerusalem.

17 Up till Jesus' coming, all the animal sacrifices which the Levitical priests of Aaron's house had offered upon the altar of the temple had brought perfection to none of the Jews. The blood of those atonement sacrifices which the high priest offered

12. (a) How does God show himself toward the perfect-hearted? (b) Were the perfect-hearted of old time lifted up to bodily perfection? and why?
13. To open the way to such perfection, what was needed? and why?
14. According to God's law, why could no descendant of Adam offer such a sacrifice to God?
15. To be perfect in man's behalf, what was required of the sacrifice, thus barring Adam's offspring?
16. How could the man Christ Jesus be the needed sacrifice? and what must he be to offer such sacrifice?
17. Why was there need of a different priesthood from that of the sons of Aaron, and need of a new sacrifice? and how did God provide both?

inside in the Most Holy of the temple failed to wash away the sins of the Jewish nation. It did not justify or make them right before God. For that reason those atonement sacrifices needed to be repeated year after year. They may have been unblemished animal sacrifices, but they were not human sacrifice having life-value equal to that of the perfect Adam in Eden. Hence, if perfection in the flesh was to come, there must be a new priesthood and a new sacrifice. God provided both. Since Jesus could not become priest by descending from the Levite Aaron, Jehovah God made him a high priest by a special oath. God made him a priest not after Aaron's line but a priest like Melchizedek, who was king of Salem and priest of the Most High God in the days of Abraham. God foretold this at Psalm 110:1-4, where King David wrote concerning the Lord Jesus: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies.... Jehovah hath sworn, and will not repent [or change]: Thou art a priest for ever after the order of Melchizedek." —*Am. Stan. Ver.*

[18] Now notice how the apostle Paul explains this change of priesthood upon a new basis, at Hebrews 7:15-28: "The point is still more clear in view of the fact that the appointment of the new priest resembles that of Melchizedek, for he is appointed not for possessing any legal physical qualifications, but by virtue of a life that cannot end. For the psalm [110] bears witness, 'You are a priest [how long?] forever, of the priesthood of Melchizedek!' So an earlier regulation is abrogated because it was poor and ineffective (for there was nothing final about the Law [since the Law made nothing perfect]), and a better hope begins to dawn, through which we may approach God. And in proportion as Jesus was not appointed priest without God's making oath to it, the agreement [or covenant] which he guarantees is better than the old one [through Moses], for God took no oath in appointing the old priests [of Aaron's house], but he made oath to [Jesus'] appointment, when he said to him, 'The Lord has sworn it and he will not change: You are a priest forever!' The old priests too had to be numerous, because death prevented their continuing in office." And this latter fact proves that the tens of thousands of Catholic priests, who die off and have to be succeeded and replaced by others, really bring about no cleansing of sins by their repeated ceremonies of the "mass".

[19] Continuing, the apostle shows why Jesus as priest can bring about the completed or perfected salvation of one who holds fast to his faith in Christ. The apostle shows the difference between Jesus and the Jewish and Catholic priests, saying: "But he continues forever, and so his priesthood is untransferable. Therefore, he is able to save forever [or, to the uttermost] all who come to God through him, because he lives and intercedes for them forever. Such a high priest we needed—godly, blameless, unstained, removed from sinful men and raised above the very heavens; who does not need, as the old high priests did, to offer sacrifices every day, first for his own sins and then for those of the people—for this last he has done once for all, in offering up himself. For the Law [of Moses] appoints to the high priesthood men full of imperfection; but this utterance about the making of the oath, which came long after the Law, appoints a son, fully qualified [or consecrated, perfected] to be high priest forever."—*An American Translation.*

[20] If Jesus was physically and mentally perfect, "holy, harmless, undefiled, separate from sinners," and having the life-right to everlasting life, how is it that the apostle here in the book of Hebrews speaks at least twice of Jesus as being perfected? He shows that Christ's followers whom God adopts to be a part of the "seed of Abraham" really become the sons of God. These sons God brings up to heavenly glory with Christ Jesus, the Leader or Captain of their salvation. Says Paul: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour [in heaven]; that he by the grace of God should taste death for every man. For it became [God], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:9, 10) "Perfect" in what way? we ask.

[21] Since it is through sufferings that Christ Jesus was made perfect, he was not thus perfect at the time he was baptized in water and anointed with God's spirit at the Jordan river, for his sufferings came afterward. The sufferings added nothing to Jesus' ransom sacrifice, which was perfect in itself. But they added something to Jesus as God's anointed High Priest. What? A proved obedience or proved faithfulness and integrity that answered all the false charges that all the enemies of Jehovah God could hurl against his High Priest. This proved obedience showed Jesus to be perfectly reliable and dependable to be entrusted with the High Priest's office, and hence it showed him to be perfectly qualified or suitable to be God's Chief Servant and Vindicator. Let us therefore read Hebrews 5:5-10 concerning how he benefited by his sufferings:

8. (a) If not according to legal physical qualifications, how was Jesus made a priest like Melchizedek? (b) Why did the Levitical priests have to be more than one? and what does this fact prove?

9. Why can Jesus save to the uttermost the believer? and by how many sacrifices?

20. In Hebrews, how many times does Paul mention Jesus' being made perfect? and why does this appear strange?

21. To what did this perfecting add something, to the sacrifice or to Jesus himself? and in what way?

[22] "So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, this day have I begotten thee: as [God] saith also in another place, Thou art a priest for ever after the order of Melchizedek. 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 [through such sufferings], he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek."—*Am. Stan. Ver.*

[23] Under sufferings from Satan and the demons and their religious agents on earth, Jesus in the flesh displayed a completeness of obedience to God such as he had never before manifested during all the time since God brought him forth as the "beginning of the creation of God". He thus showed he had the quality of perfect trustworthiness for the highest and most confidential office to which God could and did appoint him. And thus, too, through sufferings, Jesus qualified for the High Priesthood unto God. If the sons of God, whom He brings to heavenly glory, would obey Christ Jesus as the Captain of their salvation, they must obey or copy his example. That is, they must suffer at the enemy hands in order to prove, as did their Captain, their complete obedience to God. In no other way can they become qualified to live and reign with him, to "be priests of God and of Christ" and to "reign with him a thousand years".—Rev. 20:4, 6; 2 Tim. 2:11, 12.

[24] In ancient times Aaron the high priest entered into the Most Holy of the tabernacle and sprinkled the blood of the atonement sacrifices before God's mercy seat. But A.D. 33 Christ Jesus ascended to heaven and into Jehovah God's presence with the value of his perfect human sacrifice and thus made a complete presentation of his sacrifice as High Priest. He did so only after first having suffered reproaches and pain even unto death in proof of his absolute, flawless obedience to God. With this qualification Christ Jesus was made perfect as Jehovah's High Priest by being raised from the dead, not in the flesh, which he had laid down as a sacrifice, but in the spirit, as a complete spirit "new creature". (1 Pet. 3:18, *Am. Stan. Ver.*) Thus his perfecting really meant his being introduced into his High Priesthood in the heavens in God's very presence. He reached the final point or pinnacle of office, by sitting down at God's right hand as next to God and so higher than all others in the universe. This was the final act of consecrating Jesus to this lofty office of High Priest. It was at one and the same time a perfecting and a consecrating of him for all time.

[25] It is doubtless in that sense that we read, at Hebrews 7:28: "For the law [of Moses] maketh men high priests which have infirmity; but the word of the oath [of God], which was since the law [being uttered through King David at Psalm 110:4], maketh the Son, who is CONSECRATED for evermore." (*Auth. Ver.*) Or, as we read this verse in the modern version: "For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, PERFECTED for evermore." (*Am. Stan. Ver.*)* In the first Bible translation, namely, the Septuagint Greek Version of the Hebrew Scriptures, the word here translated "perfected" (*teleioūn*) is also used a number of times to translate the Hebrew word for *consecrate,* as at Leviticus 21:10; Exodus 29:34, 35; Leviticus 8:22, 28, 33; which verses please see. (C. Thomson Translation) Thus either of the foregoing translations of Hebrews 7:28 is correct, because *perfected* in this connection includes the thought of *consecrated* to a sacred office or inaugurated thereinto, seeing that the person consecrated or inaugurated has completed his preparation for it. This, in faultless obedience and integrity, Jesus did.

FOLLOWERS PERFECTED

[26] Jesus' faithful course as High Priest results in perfection for his obedient followers who are made part of Abraham's seed as sons of God. How? Because it gives them a real cleansing from sin through the blood of his sacrifice. Thus they are given a clean conscience before God, or a freedom from consciousness of sin and from condemnation to death in God's sight. This was not possible by the animal sacrifices that the Levite priests of Aaron's house offered in the first or typical tabernacle. As said at Hebrews 9:8-14, 24: "While the first tabernacle is yet standing; which is a figure [or symbol] for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper PERFECT, . . . But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. . . . how much more shall the blood of Christ, who through the eternal spirit offered him-

22. Why did Jesus suffer? and what did he thereby become?
23. What quality did Jesus thus show? and how do believers "obey him" as the author of their eternal salvation?
24. How was Jesus "perfected" or "consecrated for evermore", as stated at Hebrews 7:28?

*Also *The Emphatic Diaglott; Douay Catholic; Rotherham; Moffatt; Weymouth; Twentieth Century New Testament; Syriac; etc.*

25. Why is the translation of the Greek word "teleioūn" either as "consecrated" or as "perfected" correct?
26. Why, as stated at Hebrews 9:8-14, 24, does Jesus' faithful course result in perfection for his faithful disciples?

self without blemish unto God, cleanse your conscience from dead works to serve the living God?" "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." —*Am. Stan. Ver.*

[27] Being perfected thus in conscience, evidently these obedient followers of Christ are "justified" by God and through Jesus' blood and because of their faith. Therefore God's condemnation has been lifted from them, and they have a perfect standing before God according to their flesh.—Rom. 5:1, 9; 8:33.

[28] When explaining how the one sacrifice of Christ accomplished such perfection for the Christians, which the oft-repeated sacrifices according to the Mosaic law could not do, the apostle writes, at Hebrews 10:1-14 (*Am. Stan. Ver.*): "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins."

[29] The need for those shadow sacrifices to be repeated continually was because they did not actually remove the guilt of sin, but left the worshiper with the consciousness of sin which required fresh sacrifices to be offered by imperfect human priests. This very fact concerning those Jewish sacrifices shows that the so-called "Catholic sacrifice of the mass" is imperfect and worthless to remove sin and relieve anyone from the torments of suffering. Just as with the Jewish sacrifice, the fact that the Catholic mass has to be sacrificed daily upon thousands of altars by thousands of dying priests shows that the mass has brought no removal of sins; else, why should it be repeated? Each new mass reminds the worshiper of his sins, just as the Jewish sacrifices did; and it shows that the previous masses have provided no perfect, justified, uncondemned standing of the worshiper before God. Further, since these masses have been added by the Catholic priests to Christ's original sacrifice, the mass not only proves its own worthlessness and ineffectiveness but also argues that Christ Jesus' own sacrifice was incomplete and not a perfect sin-remover. But is that argument true? Not at all! Instead of listening to an imperfect man who claims to be an apostolic successor, listen now to an apostle himself, who writes as follows:

[30] "We have been sanctified through the offering of the body of Jesus Christ once for all. And every [Jewish] priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he [Christ Jesus], when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath PERFECTED for ever them that are sanctified."—*Am. Stan. Ver.*

[31] This perfect standing of freedom from the guilt of sin and its condemnation has continued down through the Christian era since Jesus' one and only sacrifice was offered. Also it applies to each sanctified follower of Christ Jesus as long as he remains on earth in his imperfect flesh and needs the covering of the merit of Jesus' sacrifice. The fact that His sacrifice is perfect, complete, and all-sufficient for removing sins is proved, because it does not need to be renewed or repeated. Whenever the sanctified Christians sin because of the inherited imperfections of their flesh, they can go to God and confess and procure forgiveness and cleansing by means of the one and original sacrifice of Christ Jesus. So we read, at 1 John 1:7-10; 2:1, 2, namely: "The blood of Jesus Christ his Son cleanseth us from ALL sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from ALL unrighteousness. . . . And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

[32] The present state of the sanctified Christians is not, therefore, one of actual perfection in their flesh or physical bodies. Hence the disciple James writes: "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body [to be sinless]." (Jas. 3:2) But by faith in Christ's sacrifice Christians have a righteous standing or justification with God and are counted perfect through Jesus' righteousness imputed to them. Hence they may draw near to God with no consciousness of sin-guilt, their hearts being sprinkled with his cleansing blood. As the apostle says: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated [initiated] for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us

27. They having a perfectly cleansed conscience, what must then be true about Christ's obedient followers?
28. Why must the sacrifices according to the Mosaic law necessarily have been merely shadows of future things?
29. Why, then, did those sacrifices need to be repeated? and what does this prove respecting the Catholic "sacrifice of the mass"?
30. By how many offerings of sacrifice have Christ's followers been sanctified and perfected? and why, therefore, could Christ stay seated at God's right hand?
31. How long is this perfect standing through Christ's sacrifice in effect? and how is it affected when Christians sin?
32. What proves whether this state is one of actual perfection in the flesh? and how, then, may Christians draw nigh to God?

draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." —Heb. 10:19-22.

[33] These, therefore, are the perfected *spiritual* ones whom the apostle means when he writes, at Hebrews 12:22, 23: "But ye are come . . . to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." These justified ones walk after the spirit of God and not after the flesh. The spirit is more pronounced and noteworthy about them than their imperfect flesh, the sins of which are perfectly cleansed away by Jesus.

MEN OF OLD MADE PERFECT

[34] This present perfection of relationship with God is the blessing which comes to the faithful believers through the Seed of Abraham, Christ Jesus. (See Acts 3:25, 26, quoted on page 102, ¶ 3.) As Paul also says: "And the scripture, foreseeing that God would justify the heathen through faith, preached before[hand] the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." (Gal. 3:8, 9) This blessing through the Seed of Abraham is, of course, made complete for these sons of God when he brings them to glory by resurrecting them from the dead. These faithful dead are the ones concerning whom it is written: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Cor. 15:42-44, 49) Thus, at resurrection, these are perfected or consecrated and inaugurated into God's sacred service in the heavens in His glorious presence. This final perfecting of them begins to take place at Christ's second coming, at his coming to the temple. This coming to God's heavenly temple can be proved to have taken place A.D. 1918, in spring, as shown in previous issues of *The Watchtower*.

[35] It must be admitted, therefore, that the faithful believers and followers of Christ who become the sons of God are the first to receive the blessings of the promise which Jehovah God made to Abraham. It is not because of any greater worthiness of their own, but because they have had the opportunity of living since Christ Jesus' death and resurrection and ascension to heaven. No one, of course, could enter into these blessings before the actual coming and *perfecting* of the Seed of Abraham nineteen centuries ago. This was why the faithful men of old, from Abel down to John the Baptist, could not in their time enter into the realization of the promise by receiving the blessings promised. All those faithful ones had faith in the coming of the Seed and the pouring out of blessings from God through the Seed, but they never saw the promise of God realized. They did not live in God's favored time. The apostle refers to this, at Hebrews 11:39, 40, where he says: "And these all, having obtained a good report through faith, received not the promise: God having provided [or, foreseen] some better thing for us, that they without us should not be made perfect."

[36] By the expression "for us" the apostle means himself and his Christian brethren. For these God provided or foresaw a higher blessing than that of those faithful ancients. He provided that they should become his spiritual sons and should therefore inherit glory in heaven. He provided that they should be made partners with Jesus Christ, the true Seed of Abraham; and that, having themselves received the first blessings of God's Abrahamic promise, they should be united with Christ Jesus in pouring out the blessings upon others. They are given the privilege of being priests with Christ Jesus the High Priest in the heavenly kingdom and of reigning with him for the thousand years to uplift humanity. Together with Christ Jesus, the King of kings, they will form the "new heavens" of the New World of righteousness.—Rev. 20:4, 6; 2 Pet. 3:13.

[37] The facts show, then, that the faithful ones of old are not to be perfected apart from the sons of God associated with Christ in the heavenly kingdom. Nineteen centuries ago, on the day of Pentecost, following Jesus' ascension to heaven, God began the work of perfecting his faithful sons by justifying them through the sacrifice of Christ Jesus presented in heaven. Now, when resurrecting them from the dead after Christ comes to the temple, God completes their perfecting. There is yet on earth a remnant of these justified sons of God. These await their final perfecting in the resurrection after their obedience has been perfected by suffering as their Captain Christ Jesus suffered on earth. But at present they have the perfect standing with God through justification by Christ's one sacrifice. While yet alive in the flesh on earth, this remnant expect to see, shortly, the faithful ones of old brought forth from the graves. According to the understanding of certain scriptures, they expect to see this before the final battle of Armageddon is ended. That would there-

33. Who or what, then, are the "spirits of just men made perfect"?
34. (a) What is the present blessing through the Seed of Abraham? (b) When is such blessing made complete for the sons of God, and how?
35. (a) Who, then, are the first to receive the blessings of the promise made to Abraham? (b) Why did not the faithful ones of old receive the blessings first?
36. Whom does Paul mean by the expression "for us"? and what has God provided for such?
37. (a) When did God begin the perfecting of these? and how many of such are yet on earth? (b) What expectation have they regarding the faithful ones of old?

fore be toward the beginning of Christ's reign; for immediately after Satan the Devil is bound at Armageddon Christ's thousand-year reign begins. (Rev. 20:1-3, 7) Thus for a short time before the remnant finish their earthly course, they expect to enjoy the extreme pleasure of some association with the faithful ones of old brought back to life on earth.

38 What does the being "made perfect" of those faithful ones of old mean? When Christ Jesus as High Priest calls them forth from the grave, their being raised from the dead will be the first of their blessings coming to them from Jehovah God through his promised Seed of Abraham, Christ Jesus. Thereby God, who announced himself to Moses as "the God of Abraham, and the God of Isaac, and the God of Jacob", will prove he is indeed 'the God of the living', not of the dead. (Ex. 3:6, 16; Matt. 22:31, 32) The apostle's expression, "made perfect," as used in his epistle to the Hebrews, does not require they shall come forth from the tombs instantaneously perfect in body, but it does show that they will gain absolute perfection through God's kingdom by Christ Jesus. At Hebrews 11:35 it is written that they endured great sufferings and torments at enemy hands and refused to become unfaithful to God "that they might obtain a better resurrection". This, therefore, serves to put them in the class of those who come forth from the tombs to the resurrection of life, rather than to a judgment the final determination of which is doubtful, either to life or to everlasting destruction.

39 Said Jesus, to whom the Father has committed all judgment: "He gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5:27-29, *Am. Stan. Ver.*) These faithful ones of old went down into death with a "perfect heart" toward God, and they will come up out of the graves with such when the Judge Christ Jesus shortly utters his voice of command. Their being the first of the earthly inhabitants of the new world to be raised from death, they will have an advantage over those who will later be raised from the tombs "unto the resurrection of judgment". Also they will be raised in the way of life, being in line for life eternal under God's kingdom.

40 As afore shown, to be "made perfect" has the meaning of being qualified and being introduced or inaugurated into a position of service. As to the perfect-hearted forefathers and forerunners of Christ Jesus it is prophesied, at Psalm 45:16: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Receiving life from the Judge and King, Christ Jesus, who gave his earthly life for them, they become his sons or children. In order for there to be a "new earth" under the "new heavens", Christ Jesus inaugurates or installs these faithful ones of old in office as earthly princes to represent the heavenly kingdom. Thereby he *perfects* them in office or consecrates them in this princely office and so establishes the "new earth". (Isa. 32:1) This, too, is an advantage over those of humankind who come forth from the dead "unto the resurrection of judgment". Here it is again seen how the faithful ones of old who died without receiving the promise do attain a "better resurrection". During the thousand years of Christ's reign they will receive blessings from the heavenly Seed of Abraham through the Kingdom.

41 At the close of the millennial reign, Satan is to be loosed for his final season of activity before his everlasting destruction, and then a final test will come upon all those dwelling upon the face of the earth. (Rev. 20:7-10) The perfect-hearted princes, respecting whose physical perfection by that time there can be no doubt, will set the example for all peoples on earth by their faithful integrity in office under the test. This concluding test will complete their perfecting. Then, when Christ Jesus turns over the Kingdom to God the Father and has destroyed Satan the Devil and all who then fall to his temptation, Jehovah God will justify or pronounce perfect all the faithful ones for life unending. "It is God that justifieth." (1 Cor. 15:24-28; Rom. 8:33) The justified faithful ones of old will live for eternity in earthly perfection.

42 As concerns the Lord's "other sheep" of today, they are the faithful companions and fellow witnesses of His remnant. (John 10:16) While they do not now enjoy the perfecting that the remnant have through the justification by the sacrifice of Christ, the "other sheep" class must be of "perfect heart" toward Jehovah God. In this respect they must be like the faithful men of old who did not receive that "better thing" which God has provided for His sons whom he brings to glory above, including the remnant. It is those "sheep" keeping their heart integrity unto God during this time of temptation at the end of Satan's world that may hope to pass through the battle of Armageddon alive and to enter into the righteous New World.

43 Thereafter the thousand-year Kingdom will bring about their complete perfecting in the paradise

38. What does the being "made perfect" of those faithful ones of old mean?
39. How will theirs be a "better resurrection"?
40. How, too, will it be a "better resurrection" by their being "made perfect" for office?
41. How will their perfecting be completed at the close of the thousand-year reign of Christ?
42. In what way must the Lord's "other sheep" be perfect now, and with what hope in view?
43. When will their complete perfecting be brought about? and what will be their obligations to that end?

earth. As to their obligations during his millennial reign, Christ Jesus the Son of David says: "Mine eyes shall be upon the faithful of the land, that they may dwell with me [in the new world]: he that walketh in a perfect way, he shall serve me. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD." (Ps. 101: 6, 8) Those who seek to serve with perfect hearts toward God are wise. They are the ones to whom the King greater than Solomon says: "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." —Prov. 2: 21, 22.

IN THE LAND OF THE MIDNIGHT SUN

BETWEEN Stockholm, Sweden, and Oslo, Norway, sleeping cars are operated nightly by the railroad. Good! for arrangements were for making the trip to Norway by train, by the Watch Tower Society president, N. H. Knorr, and his companions, the American, M. G. Henschel; the British, William Dey; and the Swedish, J. H. Eneroth. Reservations had been booked for the train departing at 10: 30 p.m, on December 24, 1945.

It is fortunate for the Swedes that their railways have been electrified. In Finland, as Brother Knorr had found out traveling there in the week previous, that is not the case; so the trains burn wood to make their steam, and travel has been slowed down considerably. In Northern Europe there is little coal, and the people must use wood for heating. Wood burns quickly, and hence more space is required for fuel supplies. In journeying from the Society's Branch office in Stockholm to the Central Station our travelers were again reminded of the coal shortage and the oil shortage, for in the parks and other available space they saw great piles of firewood that had been stored up for winter's use. If it had been necessary for the railways also to burn wood, the trip from Stockholm to Oslo would have taken more time. As it was, however, the trip took only eleven hours, including a stop at Charlottenberg on the Swedish-Norwegian border for the Swedish customs inspection at 6 a.m., when all passengers were awakened and interviewed while in their berths. The Norwegian officials boarded the train and completed their work before the train reached Oslo.

Brethren from the Oslo Branch office were on hand at the station when the train pulled in. It was holiday time, and the station was crowded. But Brother Dey was quickly recognized by the Norwegian brethren, and greetings were given all the travelers. Outside the station many people had queued up in the taxi line, and very few taxis were to be found. The holidays had cut down the tram traffic almost to a standstill. Since the Branch office is centrally located, it seemed most practical to walk from the station to the office. Snow was falling, and the streets were practically deserted; so the joyous group of brethren hiked up through the streets quite as if they owned them, talking and laughing, while the fresh snow crunched beneath their feet. Past the Royal Palace they went and around the corner at Inkognitogaten, to No. 28 b, the address of the Society's office. There the brethren had held up their breakfast for the arrival of the visitors. It was good that there was plenty of food on hand now, for the hike from the station had given all good appetites.

Breakfast being finished, the visitors and the Branch servant gathered in the office and began going over some of the problems for the work in Norway. The greatest difficulty for the Norwegian brethren was presented by the shortage of literature in their language, and it had affected the work to a degree. It was especially noticeable that there were no pioneers reporting in Norway; only one had enrolled recently. Lack of literature was said to be the reason. Of course, it had not been many months since the Nazis had left Norway, and more could not be expected in so short a time. It was very gratifying to learn that the Norwegian *Watchtower* was taking readily in the field and there was a steady increase in its distribution. Some printing machinery is in operation, despite confiscations made by the Nazis; and so it has been possible to arrange for some local printing. Principally the *Watchtower* magazine has been published; but it has also been possible to provide a few booklets. Some bound books in Swedish and Danish were shipped in, and they are being used by persons of good-will until the Norwegian books become available. *"The Truth Shall Make You Free"* was being translated and had been almost completed. So Brother Knorr said every effort would be put forth to print it in Brooklyn and ship large numbers of copies to Norway just as soon as the manuscript had been checked and sent to the United States. This, to be sure, cheered the brethren at the Norwegian Bethel.

In spite of their difficulties with literature shortages and food-and-clothing shortages, the Theocratic publishers in Norway were busy at feeding the people of good-will. In November, 1945, a new peak of 830 publishers for the Kingdom had been reached, and it was good to find the work on the increase. The people of the land are interested in and also need the comforting message which God's servants carry about and speak forth. Their experiences during the war years caused them to see the need for something more than men can provide. During the wartime the Nazis stole most of the food from the people to feed their occupation army, and allowed only sufficient for the Norwegians to exist on. There are still certain shortages, especially in the way of food and clothing. It was therefore hoped that a permit would be obtained from the Swedish government to ship clothing donated by Swedish brethren to Norway before the winter passed. Many Norwegians had pinned their hopes on the return of the king and the restoration of a free government. The war had drawn all peoples together and united the political factions. But as soon as the Nazis left, the various political groups began to go off by themselves and advertise that they had been the real underground during the war. Strife among the ruling

circles is very evident, and many of the people are left without hope, unless they learn of the Kingdom. So the Kingdom publishers in Norway have a big job to do, explaining why such conditions exist and what the sole hope for the people is.

A meeting had been arranged for Oslo for the benefit of the brethren in the eastern and southern parts of Norway. Auditoriums are generally occupied with holiday affairs at the Yule season; so the only places to be considered were the cinemas. It was found that the very modern, attractive Saga Cinema would not be in use on December 26 until late in the afternoon. So the brethren rented it for use from noon until 3 p.m. Brother Dey opened the meeting with prayer. Brother Henschel followed with a discourse on field service matters, and particularly the need for pioneers in the full-time ministry in Norway. He showed very well how some of the brethren might find it possible to get into this blessed service, especially in using the *Watchtower* magazine as an instrument in arranging for studies with the people until books can be printed and used in this manner. Young publishers were urged to make full-time service their goal.

With Brother Eneroth continuing to act as interpreter, the program continued with the discourse by Brother Knorr dealing with matters of specific interest to the Norwegians and the overcoming of their own problems. Rapt attention was paid by the 800 publishers and people of good-will there assembled in Oslo as Brother Knorr pointed out the need for unity of action among all and the moving ahead of Kingdom interests. Then he related many very interesting events of his trip and delivered the love and greetings of brethren picked up along the way. It was evident at the conclusion of the assembly that many minds had been relieved by his words. Eyes were agleam with light as the possibilities for the Kingdom work in Norway were turned over in the minds of these brethren. There was need for organization of the work, as they well realized, and now that attention would be given that work their hearts swelled with love of the glorious treasure of service. Providentially Brother Dey was appointed as the new Branch servant for Norway, this to be effective until the American brother from the Brooklyn headquarters should reach Oslo and help with the organization of the work.

Travel in Norway had not then recovered from the blow dealt by the war, and what trains were available were slowed down by lack of coal and wearing out of equipment. In normal times it would have been possible to take a night train from Oslo to Bergen on the west coast, but now there was only one train daily and it took thirteen hours. This made it inconvenient for brethren in southwestern Norway to travel to Oslo for the meeting, there being also no places to stay overnight. A meeting was planned for Bergen, therefore, and announcement was made that on December 28 Brother Knorr would reach Bergen and hold a meeting. Necessity required Brothers Knorr and Henschel to go on to Bergen, for from there they would travel on to England by boat.

December 27, at 9:45 a.m., the train bearing Brothers Dey, Henschel and Knorr departed from Oslo. The route was a winding one, and many beautiful sights presented themselves at every turn. A snowstorm was blowing from the west, and all the evergreen forests were a beautiful picture of dark-green and white. The fine straight trees covered the sides of the mountains and ran down to the shores of the frozen lakes and rivers. There was plenty of wood in the country to keep the people warm and for the making of the skis which are so necessary for travel there on foot during the winter.

At Bergen the three travelers were happy to find among the waiting crowds a group of brethren from the Bergen company of Jehovah's witnesses. The brethren had somehow obtained a small hall for use on December 28, and had also been fortunate to find hotel accommodations for their guests. After spending a few minutes going over plans for the morrow's activities the brethren dispersed to their respective places, looking forward to their assembling together again.

Long before the announced time of meeting all seats in the little hall were filled. By seven o'clock starting time 450 persons had crowded themselves inside. Over one hundred were standing. The brethren were pleased to stand in that crowded condition for over three hours listening to the various things brought to their ears. It was the same material that had been presented two days previous at Oslo. The brethren at the Bergen meeting were just as enthusiastic and showed just as much eagerness to take hold of their Theocratic responsibilities well as did those at Oslo. They had come long ways, some of them, and felt well repaid therefor. Some were up from Stavanger, Haugesund, and other coastal points; others came from Voss and near-by companies. It was good that so many had found it possible to meet together and thus Norway had an excellent showing of interested persons attending meetings, to the total of 1,250 in all. There will surely be many more publishers for the Kingdom in Norway before long.

For twenty-one days, since meeting them in Copenhagen, Brother Dey had accompanied the American brethren throughout the countries of Northern Europe, but now the time had come for the parting of the ways. He must remain in Norway to look after the Kingdom interests there, but for the two Americans there was work in Britain. It was nonetheless a happy occasion when, on Saturday, December 29, just before noon, Brother Dey and some thirty of the Norwegian brethren gathered at the quay to say a few more words to the departing Brooklyn brethren. A few minutes after twelve noon the recently completed motor vessel Astrea was loosed from her moorings and began to move out into the Bergen Fjord. The brethren waved with hands, hats, handkerchiefs and scarfs until they could no longer recognize the faces of the departing brothers on account of the great distance. The day was bright and sunny, and Bergen presented a very beautiful picture in its setting, nestled down at the bottom of high, now snow-covered mountains. The Astrea found her way southward through the inland waters of the Norwegian coast and passed along between islands and mountains in picturesque places which may never be forgotten by the wide-eyed American visitors. Soon after nightfall the port of Haugesund was reached, and here the only one of the brethren aboard the Astrea besides Brothers Knorr and Henschel disembarked.

Four of the brethren at the quay to meet this brother were permitted aboard to greet their Brooklyn friends. They had also been at Bergen, but had returned the same night on the night boat. It was good to know that the truth had been scattered to points all along that rugged coast and that publishers for the Kingdom were busily holding high the banner of the Kingdom in that territory. After putting in at Stavanger, the ship Astrea continued on its way down along this coastal territory to the southern end of this elongated country, to the Skagerrak. Ship passage direct from Bergen to Newcastle, in northern England, was not advisable because there were still many explosive mines in the North Sea that must yet be swept out. But from Skagerrak to Newcastle a channel had been cleared, and it was marked by buoys all along the way. Fortunately the weather was very good and the North Sea was as smooth as a small lake. Storms often cause mines to break loose and float about in the open seas, which is, of course, a great danger to shipping, but calm seas make for assurance of safe voyages. On just one occasion a floating mine of German make was seen in the channel, and it was at a safe distance.

BACK IN ENGLAND

Arriving at Newcastle on the morning of December 31, our two travelers experienced real pleasure at meeting Pryce Hughes and Jack Robb from the Society's London office at the quay and to be back after so successful a tour throughout Europe on Kingdom business, from November 17 onward. The journey had been a joyful one. Things had worked out unbelievably well, by the Lord's grace. Thanks were given to the Father in heaven for their privilege of visiting His witnesses in many lands, and learning of their problems and making arrangements to aid them all in spiritual matters and also caring for some of their physical needs. It was encouraging to mark that the hardships which the brethren were enduring in all countries had not hardened their hearts against God nor made them discontented with life. Rather, that which they have gone through was proof to all of them that they have reached the time when God's final message will be heralded far and wide, even to the ends of the earth, for the purpose of comforting the suffering peoples of good will, that is, those who desire to be glad with God's chosen people.—Rom. 15:10.

As the reports have shown, thousands of persons have been made glad through the good news preached by Jehovah's witnesses during the war years and since then. All are looking to the further opportunities of service in the postwar period, and they are sure that the Lord God will guide them. Fearlessly and boldly they press on, confident in Jehovah God and his Son Christ Jesus that these "Higher Powers" will direct the work right on to the final end of this world in the battle of Armageddon, where Jehovah will give his own marvelous witness in vindication of his universal sovereignty and holy name.

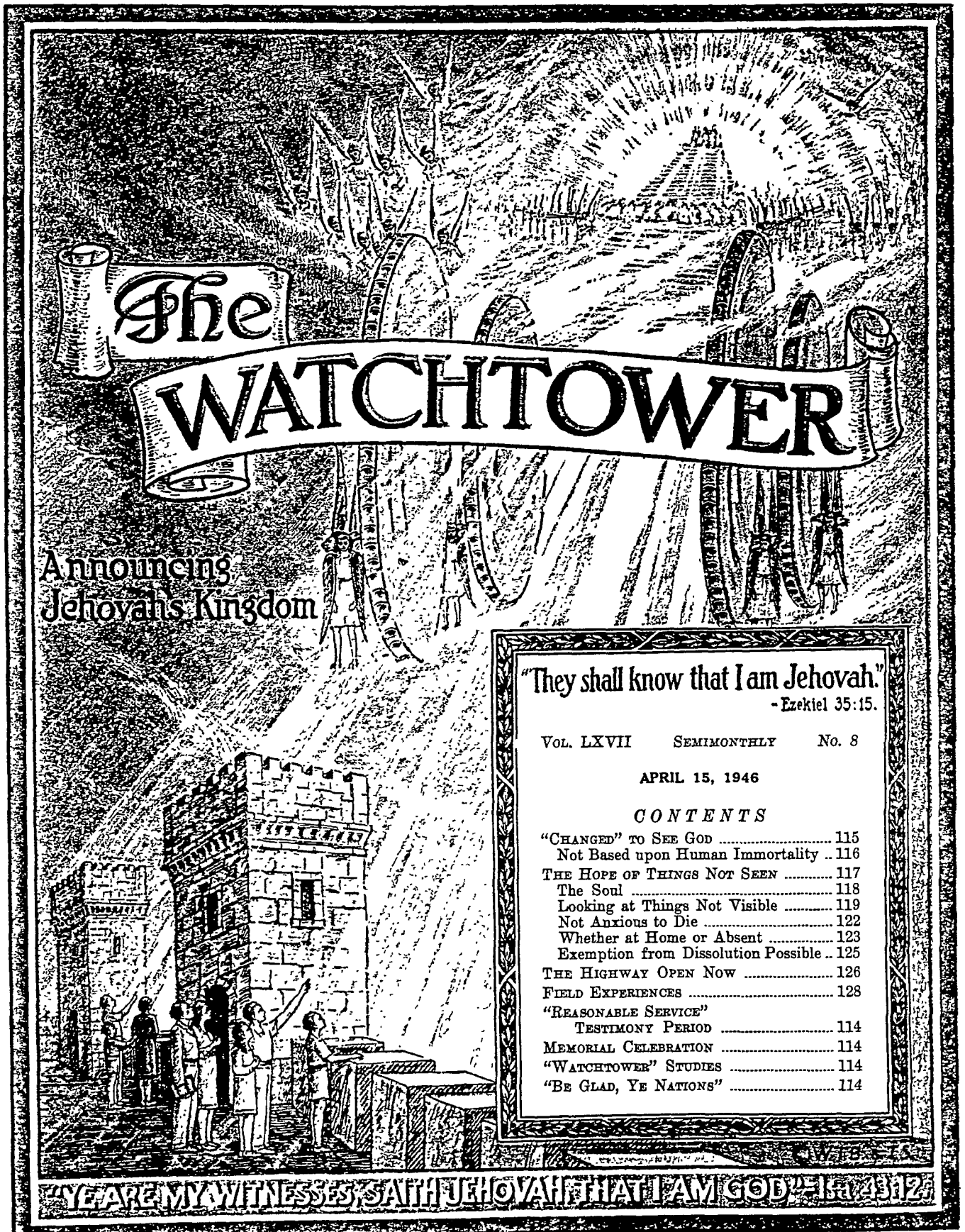
FIELD EXPERIENCES

OFFICE BOOK STUDY (W. AUSTRALIA)

"On three previous visits the manager was absent, but the fourth time around I met him and placed a book. When I called back on the placement two weeks later, he said: 'Why are these books not more widely distributed? This is the best I have ever read!' He was amazed when I explained the extent of the work, and said: 'Well, I have heard lots of criticism of Jehovah's witnesses, but have never met one before, and had no idea of the work they were doing.' I introduced the Question booklet, and arranged to call back. When I did so, he cleared his desk ready for the study. I had been wondering about opening with prayer: it somehow seemed different from a study in the home; but I thought it would be best to start in the right way from the beginning. So I said: 'We usually ask Jehovah's direction on our study. Do you mind if I do?' He replied: 'Not at all.' So with a brief prayer to Jehovah for His guidance we commenced. The study was a real success, and afterward he remarked: 'Well, that has been most interesting. I haven't been to church for years because I found no satisfaction there, but this method of study opens up the Bible.' I have conducted two more studies since then, and, although clients have come in, these have been quickly dealt with, and the study has gone on with very little interruption. The Lord gives increase even under difficulties."

AT A GERMAN PRISONER-OF-WAR CAMP (MICHIGAN)

"The past two years I have been trying to get permission to enter a German prisoner-of-war camp near here. I wrote the chaplain in charge asking for permission to enter and told him I was an ordained minister of the gospel; that, because of conditions, it was of urgent need that those confined therein should hear about God's kingdom. I received an answer in reply, which I have enclosed. I got in touch with the 'reverend' and he advised me he would not take the responsibility for saying I could or could not enter the camp, that he stood neutral in the matter. Upon the strength of this letter I went directly to the camp, talking with the captain in charge. He permitted me to have audience with thirty, who came to the meeting on their own initiative. Results were that I had a sound attendance of 30, placing 3 books and 32 booklets in the German language. Explaining many of the Kingdom blessings through the aid of an interpreter, I talked with them approximately for an hour and a half. Upon closing, they inquired when I would be back, for they were interested in talking further about the matter. I told them it would be the following week provided I could get permission. The following week the captain advised that the only way he could grant permission would be a direct statement to this effect from the chaplain in charge of this district. Apparently, the 'reverend' and the 'father' that conduct services for those in the camp could not afford to risk any further contacts by Jehovah's witnesses with those with whose spiritual guidance they have been entrusted. Again I wrote the chaplain. After considerable delay I received the enclosed letter, that 'the policy of the authorities is to limit the number of those entering the camps to the barest minimum and to those officially and by pre-arranged authority entering the camps' and that since the 'reverend' was very satisfactorily taking care of the needs there, they needed no further assistance!"



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

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"REASONABLE SERVICE" TESTIMONY PERIOD

The final month of the current *Watchtower* campaign, April, is listed on the year's service calendar as "Reasonable Service" Testimony Period. This means reasonable service to God, and the *Watchtower* magazine is devoted to God and the interests of His kingdom and hence the putting of this magazine in the hands of the people is a part of His "reasonable service". The offer for this final month has a new feature added, namely, the new 64-page, colored-cover booklet *"Be Glad, Ye Nations"*. This is offered, together with the regular bound book, as a premium with each new year's subscription for *The Watchtower* at the regular rate of $1. Doubtless many more readers of this magazine will want to get in on the closing month of this special activity; and we invite all such interested ones to write us, if necessary, in order to be teamed up with others in this "reasonable service". The Society expects a report to be made in the accustomed way by each one out in the field service during this Testimony Period.

MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

"WATCHTOWER" STUDIES

Week of May 19: "The Hope of Things Not Seen," ¶ 1-19 inclusive, *The Watchtower* April 15, 1946.

Week of May 26: "The Hope of Things Not Seen," ¶ 20-41 inclusive, *The Watchtower* April 15, 1946.

"BE GLAD, YE NATIONS"

The above title designates the new 64-page booklet published by the Watch Tower Society. The two treatises therein contained are closely related and complementary to each other, the first one being on the subject "Be Glad, Ye Nations", and the second being on the people with whom to be glad, namely, "Jehovah's witnesses in the Crucible." Both these presentations, delivered by the Society's president to great public audiences, have made profound impressions. Reading this booklet will leave you glad, we are certain. *"Be Glad, Ye Nations"* is published in a special cover of artistic beauty, and is now available at 5c a copy, mailed postpaid. Release of this booklet for campaign distribution is announced elsewhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII APRIL 15, 1946 No. 8

"CHANGED" TO SEE GOD

"We shall all be changed."—1 Cor. 15:51.

JEHOVAH God lives immortal in a heavenly glory that is beyond all comparison and which no man can see or approach to. Man was not created to see such all-excelling divine glory.

[2] When scientific men exploded the first atomic bomb far out on the desert wastes of New Mexico that fateful Monday morning of July 16, 1945, the giant tower of steel from which the bomb was suspended vanished in the four trillion degrees of heat that was developed and a man of flesh six miles away who rashly looked directly at the explosion through blackened glasses was struck blind at the greatest brilliance that had yet flashed atop this earth. Yet this man-engineered burst of glory cannot be compared with the inherent glory of the Creator, who is the central Source of all nuclear energy. Man of frail flesh and blood, whose body is three-fourths water, could never survive before the presence of His full glory. Speaking to the prophet Moses at Mount Sinai who had asked to be shown God's glory, Jehovah said: "Thou canst not see my face: for there shall no man see me, and live." (Ex. 33:20) The Christian apostle Paul was once struck blind for three days by a dazzling heavenly vision, and he could with real appreciation write concerning the Son of God, who is the image of God his Father: "The King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." (1 Tim. 6:15,16; Acts 22:6-11; 9:3-9) It is self-evident, therefore, that flesh and blood can never go to heaven. Man is not so destined. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. 15:50.

[3] Once we grasp the foregoing simple, uncontradictable truth, we are helped to get rid of religious errors and to understand aright the inspired writings of the Holy Scriptures. Faith is the conviction of things not seen by natural eye, and only by faith can we see or mentally perceive something of the weight of God's glory as described in his written Word and as reflected somewhat in his visible works in sky and earth. (Heb. 11:1; Rom. 1:19,20) For any intelligent creature on earth to hope to appear in God's exalted presence and to see his personal glory, such creature must expect to undergo a revolutionary change in himself that completely does away for ever with flesh and blood. This "change" is something not possible for man to accomplish, even when armed with modern science. No sane man could properly hope to experience such a change except such a thing were promised to him by Almighty God Jehovah.

[4] Only Jehovah God could effect such a miraculous changing of creatures who were humans of flesh and blood to become immortal spirit creatures able to appear in God's heavenly presence and to gaze upon him and live. Jehovah God has promised such a change to certain ones who gain his special favor. This promised "change" was long a mystery or sacred secret. It was not unlocked and disclosed until the coming of Jesus Christ, the Son of God. In fact, he was the first one to undergo this change from flesh to spirit. This is verified by one of his witnesses, the apostle Peter, who writes: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison." (1 Pet. 3:18,19, *Am. Stan. Ver.; Weymouth; Rotherham; Catholic Confrat.*) As to the part that Christ Jesus performed in opening up this mystery to the light of human understanding the apostle Paul writes Timothy, saying: "Suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality [or, incorruption] to light through the gospel."—2 Tim. 1:8-10, *Am. Stan. Ver.,* and marginal reading; *Rotherham.*

[5] This same apostle Paul wrote down further information regarding this mystery which Christ

revealed to him. It was about twenty years after the death and resurrection of Christ, and also after persecutions had flared up against the Christians with death to many of them, that Paul wrote the following to his brethren at Corinth: "That Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; ... then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep.... If Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable. But now hath Christ been raised from the dead, the firstfruits of them that are asleep. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15: 3-6, 17-20, 51-54, *Am. Stan. Ver.*

6 It must not escape our notice that the apostle Paul was writing the above things to his Christian brethren, and not to humankind in general. Hence men in general do not share in the hope and in the mystery which Paul here sets out. Paul makes it clear to Christians that their coming "change" is from a human state to a heavenly state. In the midst of the above discussion he shows the Christians the reason for such a radical change, when he says: "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: 49, 50) This bars out entirely the religious error that the Christians will take their flesh-and-blood organisms up to heaven. It bars out any idea that their human bodies will be "spiritualized" so that in the spiritual realm they will resemble and look like what they were on earth, a hunchback Christian on earth becoming a spirit hunchback in heaven, etc.

7 There are no grounds in reason or in Scripture for imagining that the "changed" Christians in heaven will look like the imperfect human creatures that they were on earth or that they will image or resemble human creatures at all. To the contrary, they will be heavenly images of God, their heavenly Father. Hence what they will personally look like in heaven no faithful Christians now know. So says the apostle John in writing the following, not to the world, but to the Christians: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he [God the Father] is pure."—1 John 3: 1-3, *Am. Stan. Ver.*

NOT BASED UPON HUMAN IMMORTALITY

8 Another religious error is to imagine that such a change from earthly to heavenly is based upon some indwelling immortality of the human soul, "inherent immortality," as it is usually called. It falls to the task of those so imagining to prove from Paul's writings that he bases this miraculous "change" upon the religious doctrine of "inherent immortality of the human soul". What the apostle Paul discusses in 1 Corinthians 15 is the resurrection of the Christian *dead.* In answer to the questions, "How are the dead raised? and with what manner of body do they come?" Paul at once answers: "Thou foolish one, that which thou thyself sowest is not quickened except it die [it not being immortal]: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own." (1 Cor. 15: 35-38, *Am. Stan. Ver.*) In proof also that it is of dead ones and not of immortal ones that he is writing, Paul says: "If the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished." (1 Cor. 15: 16-18, *Am. Stan. Ver.*) Immortal ones cannot perish; neither could they sleep in death.

9 It stands indisputable, therefore, that the apostle bases the mysterious "change" of the faithful Christians upon no "inherent immortality" idea, but upon God's miracle of resurrecting the dead. By resurrection not only does God restore the faithful Christians to life but he transfers them from the former life in the human body to heavenly life in the spirit realm as spirit creatures. At such resurrection to heavenly life in the kingdom of God the Christians who are faithful unto death are fully born as the spiritual children of God. In harmony with this, Christ Jesus said: "Except one be born anew, he cannot see the kingdom of God. . . . Except one be

born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit." —John 3:3-6, *Am. Stan. Ver.*

THE HOPE OF THINGS NOT SEEN

ASTOUNDING as it may sound to sincere persons who have accepted without question or investigation the doctrines of "Christendom", the teaching of the "inherent immortality of the human soul" is a pagan or heathen doctrine. It did not start with Jehovah God and is nowhere taught in the inspired Hebrew Bible. It did not originate with Christ Jesus and is nowhere taught in the inspired writings of his disciples. Herodotus, the pagan Greek historian who lived in the fifth century before Christ, asserts that the pagan Egyptians were the first who entertained the idea of the "immortality of the human soul", and hence their mummies. (ii, 123) The Israelites sojourned 215 years in the land of Egypt, and yet what the prophet Moses wrote after leading them out flatly contradicts such Egyptians' teaching of inborn human immortality. Moses records Jehovah God as saying to him: "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off." (Lev. 20:6) "And whatsoever soul it be that doeth any work in that same day [Atonement Day], the same soul will I destroy from among his people." (Lev. 23:30) Moses wrote many other such expressions of death and destruction to human souls disobeying God.

[2] In the fifth century before Christ, the pagan philosopher Socrates taught the "immortality of human souls" to the Greeks. In his last speech, before drinking the poison cup in his prison cell, he said: "Yea, were death to be the end of all, it would be truly a fortunate thing for the wicked to get rid of their body, and, at the same time, of their wickedness. But now, since the soul shows itself to us immortal, there can be for it no refuge from evil, and no other salvation than to become as good and intelligible as possible." Socrates also said (and let those seeking life compare the religious doctrines of "Christendom" with this): "The soul, the immaterial part, being of a nature so superior to the body, can it, as soon as it is separated from the body, be dispersed into nothing, and perish? Oh, far otherwise. Rather this will be the result. If it takes its departure in a state of purity, . . . well, then, so prepared, the soul departs into that invisible region which is of its own nature, the region of the divine, the immortal, the wise, and then its lot is to be happy in a state in which it is freed from fears and wild desires, and the other evils of humanity, and spends the rest of its existence with the gods." Socrates' foremost disciple, Plato, quotes him thus in his work entitled *Phaedo*.

[3] This philosopher Socrates and his disciple Plato, both of whom believed in pagan gods and not in Jehovah God, were undeniably sinners. Jehovah's prophet Ezekiel taught in the century preceding Socrates, and in direct opposition to what Socrates and Plato taught he said: "The soul that sinneth, the same shall die." (Ezek. 18:4, *Douay*) On this soul controversy, with whom did Jesus Christ agree? with Socrates and Plato or with Moses and Ezekiel? Christ Jesus agreed with Moses and Ezekiel and all other inspired prophets of Jehovah God. From their prophecies Jesus and his disciples made frequent quotations to show that they were truthful prophets.

[4] The notion that Jesus' apostles and the faithful Christians of the first and second centuries after Christ believed in human immortality is a mistaken religious notion. It is well known that the Catholic religious sect teaches the doctrine of "purgatory", or an intermediate state of human souls after death for their purification by torments before being admitted into heaven. She bases this "purgatory" doctrine upon the theory of the immortality of human souls. Pressed for proof of this purgatory-immortality teaching, the late American cardinal, James Gibbons, in his book entitled "The Faith of Our Fathers", says, in chapter 16, on "Purgato y, etc.", paragraph 12: "This interpretation is not mine. It is the unanimous voice of the Fathers of Christendom." Cardinal Gibbons refers to early writers, such as Augustine, who lived from 354 to 430 A.D.; and Irenaeus, of the second century, who wrote *Adversus Haereses* (*Against Heresies*), etc.; and Clement of Alexandria (A.D. 160-220), who wrote three books entitled "The Pedagogue"; also Tertullian (A.D. 160-240), who wrote *De Anima* (*Concerning the Soul*), *De Resurrectione Carnis* (*Concerning the Resurrection of the Flesh*), etc.

[5] For reference' sake we also mention Theophilus of Antioch, of the second century, who wrote three books *Ad Autolycum* (*To Autolycus*); and Arnobius, of the third century, who wrote seven books *Contra Gentes* (*Against the Gentiles*); and Athanasius

1. What kind of doctrine is that of "human immortality"? and how does Moses contradict it?
2. What did that Grecian philosopher Socrates, as quoted by Plato, teach respecting the soul?
3. What did Ezekiel, a century before, teach on the soul? and with whom did Christ Jesus agree in this controversy?
4, 5. (a) On what doctrine does Catholicism base its teaching of "purgatory"? and to whom does Cardinal Gibbons refer for support? (b) To whom else can we refer as involved in the controversy?

of Alexandria (A.D. 296-373), who attended the Council of Nice A.D. 325 and who wrote *De Incarnatione Verbi* (*Concerning the Incarnation of the Word*).

6 Come now two prominent religious clergymen of "Christendom", and they declare some startling things regarding the faithful Christians of the first three centuries. In a book entitled "The Evolution of Immortality" Doctor S. D. McConnell, then rector of All Souls Church, New York city, tells of the confusion which early converts had who tried to harmonize their former religious beliefs with Christianity, and says: "Those who were Greeks brought to the new religion the Platonic idea that the individual soul is indestructible, being in fact an articulate portion of the substance of the mind of God. Those of Roman antecedents, having no inherited belief of a future life of any kind, were better prepared to comprehend the truth of Christ. The interaction of all these fragments of previous philosophy produced a confusion and uncertainty of mind which was not clarified for five centuries. Then the masterful Augustine, the man who fixed the lines in which the thought of the civilized world ran from the sixth century to the nineteenth, TOOK PLATO'S DOCTRINE OF THE INHERENT IMMORTALITY OF THE SOUL, disengaged it from metempsychosis and transmigration [of soul], and gained for it a general credence which it has held to this day. . . .

"Tertullian in his treatises On the Soul and On the Resurrection of the Flesh gives by far the fullest presentation of what was commonly believed in his circles; but it is quite impossible to make him consistent with himself or with other Christian writers of the same period. Upon the whole, however, he leaves the impression afterwards confirmed and fixed by Augustine, that he believes the soul to have an independent existence of its own, and to be of its own nature indestructible. The truth of the case seems to be that as the Greek influence gained the domination in the early church the Platonic doctrine of a natural immortality which it brought with it came to be accepted. The notion was withstood from the beginning as being subversive of the very essence of Christianity. Theophilus (Ad Autolycum II. 27), Irenaeus (Adv. Haeres. II. 34), Clement of Alexandria (The Pedagogues, I. 3), Arnobius (Cont. Gent. II. 24), and most weighty of all, Athanasius in his treatise on the Incarnation of the Word of God, all strenuously fought against it as a Pagan error which brought to nought the work of Christ.

"They were defeated, however, and the conception prevailed which is vulgarly current today, of an immortal soul and a mortal body, temporarily joined, then severed, then reunited in an imperishable personality. Its currency has probably confused and obstructed the work of Christ among men more than all other obstacles combined. A Pagan speculation has masqueraded so long as an elemental Christian truth that now, when the intelligent world is well disposed to receive and comprehend Jesus' revelation of a life to come, PLATO STANDS ACROSS THE PATH AND IS COMMONLY MISTAKEN FOR CHRIST."—Pages 45-48 of *The Evolution of Immortality* (1901).

7 Additionally, in a book entitled "The Winning of Immortality" Professor Frederick Palmer, A.B., D.D., then a member of the Harvard Divinity Faculty, says: "I have endeavored to sketch the growth of the doctrine of a future life from its appearance in Hebrew history through the line of Christian development to the present time. In doing this we come upon the fact that the belief which was counted orthodox in the first Christian centuries was different in one notable respect from that generally counted orthodox today. For while we regard it proper and Christian to hold that immortality is necessarily inherent in humanity, this was then regarded as improper and unchristian, THE ONLY TRUE CHRISTIAN VIEW BEING THAT IMMORTALITY WAS A VICTORIOUS PRIZE TO BE WON THROUGH FELLOWSHIP WITH CHRIST.

"I cannot but think that their orthodoxy was wiser than ours. For I am sure that one great deterrent to believing in a future life is, with many persons, the dread thought of the vast multitudes, the majority of mankind, according to some theologies, who, it is asserted, are condemned to conscious existence in wretchedness and torture forever. Such must be the result if perpetual existence is a necessity inherent in humanity. But if it is contingent [or conditional]; if the soul is not necessarily immortal, but may become so; if the failure to attain immortality proceeds along ordinary non-arbitrary lines [not arbitrary with God], and reaches a result which we see here imaged in the gradual elimination of decadent life, then the processes of the next world are redeemed from horror and made intelligible, almost veritable.

"Immortality as a necessity seems to me to have little to say for itself. As a goal to be attained, it is the prize of the high calling of God in Christ Jesus."—Pages 9-11 of the Preface (1910).

THE SOUL

8 Immortality, as a necessity due to being inherent in all human souls, has only pagan superstitions and

6. (a) What part did Augustine play in fixing belief concerning immortality? (b) By whom was such pagan Greek notion withstood? but whose teaching came to be mistaken for Christ's?

7. (a) In this connection, how did orthodox Christian belief of the first Christian centuries differ from so-called "orthodoxy" now? (b) Is immortality necessarily and arbitrarily imposed upon humans, or how is it attained?

8. Where shall we go for the truth upon the subject?

heathen beliefs to speak for it. It has absolutely nothing to speak for it in the heaven-inspired Bible, the infallible Word of Jehovah God. Rather than appeal to any so-called "Fathers" of the second, third, and fourth centuries of this "Christian Era", let us go back to original sources and draw out the inspired truth from Jesus and his disciples.

[9] The apostle Paul explains that there are earthly creatures with bodies suited to human life and that there are spirit creatures with bodies adapted to heavenly life; and then he shows also what a human soul is, saying: "If there be a natural body [or soulical body], there is also a spiritual body, as it is written: *The first man Adam was made into a living soul;* the last Adam [Christ Jesus] into a quickening spirit." (1 Cor. 15:44, 45, *Douay*) Paul there quotes from Genesis 2:7, which reads: "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and *man became a living soul.*" (*Douay*) This proves that the living creature, the person himself, is the soul. It disproves the Platonic idea of "the soul, the immaterial part, being of a nature so superior to the body". (¶ 2, page 8) The breath of life, which is invisible to man, combines with the body into which it is breathed, and these two in operation together make up the living human soul.

[10] In the Bible a person's existence as a living human soul is also called *soul.* That the human soul and this soul existence are not immortal and indestructible Jesus states, saying: "Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can DESTROY BOTH SOUL and body in hell." (Matt. 10:28, *Douay*) Hell, or *Gehenna* as it reads in the Greek original, is not God's place for preserving souls for all eternity in torment, but is his place for destroying souls everlastingly. Warning that a selfish person goes into such soul destruction, Jesus said: "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Matt. 16:26, *Douay*) Losing one's soul means losing all right, all opportunity, all privilege or possibility for soul existence in the future new world which God promises to create.

[11] In further proof that the human soul is not immortal, but can be destroyed, and that it dies at a person's death, the disciple James writes: "With meekness reeeive the ingrafted word, which is able to save your souls. My brethren, if any of you err from the truth, and one convert him: he must know that he who causeth a sinner to be converted from the error of his way, shall save his SOUL FROM DEATH, and shall cover a multitude of sins." (Jas. 1:21; 5:19, 20, *Douay*) The apostle Peter also proves that sinner souls are destroyed by God when he tells how Christ Jesus is the great Prophet whom Moses foretold, saying: "For Moses said: *A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you. And it shall be, that* EVERY SOUL *which will not hear that prophet,* SHALL BE DESTROYED *from among the people.*" (Acts 3:22, 23, *Douay*) Christ Jesus is quoted, at Luke 9:56 (*Douay*), as preferring not to destroy human souls but to save and preserve them. There he said: "The Son of man came not to destroy souls, but to save."

[12] Disobedient human souls are destroyed by the judgment of God, but those who faithfully follow Christ as members of his church-body gain the prize of immortality in heaven which they seek. So avers the apostle Paul, saying: "The just judgment of God. Who will render to every man according to his works. To them indeed, who according to patience in good work, seek glory and honour and INCORRUPTION, eternal life: but to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation. Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek: but glory, and honour, and peace to every one that worketh good, to the Jew first, and also to the Greek." (Rom. 2:5-10, *Douay*) Such incorruption or immortality Christ's faithful followers receive, not at the instant of death, but at the time of the resurrection from death, as shown at 1 Corinthians 15, quoted above (¶ 5, page 116). All the scriptures of the Bible, therefore, are in agreement that the human soul is not immortal, but that when a man dies he dies as a soul and he would perish were it not for the resurrection of the dead; and that, at the resurrection, the faithful members of the church of God are raised to heavenly life and glory and at that moment they put on immortality, or become immortal heavenly souls like Christ Jesus.

LOOKING AT THINGS NOT VISIBLE

[13] It was not the Platonic idea of possessing inherent human immortality of the soul, but it was the Biblical truth of the resurrection of the dead, that sustained Paul through all the hardships and dangers of his ministry as a preacher of the Kingdom gospel. His unshakable faith in God's power to raise the dead is expressed in these words: "But as we have that same spirit of faith of which it is written,

9. As explained by the apostle Paul, what is a human soul?
10. What does Gehenna mean for the soul? and what does 'losing one's own soul' mean?
11. What did James and Peter say as to death and destruction to the soul?
12. (a) How does Paul show incorruption or immortality is a prize? and when do the winners receive it? (b) What, then, do all scriptures agree as to the soul and immortality?
13. Faith in what sustained Paul in his service? and what is therefore the doorway into heavenly glories?

'I believed, and therefore I spoke' (Ps. cxvi. 10), we too believe; therefore we also speak. For we know that He who raised the Lord Jesus will raise us also with Jesus, and will set us with you in His presence. For everything is for your sakes, in order that grace may increase with the increased number of its recipients, and so provoke abundant thanksgiving to the glory of God." (2 Cor. 4:13-15, *Weymouth*) Not the death of the human body, but the resurrection from the dead, is the doorway by which each tried and tested faithful Christian enters into the promised heavenly glories and honor with Christ Jesus, the reigning Son of God.

[14] Therefore a Christian who is very active in the field as a witness of Jehovah God does not need to grow faint and lose heart if he finds God's service is quite wearing on the flesh and if his body is wasting away and his physical vigor is weakening. As he works on in the ministry of the Kingdom gospel his outward man may waste away and perish. That is to say, what he outwardly appears to be as a flesh-and-blood creature may grow old and battered through much affliction at the hands of the enemies of the Kingdom gospel. However, the more he carries on in service as God's witness, the stronger he grows inwardly day by day, both in faith and hope and in spiritual strength and devotion. He is thus renewed each day, and this inward renewal gives him more than mere physical strength to keep persistently active in God's service against all opposition and dangers. What he is inwardly, or this inward self, upholds him, and it expresses itself through his visible outward fleshly organism and holds his mind and body steadfast in the Christian ministry.

[15] The loyal Christian holds fast to God's appointed work and endures all the afflictions, persecutions and sufferings, and even death, that come on that account from the Devil's servants. Thereby he proves himself worthy through Christ of the heavenly Kingdom glories which God has reserved for his faithful servants. Testifying in proof of the sustaining power of such hope of things not seen with the natural eye, the apostle Paul goes on to say: "Therefore we do not lose heart. But, even though our outward man does waste away, yet our inward man is renewed day by day. For our light and transitory affliction is achieving for us, beyond all proportion, an eternal weight of glory—if we look not at the seen, but at the unseen; for the seen is temporary, but the unseen is eternal." (2 Cor. 4:16-18, *Weymouth*) Hence, if we see that what is temporal or temporary is wasting away and about to die we need not worry. Our hope is of eternal glorious things in God's new world of righteousness. There is no comparison between the two sets of things.

[16] "For we know," continues the apostle to his Christian brethren, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked." (2 Cor. 5:1-3) Catholic and Protestant clergymen, who put Plato's Socratic teachings in the place of Christ's teachings, seize upon the foregoing words of Paul as proof that the human soul is immaterial, that it dwells unseen inside the human body, and that at death it leaves this "human coil" and goes into the invisible "world of the immortals". But Paul did not say "we know" any such teachings of the pagan Greek philosopher Plato or Socrates, but warned his fellow Christians, saying: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8) Paul believed Christ, who taught that the human soul is not immortal but is destructible and that the first man was made a living soul and that all men descended from Adam are likewise souls that die because of sin. Hence Paul is wrongly interpreted by the Catholic and Protestant clergymen. These not only put Plato in place of Christ, but also put Satan the Devil in place of Christ; because the Devil tried to quiet Eve's fears at sinning against God by saying: "Ye shall not surely die."—Gen. 3:4.

[17] We must never leave out of mind that Paul was writing to his Christian brethren, and not to the world of mankind. To these brethren he wrote: "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." (Phil. 3:20, 21, *Am. Stan. Ver.*) These citizens of heaven had denied themselves as human creatures by giving themselves in full surrender to God through Christ in order to do God's will. Answering to Jesus' invitation, they had volunteered to lose their earthly life in God's service in order that they might find heavenly life with Christ Jesus in his kingdom. (Matt. 16:24, 25) God had accepted this dedication of themselves to him through Christ. God had justified them through Christ's sacrificial blood and then had begotten them by his spirit of life to a future in heaven, to a hope

14. Why does the active Christian not need to worry about outwardly wasting away and perishing? and what gives him more than physical strength to carry on?
15. How does the Christian prove worthy of the heavenly glories? and looking at what gives sustaining power?
16. What interpretation do religious clergymen place on Paul's words at 2 Corinthians 5:1-3? but what was Paul's position against such?
17. From the addressees and from God's requirements upon them, how do we know Paul's words do not apply to mankind in general?

of life in the unseen realms of heavenly glory. Quite correctly Paul wrote to these spiritual children of God: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:16-18) These facts do not allow for the words of Paul at 2 Corinthians 5:1-3 to be applied to all humankind in general.

[18] The ancient Egyptians believed in an immortal soul dwelling inside the human body, and therefore mummified the bodies of their dead in order that the soul, disembodied at death of the body, might return to the selfsame human body in the judgment day. But nothing that Paul writes in 2 Corinthians, chapter 5, agrees with such pagan "immortal soul" error.

[19] When he speaks of the Christians' "earthly house of this tabernacle" as being dissolved at death, Paul is in no wise likening our human body to a tent that was taken down in death in order to be put together and set up again for a departed immortal soul to return to it and re-inhabit it in the day of resurrection and judgment. If, as Paul says, "in this we groan," why would an immortal soul want to return and reinhabit such human body? That would subject such immortal soul to groaning eternally in such body. Or it would mean that the immortal soul had to leave the "building of God, an house not made with hands, eternal in the heavens" so as to take up living quarters again in the house once vacated at death. Paul had no idea or desire that at the resurrection he should return to life in the fleshly body. This is clear from his words at Romans 7:23-25, saying: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Paul longed for complete deliverance from this dying, sinful body, and not for any putting it back on again in the resurrection.

[20] By the word *dissolved* (or *katalúein* in the original Greek text) Paul was not referring to a taking down of a structure in order to rebuild it, as when the Israelites took down the sacred tabernacle in order to move it to a new location in the wilderness. By *dissolved* Paul referred to the destruction or complete dissolution of the human body never to be restored for future living. Jesus used this same word when he said respecting the temple of Herod at Jerusalem which the Roman legions under Titus destroyed A.D. 70: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not *be thrown down* [*katalúein*]." (Matt. 24:2; Mark 13:2; Luke 21:6) Gamaliel used this same word when he said concerning the activities of Christ's apostles: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot *overthrow* [*katalúein*] it." (Acts 5:38, 39) Paul used the word again when he wrote: "Let us therefore follow after the things which make for peace, and things wherewith one may edify [build up] another. For meat *destroy* [*katalúein*] not the work of God." (Rom. 14:19, 20) "For if I build again the things which I *destroyed* [*katalúein*], I make myself a transgressor."—Gal. 2:18.

[21] For the Christians, therefore, the apostle was not drawing a picture of a resurrection in which immortal souls reoccupy the same bodies that were dissolved in death. What Paul was saying at 2 Corinthians 5:1 was that Christians on earth are living a life in frail flesh which is subject to dissolution, and this is what he refers to as the outward man which perishes. (2 Cor. 4:16) But in place of such earthly life in the flesh, or in place of life as earthly souls, they hope to gain and will, if faithful, gain life as heavenly spiritual souls, life in a "building of God, an house not made with hands, eternal in the heavens". That will be life in the spirit. Like Christ Jesus, they will die or be put to death in the flesh but be made alive in the spirit.—1 Pet. 3:18.

[22] However, Paul shows that in his day and in all the centuries down to the setting up of the kingdom of God by Christ Jesus this dissolution of the "earthly house of this tabernacle" was not to be followed instantaneously by the Christians' being clothed upon with incorruptible spirit bodies in heaven. Instead, the Christians dying during that period of time must "sleep in Jesus". They must sleep the sleep of death in hope of being awakened to heavenly life after God's kingdom is established and Christ Jesus comes into the kingdom. (1 Thess. 4:13, 14) Hence concerning Stephen who was stoned after he told of his vision of "the Son of man standing on the right hand of God" it is written that Stephen "kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep". The Bible does not say that immediately his immortal soul left his stone-battered dead body and winged its flight up into heaven to stand

18, 19. (a) What was the Egyptian religious idea as to the course of the soul? (b) What arguments of Paul show his words at 2 Corinthians 5:1-3 do not agree with such Egyptian idea?
20. What did Paul mean by the word "dissolved"? and what proof as to that meaning do we have in Scripture?
21. What did Paul mean, then, as to dissolution of one's earthly house with a building of God being in store for one?
22. Why did Stephen and other faithful Christians "sleep"? and till when necessarily?

with Christ Jesus at the right hand of God.—Acts 7:55-60.

[23] During this period of sleeping and waiting for the Kingdom's establishment these dead Christians are as "naked". That is, they are as unclothed, living neither a life in the flesh nor a life in the spirit. During the time that Christ Jesus was dead in the tomb for three days he too was thus "naked", waiting to be "made alive in the spirit". He was not left thus naked for long, for "his soul was not left in hell, neither his flesh did see corruption". (Acts 2:31) That is to say, Jesus was not left lifeless in hell, or Hades or the grave; his life was not left a victim to the grave. By the power of resurrection Jehovah God his Father restored him to life, but to life in the heavens which Jesus had left in order to become man. As for the fleshly body in which he had died, this did not see corruption by being left to rot and molder in the grave; but the apostle Paul says that Jesus' "earthly house of this tabernacle" was "dissolved". Just how it was dissolved is not said in Scripture, except that it was by the miracle of God. Thereafter, when appearing visibly to his disciples Jesus used the power which angels had used before him of materializing bodies of flesh and bone to make themselves seen to human eyes. Hence, as in Jesus' case, so with his faithful followers: in the resurrection they are "clothed upon".

NOT ANXIOUS TO DIE

[24] Paul was not eager to die in order to be able to lay down the responsibilities and hardships of his service as a minister of God's new covenant. He knew that for him to die meant being "naked" in death, asleep in the grave and awaiting the resurrection. True, he groaned in the flesh because of its infirmities and because of the afflictions which the enemies of the gospel brought upon him, but he did not want to quit the earthly service of God as quickly as possible and cease from the privilege of suffering for the vindication of Jehovah's name and universal sovereignty. He did not desire death and its naked state in the grave of sleep. What he earnestly wanted was the return of Christ at the establishment of God's kingdom in order that he might be clothed upon with heavenly life. This was the force of his words in saying: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked."

[25] This agrees with Paul's expression in prison of what he preferred: "According to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh,—if this shall bring fruit from my work, then what I shall choose [of these two things] I know not. But I am in a strait betwixt the two, having the desire [for a third thing, namely] to *depart* [Greek: *analúein*] and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake."—Phil. 1:20-24, *Am. Stan. Ver.*

[26] *The Emphatic Diaglott* translates Paul's words above at Philippians 1:23 as follows: "I am indeed, hard pressed by the two things;—(I have an earnest desire for the *returning,* and being with Christ, since it is very much to be preferred)." Such translation is because the only other place where this Greek word *analúein* occurs in the Bible is at Luke 12:36, where Jesus says to his disciples: "Ye yourselves like unto men that wait for their lord, when he will *return* [*analúein*] from the wedding; that when he cometh and knocketh, they may open unto him immediately." What Paul preferred to living longer in the imperfect flesh or to dying and being naked and unclothed in death's sleep was the returning of his Lord and Master Christ Jesus. Paul knew that then he would be resurrected to life in the "building of God, an house not made with hands, eternal in the heavens", and thus Paul would then "be with Christ".

[27] Voicing still further his desire, not to be made naked by death until the resurrection time, but to be with Christ and be crowned with the prize of immortality, Paul writes: "For we [Christians] that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Cor. 5:4) Death, as an end to earthly anxieties, groanings and oppressions, was not what Paul wanted, because death not only strips us of a body but deprives us also of the privileges of serving God and his people in the flesh. Paul desired life immortal in the heavens that he might thereby serve Jehovah forever together with Christ Jesus. That meant a swallowing up of mortality by life, which takes place at the resurrection of the Christians, when the returned Christ calls them forth from the graves. The wonderful "change" that then takes place with the sleeping or dead members of the "body of Christ" Paul describes at 1 Corinthians 15:42-44, 54, saying: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body,

23. (a) During this "sleep" what was the Christians' condition? (b) Was Jesus once in this state? and why did he not see corruption?

24. Why did Paul's groaning in this body not make him eager to die? and what was his earnest desire?

25, 26. According to Philippians 1:23, did Paul desire to immediately depart from this life, or what did he prefer, and why?

27. Why did Paul want to be "clothed upon" rather than "unclothed"?

and there is a spiritual body. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

WHETHER AT HOME OR ABSENT

[28] Such a miraculous change from natural to spiritual was never set before Adam in Eden. It was not set before his offspring after death entered into the world through sin. The apostle Paul limits the hope of such a stupendous change to those who have been begotten of God's spirit, to become his spiritual children, and who are members of the "body of Christ". Paul says: "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit." (2 Cor. 5:5) That is to say, in preparation for this change God has made these Christian believers to be "new creatures" as members of the "body of Christ", and hence they conduct themselves differently from the world of mankind and have a different destiny or future in view. —2 Cor. 5:17.

[29] Furthermore, as a pledge and first installment of the spirit life for which God has wrought them, he has poured out upon them his holy spirit or active force. In the days of the apostles, who laid their hands upon the baptized believers, the bestowal of this spirit from God was attended by various gifts to those receiving the spirit, such as the gift of speaking foreign languages, the gift of interpreting such tongues, the gift of prophecy, the gift of miracles, etc. Paul speaks of this spiritual pledge in the forepart of this second letter to the Corinthians whom God had anointed with his spirit: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest [the pledge, the guaranty] of the spirit in our hearts." (2 Cor. 1:21, 22) Only those anointed and having such a pledge or guaranty of God's spirit have any reason to hope for a change from human to spirit in the resurrection. God's spirit now given them is their advance pledge of a heavenly resurrection for them.

[30] Religious clergymen, Catholic and Protestant alike, have scoffed at *The Watchtower* for calling attention to this heavenly resurrection, which resurrection must be unseen or invisible to man's eyes. They do not consider that Christ Jesus' resurrection was unseen to the soldiers on guard at his tomb. Those soldiers merely saw the angel that descended in glory to roll away the stone to reveal an empty tomb; but the resurrected Christ they did not see. Only his faithful disciples thereafter saw him manifest himself in flesh by on-the-spot materializations. But because God's written Word holds out this hope of a spiritual or heavenly resurrection not seeable by man, and because they have the pledge of God's spirit, the true Christians walk on in faith that this resurrection change will be their final reward if they abide faithful as servants of God and followers of his Son. The apostle Paul radiates this confidence of faith and hope when he writes: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him."—2 Cor. 5:6-9.

[31] Note that expression, "at home in the body." In the past it has been mistaken to mean feeling at leisure in the human body and feeling entirely contented with present conditions and with ourselves and our surroundings as if we were lounging around lazily and comfortably in our own cozy home. Such cannot be the apostle's meaning. He said he himself was "at home in the body" and hence "absent from the Lord", not meaning at all that he was in a careless and indifferent spiritual condition by any setting of his affections on things here below and looking at transitory things.

[32] The expression (*endemêin*) which Paul used in his original letter means to reside in one's own country, among one's own folk; whereas the other expression (*ekdemêin*) used in the same verses as a contrast means to reside in a foreign land, to be abroad, away from one's own people, to travel. The thought of being comfortable in the body is not contained in the word, for, as Paul says, "in this we groan." (Verse 2) Note how modern translation renders this Bible passage: "Come what may, then, I am confident; I know that while I reside in the body I am away from the Lord (for I have to lead my life in faith, without seeing him): and in this confidence fain would I get away from the body and reside with the Lord. Hence also I am eager to satisfy him, whether in the body or away from it." (*Moffatt*) "Having good courage, therefore, at all times, and knowing that, remaining at home in the body, we are away from home from the Lord,—by faith are we walking, not by sight;—we have good courage, however, and are well pleased rather to be away from home out of the body, and to come home unto the Lord. Wherefore also we are ambitious, whether at

28. Before whom has God set this hope of the "change"? and how has he "wrought" them for this?

29. How has God given such ones the "earnest of the spirit"?

30. Because of Jesus' own case, why is the heavenly resurrection not to be scoffed at because invisible? and why may Christians have faith in such invisible resurrection?

31. What has "at home in the body" been understood to mean? and why could not the apostle have meant that?

32. What is the meaning of Paul's original word and of the contrasting word? and is the thought of bodily comfort contained therein?

home or away from home, to be well-pleasing unto him."—*Rotherham.*

33 Inasmuch as flesh and blood cannot inherit the kingdom of God, therefore the Christians, as long as they live in flesh on the earth, are not residing with Christ Jesus at God's right hand. They are separated from him; and the limitations of their fleshly eyes make it necessary for them to look to him with the eye of faith. On joining the Lord Jesus in heaven, they will not take their human bodies with them, but they will have to get away from flesh-and-blood bodies by being raised from the dead as spirit creatures, clothed upon with immortality and incorruption. Christ Jesus is no more in flesh or fleshly. The apostle Paul so says at verses 15, 16, namely: "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him [thus] no more." Hence his followers must walk by faith.

34 The invisibility of things does not prove them non-existent. Hence, if the faithful Christian has God's inspired Word and God's spirit as a pledge, he can look forward confidently in hope of the promised things though yet unseen. "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.

35 The apostle and his fellow Christians have confidence in the destiny which God has promised them in his Word. Hence they are willing and well-pleased to have God's will fulfilled toward them, namely, to be forever away from human life in the flesh, to "be absent from the body", and to reside and to be present and at home with Christ Jesus in God's heavenly kingdom. Thus they show that they do not desire mere death with its naked condition, unclothed of privileges of serving Jehovah God. What they desire is to be united with Christ in God's presence by the resurrection from the dead. And why not? For then they will enter into that "far more exceeding and eternal weight of glory" for which they have been proving themselves worthy amid the present momentary affliction which is but light in comparison. This accounts for the apostle Paul's confident expression: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: . . . Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 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: 8-12.

36 What, therefore, should be the life purpose of Christians who have faith in such things unseen? The apostle tells what it should be, and the reason why, saying: "And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him. For we must all appear before the tribunal of the Anointed [Christ], so that each one may receive the things through the body, according to what was performed, whether good or bad." (2 Cor. 5: 9, 10, *The Emphatic Diaglott*) Of course, when clothed upon with the "building of God, an house not made with hands, eternal in the heavens", the resurrected Christians will be able to please the Lord perfectly. But there is comfort in the thought that, even now on earth while at home in the body and absent from their Lord and Head, the Christians can please him, that is, if they make it their purpose to do so. So doing, they will not weakly seek to please men of this world nor to conform themselves to this selfish doomed world which their Lord will shortly dash to fragments at the oncoming battle of Armageddon. Their steadfast aim will be to copy the example of the apostles who said: "We ought to obey God rather than men." (Acts 5: 29) "For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ." (Gal. 1: 10, *Am. Stan. Ver.*) Those determined to seek God's favor and to please their Lord, Christ Jesus, will therefore push on boldly and unwaveringly in the ministry or service to which God has called them as his witnesses and as ambassadors of his kingdom by Christ Jesus.

37 There is only a remnant yet on earth of those genuine Christians who are anointed with God's spirit and who therefore have the pledge of a resurrection out of death to life in the heavens at home with the glorified Lord. Jesus Christ has come into the Kingdom since God's establishment thereof A.D. 1914; yet Christ Jesus is unseen, being in the spirit, whereas the remnant are yet in the flesh and hence absent from him in this respect. But at death they do not expect to go into a long sleep of 'nakedness' as those did who died before the Kingdom's establishment and the coming of their Lord to the temple A.D. 1918. According to God's Word, the remnant will not sleep on dying in faithfulness. They will instantaneously be raised to life in the spirit, being "changed, in a moment, in the twinkling of an eye", and thus finally they will be resident or at home

33. (a) How are they absent from the Lord? and how therefore must they walk? (b) How and why must they be "absent from the body" in order to be with the Lord?

34, 35. (a) Why can the Christian look forward in hope of such invisible things? (b) In this matter of being absent and being present why are the Christians pleased to have God's will done?

36. What, therefore, should the Christian's life purpose be? and how does he carry it out?

37. (a) In what respect are the remnant absent from the Lord? (b) How are they the "blessed" ones as foretold at Revelation 14: 13?

with their Lord. (1 Cor. 15:51, 52) They are the "blessed" ones concerning whom it is written, at Revelation 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." They then rest from the labors which they have effected in the fleshly body while absent from their Lord. Nevertheless, at the instantaneous resurrection-change from earthly to heavenly the record of their works on earth is not wiped out but follows or goes along with them and is pleasing to Jehovah's Judge, Christ Jesus.

[38] So, while the remnant yet continue on earth according to the Lord's will and appointed time, they are earnest to help and comfort their brethren. They also serve God's spiritual food to the Lord's "other sheep" of good-will that He is now gathering into the fold in company with the remnant, under the "one shepherd", the Good Shepherd Christ Jesus. As the apostle Peter words it: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." (2 Pet. 1:12-14) The remnant know that it is necessary thus to please him, and especially now, because now he is at the temple of God for the judgment of all members of the house of God. (1 Pet. 4:17) Since his arrival at the temple A.D. 1918 they are all appearing "before the judgment seat of Christ". How they use their bodies and the members thereof is important, because on this their final judgment with the Lord as Judge will depend. Only by doing good according to Jehovah's commandments will they be approved at death and be awarded the glorious resurrection-change. To do that which is "bad" through failure to be a faithful witness now for Jehovah's name and kingdom means everlasting destruction at the hands of his Judge and Executioner. No one doing bad will escape destruction at Armageddon and enter life in the new world.

EXEMPTION FROM DISSOLUTION POSSIBLE

[39] The presence of Jehovah's Judge at the temple since A.D. 1918 means that all the nations now "appear before the judgment seat of Christ" and the judgment of the nations is on. The separating out of the "sheep" class from among such nations is now in progress. These "sheep" out of all nations rejoice and are glad with Jehovah's people because the Kingdom has been set up. They do good to the remnant of Christ's brethren who are yet in their midst. These "sheep" forsake the side of this world and take their stand for the promised new world of righteousness, and they too seek to please their Lord and King. They do so even though they cannot see him with the eye of flesh at the temple, because they walk by faith and not by sight. Their burning desire is to please him, looking forward to the grand time when they will hear him say: "Come, you whom my Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world." —Matt. 25:34, *Moffatt.*

[40] Their hope is not that of the remnant, namely, to lay aside the flesh and to gain a "building of God, an house not made with hands, eternal in the heavens". No; but in their hearts God has kindled the hope of meeting the Judge's approval and serving Jehovah God without a break in life and without a dissolution of the body clear through the end of this world at Armageddon and on into the unending reaches of time in the new world. Some of these "other sheep" may die in faithfulness before the final war of Armageddon clears away the wicked world that now dominates this earth, but they have hope of the resurrection. When revived to life on this earth in the new world, they will come forth from the graves in fleshly bodies such as it pleases God to give them, but not to groan therein or to be oppressed. By continued obedience to Jehovah's Judge and King they hope to have His healing and cleansing blessings upon their physical bodies and in course of time to attain to human perfection during Christ's thousand-year reign over the earth.

[41] Thus, whether by life uninterrupted through the battle of Armageddon or by resurrection from death during the millennial reign of the Lord, the faithful ones of this great flock of "other sheep" hope in the divine promise that they will reach the perfect image and likeness of God as perfect men. This hope of such things never seen as yet is what sustains them now as they faithfully endure the present "light affliction" for the sake of sharing in the vindication of God's name together with Christ Jesus their Lord and King.

38. (a) While yet "in this tabernacle", what do the remnant do? (b) Why do they seek to please the Lord especially now?
39 Besides the remnant, who else on earth strive to please the Lord? and how so, and why?

40. How does the hope of these "other sheep" differ from that of the remnant? and what about if some of them die before Armageddon?
41. Thus, what eventual hope sustains all these "other sheep" in God's present service?

Oh sing unto Jehovah a new song; for he hath done marvellous things: his right hand, and his holy arm, hath wrought salvation for him. Jehovah hath made known his salvation: his righteousness hath he openly showed.—Psalm 98:1, 2, *A.S.V.*

THE HIGHWAY OPEN NOW

DISCOURAGED persons of today should be cheered up according to these words, at Hebrews 12:12, 13: "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

The words of the prophet Isaiah from which the apostle Paul made the above quotation are almost identical and apply now to those who are trusting in Jehovah God for deliverance but who have grown discouraged. Isaiah 35:3, 4 reads: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you." Without a question of doubt the Lord God, by his prophet, addresses the same class of persons when he says, at verse 8, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—*King James Version* Bible of 1611.

Notice how modern translation brightens up this passage: "And a highway shall be there and a road, which shall be called the Holy Way; no unclean one shall pass over it—but it shall be for his people as they go along the way—and no fools shall wander there." (*An American Translation,* of 1939) "And there shall be there a raised way—even a high road, and the Highroad of Holiness shall it be called, there shall not pass over it one who is unclean; but He Himself shall be one of them travelling the road, and the perverse shall not stray [thereinto]."—Rotherham's *The Emphasised Bible,* of 1902.

Modern translation indicates that Jehovah's "Commander to the peoples", Christ Jesus, is the One who takes the lead over that highway as Jehovah's Representative. Manifestly no unclean one could follow the Commander Christ Jesus over the highway and into God's organization Zion, but such one must clean up before he enters upon the "highway". (See Isaiah 52:11, 12; 2 Corinthians 6:15-18.) Prior to the great wartime trials of 1917-1918 the remnant of Jehovah's consecrated people were compelled to mingle with modern-day Babylonians. Since then Jehovah God has revealed to his studious people the clear distinction between Satan's worldly organization foreshadowed by Babylon and the organization of Jehovah God. He has disclosed to the faithful that they must separate themselves from Babylon and travel the "high road" to get into Zion.

Prior to the coming of Jehovah's Messenger, Christ Jesus, to the temple in 1918 to gather his faithful followers to his side, these were buffeted and compelled to mingle with unclean ones. Among them were the selfish and self-important ones who wanted to shine and who were not clean before Jehovah's Judge because of the wrong condition of heart. When the Judge brought his faithful and approved remnant into the temple service he said that henceforth they should not mingle with the unclean. The remnant opened their eyes of understanding to see Zion as God's clean organization. Immediately they entered upon the "highway" bearing the vessels of God's service. There were those who preferred to remain where they were and hold on to the unclean things of the Babylonish worldly organization. For instance, such ones claimed that the "higher powers" are the rulers in Satan's organization, and so they stayed in bondage and remained unclean. They were not permitted to travel upon the "highway" and return and come to God's organization. Because of their unclean condition God will not let them get into his Theocratic organization. (Rev. 21:27; 22:15) Those who would bear the vessels of the Lord must separate themselves from Satan's organization and thus be clean before they can travel over the "highway" to Zion, God's organization.

Until the cleansing of their lips to tell forth God's message, as foretold at Isaiah 6:5-8, the remnant of His witnesses could not use the "highway" to Zion and be incorporated into His organization as his approved people. The fact that the road thither is called "the way of holiness" or "the Holy Way" proves that only those wholly devoted to the Lord God will be permitted on that "highway". Such ones go upon the "highway", under the leadership of Christ Jesus the King. "He himself," that is to say, Jehovah's Representative Christ Jesus, is the first one that travels the Holy Way. The remnant, who become his "faithful and wise servant" class, follow next to him and at the front.

The *Authorized Version* Bible says: "The wayfaring men, though fools, shall not err therein." Since this language seems to indicate that fools are allowed on the "highway", this translation from the Hebrew is inconsistent. Rotherham's translation reads: "And the perverse shall not stray [thereinto]." In a marginal note he says concerning the word *perverse,* or "fools", that its meaning is "always morally bad". The word "fools" as here used does not refer to idiots or innocent fools, but refers to the perverse. For example: "Fools despise wisdom and instruction." (Prov. 1:7) "Fools die for want of wisdom." (10:21) "The way of a fool is right in his own eyes." (12:15) "A fool despiseth his father's instruction." (15:5) "Fools make a mock at sin." (14:9) "Wisdom is too high for a fool." (24:7) "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." (27:22) "Every fool will be meddling." (20:3) "A prating fool shall fall." (10:8) "The mouth of the foolish is near destruction."—10:14; also Jeremiah 4:22.

In each of the foregoing quotations the Hebrew from which the word *fool* or *foolish* is translated means a perverse person, hence one morally bad and the very opposite of good. If the unclean are not permitted to pass over the highway, then surely the fools, or perverse persons, would not get onto it. Hence *An American Translation* correctly renders the verse: "And no fools shall wander there." These do not follow the "wayfaring man" or the One "travelling the road", namely, Christ Jesus, who is the Chief Representative of Jehovah God. He is the wayfaring traveler leading upon the "highway" those for whom the raised way is provided.

Showing that the welfare of those upon the "highway" would be safeguarded, Jehovah's prophet says: "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." (Isa. 35:9) The Devil, who walks about as a roaring lion seeking whom he may devour, will not be permitted

upon the high road, neither shall his devilish organizations which are likened to ravenous beasts be found in it. (1 Pet. 5:8; Dan. 7:3-8; Rev. 13:1-11) When Christ Jesus came to the temple in 1918 and gathered Jehovah's faithful people into unity with himself there, they were brought into the secret place of the Most High God, and God's promise was that they should 'tread upon the lion and the adder, and the young lion and the dragon they should trample under foot'. (Ps. 91:13) The faithful have his protection.

Jehovah's prophet continues: "And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." (Isa. 35:10, *Am. Stan. Ver.*) As shown in recent issues of this magazine, it was in 1918 that the consecrated people of Jehovah God were carried away captive to symbolical Babylon by the religious, political enemies, but in 1919 they were delivered and began to return and come to Zion. (See Micah 4:10.) The cleansing that such then underwent and their returning to God's favor were foretold and foreshadowed at Isaiah, chapters six and twelve. These faithful witnesses of Jehovah then devoted themselves wholly and completely to Him and thereafter refused to 'touch the unclean thing', that is to say, any part of Satan's Babylonish organization. Thus they came over the "way of holiness" and through the gates of the city, or Jehovah's Theocratic organization, and thus into Zion. On entering the visible part of Zion they entered into the "joy of the Lord" because His Kingdom interests were committed to them. Their joy will be "everlasting" if they continue faithful. Thus such ones "come with songs, and everlasting joy upon their heads". Since then the remnant have continued with joy and gladness in God's organization, and sorrow and sighing have fled from them. So they go forth proclaiming the works and doings of Jehovah God and singing his praises. They travel the pathway of life eternal with joy.

Thus the prophecy by the same mouthpiece of Jehovah is fulfilled: "And there shall be *an highway for the remnant of his people,* which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. And it shall come to pass *in that day* that the Lord [Jehovah] shall set his hand again the second time to recover the remnant of his people." (Isa. 11:16, 11) "That day" in which the remnant are recovered from the Devil's organization, pictured by Assyria or Babylon, is Jehovah's day, beginning with the setting up of his kingdom A.D. 1914, and during which epochal day his Messenger Christ Jesus comes to the temple in 1918, to judge and deliver Jehovah's faithful witnesses.

Prior to the coming of Jehovah's judicial Messenger to the temple in 1918 His consecrated people believed God's purpose was to save a few in heaven and to restore to life on the Paradise earth the other obedient ones of humankind. They were blind to the existence of the two opposing organizations, Jehovah's and Satan's, and blind also to the fact that the greatest of all Bible doctrines is the vindication of Jehovah's universal sovereignty by and through His kingdom established A.D. 1914. When His Messenger came to the temple in 1918 and the flashes of God's lightnings of truth illuminated his faithful ones on earth, then the prophecy of Isaiah 35:5, 6 was fulfilled: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." As it was further foretold, at Isaiah 29:18: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." God's great Book, the Bible, opened up as never before.

Learning the great truth concerning The Kingdom, those who had been spiritually lame leaped into the witness work with songs of praise to their God, and that which had appeared as a wilderness to them, and as parched ground like the desert, became as a pool of fresh water, the clearing up of the Bible truths taking place. (Isa. 35:7) The remnant, followed by their good-will companions, saw that Christ Jesus, God's anointed King, was then laid as the Chief Corner Stone in Jehovah's capital organization Zion and that the time had come for the faithful to enter into the "joy of Jehovah". (Isa. 28:16; Neh. 8:10) In them is fulfilled the glorious prophecy of Psalm 118:14-23. So the faithful remnant joyfully entered upon the great "high road" and returned to Zion, Jehovah's Theocratic organization, and has since been singing the praises to the name of the Most High God.

The remnant take the visible lead on earth by being the first to go upon the "highway", following their invisible Leader, Christ Jesus, and march out of Satan's organization of bondage and unto Jehovah's organization. He lays upon the shoulder of this remnant now the great privilege and obligation of taking the lead in declaring His mighty works and in preparing the way for the people of good-will by lifting up to all order-loving ones the standard of Jehovah and showing them the highway that leads to God and to eternal life through Christ Jesus. "The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul." (Prov. 16:17) It is the privilege and duty of the remnant, and now also of the multitudinous companions of good-will, to show the people the wicked organization of Satan and to bid all such to depart from it and become a part of God's flock of "other sheep" under Christ Jesus the Good Shepherd. The religious and political stumblingstones must first be gathered out of the way, first for the benefit of the remnant themselves, that they may have a clear vision of God's purposes; and then for the benefit of the "other sheep", the "men of good will". All of Jehovah's witnesses will faithfully strive to perform their duty. Hence these faithful ones will continue to bear the fruits of the Kingdom truth before the peoples of all nations that they may see the "highway" and receive guidance and enter upon it and know now that Jehovah is God and that Christ Jesus is His "Commander to the peoples".

The remnant of God's kingdom heirs must now truly be leaders under Christ Jesus in behalf of the people, going first upon the "highway", leading away from Satan's organization and to God's organization. They are at present declaring the Kingdom truth to millions of people on earth of good-will, and many of these have forsaken and many will yet forsake Satan's organization and seek the way to the true God, "whose name alone is Jehovah." These

wash their "robes" of identification and make them clean by faithfully devoting themselves to God and to his King Christ Jesus in this interim between the "war in heaven" and the final war of Armageddon. (Rev. 7:14, 15; 12:7-12) Concerning these who will form the "great multitude" of earthly survivors of the battle of Armageddon it is written: "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." (Rev. 7:16, 17) This agrees with and is a partial quotation from the prophecy of Isaiah 49:10, 11, reading: "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a WAY, and my HIGHWAYS shall be exalted." This shows that the "other sheep" of good-will, following the remnant of the "little flock", come over the "highway" and find protection and blessing under Jehovah's Theocratic organization Zion. The "highway" is open now. Let the peoples that stand in peril of Armageddon know about it and take the course that leads to gladness with Jehovah's people.

FIELD EXPERIENCES

"THE GOOD ANGEL SAW TO IT" (ILL.)

"I was given a call on a young lady to deliver the book *'The Kingdom Is at Hand'*. Her mother answered and stated that her daughter was out, and assured me her daughter was not interested. I proceeded to inform her of the contents of the book and of Jehovah's rich blessings in store for the meek, and at this moment her daughter came running up the stairs. I stated my mission, and she seemed pleased and contributed for the book. I also left a copy of *Consolation*. She remarked that she would subscribe for *Consolation* if she liked it. So I arranged to call back a week later. The reception was cheerful and she said she had been waiting for me and called me right in. She said, 'This *Consolation* is just what I have been looking for.' The result was two *Consolation* subscriptions and one for *The Watchtower*.

"A few days later she approached me while I was engaged in street-corner work and asked me to see her more often, as she had six more subscriptions for me. Because she was out of town for two weeks, I had planned on waiting till she returned, and in the meantime she called my brother's home and said I should call for thirteen more subscriptions. She was a busy girl on her vacation, as whomever she talked to it meant a *Consolation* subscription. She expressed her desire to help publish the truth. One of her prominent friends in a downtown office asked her where she got all this good news. She replied, 'Don't you ever see those people standing on the street corners with the *Watchtower* and *Consolation* magazines?' He answered, 'Yes, I did. Do you mean to tell me I have been passing up all this? Hereafter I am not passing one of them!'

"I arranged for a study the following week and she was amazed to learn so much from the Scriptures. She was also astounded at the fact that she had been taught so differently by her minister when she was a child. At this call she surprised me with thirteen more subscriptions for our 'Journal of Fact, Hope and Courage'. I left seven copies for her to distribute among her friends. She said she needed all she could get her hands on.

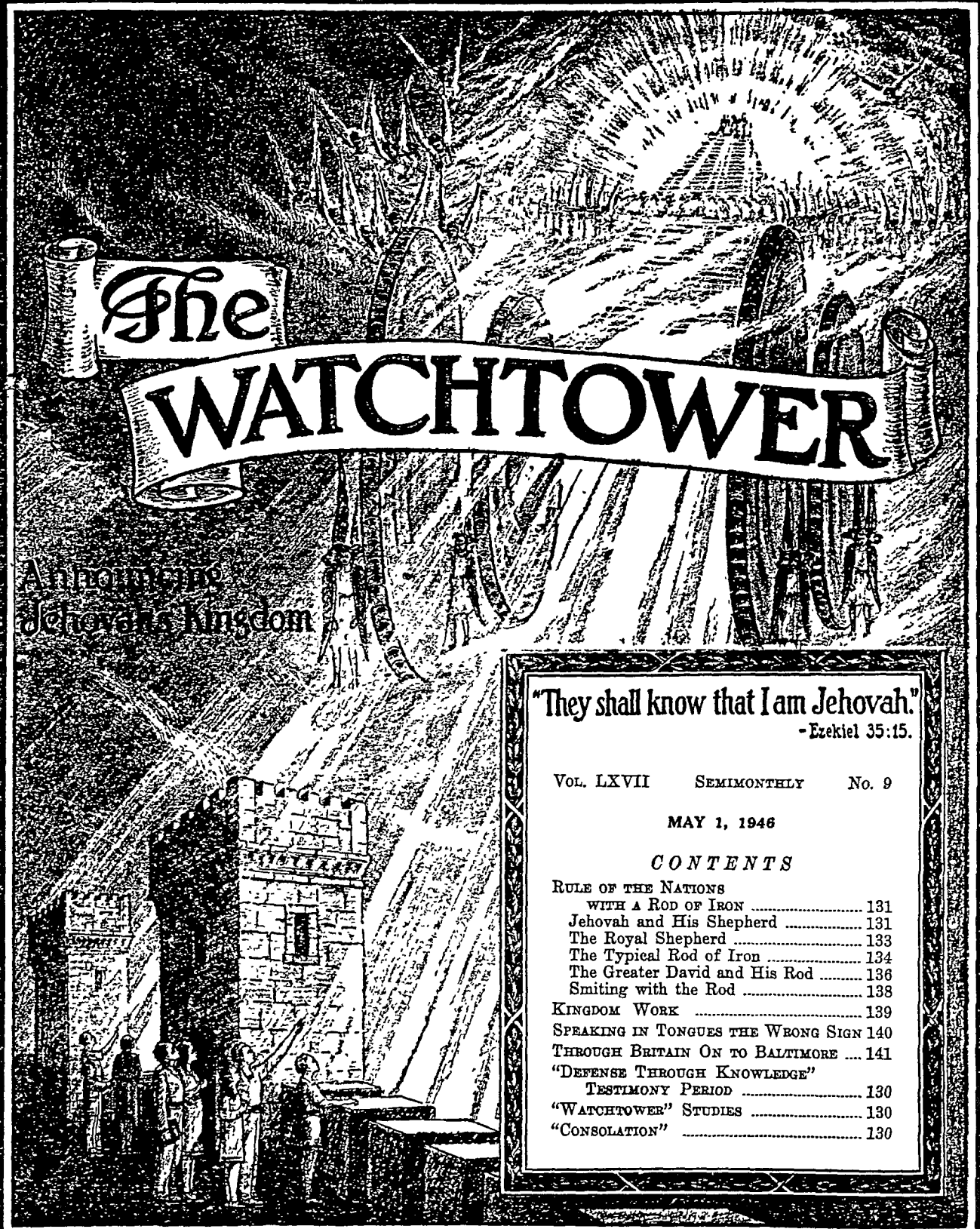
"She has not gone back to work since her vacation, for this was more important and 'she must read up on all this literature'. She said, 'Once my mother tried to shoo you people away from her door, and even tried to shoo *you* away; but the good angel saw to it that I was not overlooked this time.' In two months' time I made five back-calls, conducted three studies, placed two bound books, and obtained twenty-nine subscriptions. Also, she sent in nine subscriptions herself, which makes a total of thirty-eight subscriptions. Furthermore, she has assured me of more subscriptions each call. Thanks be unto Jehovah for this marvelous privilege of service!"—Pioneer publisher.

"WHO IS JEHOVAH?" (GA.)

"I have had many interesting experiences since entering the full-time service, one of which I would like to relate. One day while engaged in house-to-house work I presented the offer to an elderly gentleman, showing that it contained Jehovah's message of His kingdom. 'I don't believe in Jehovah,' he said. 'I wouldn't walk from here to that door to get Jehovah, etc.' 'Who is Jehovah?' I asked; and was not at all surprised when he 'just didn't know'. I asked for his Bible and pointed out that Jehovah was the Most High God over all the earth and that his name Jehovah appeared in the Bible over six thousand times. Then I showed him Jehovah's purpose to have a righteous kingdom to rule this earth and that will vindicate His name for ever. After this he obtained *'The Kingdom Is at Hand'* and *The 'Commander to the Peoples'*, to study more about it. When I left he was praising Jehovah; which was quite a contrast with his attitude when I approached him about an hour earlier."

BAPTISM OF AN ITALIAN WAR PRISONER (CALIF.)

"An Italian war prisoner had a keen desire to be immersed. After making frequent trips to the camp and holding studies with him, by the Lord's grace he arrived at that conclusion. Fearing he had to leave for Italy within a few days, arrangements were made to fully allow him to understand the step he loved so much to take. Having full knowledge that he was ready and willing to serve the omnipotent God Jehovah, an immersion service in Italian was diligently prepared. On Sunday, November 4, 1945, several brethren from the Inglewood unit were called upon to witness the immersion. He was immersed in the bathtub of the home here provided; and after immersion declared boldly, 'I shall never, under any circumstances, fail to declare the Almighty God Jehovah. What a wonderful step I have taken!' He now reports he has a territory of his own at the prisoners' camp and is doing nicely. He looks for greater privileges in Italy."



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

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"DEFENSE THROUGH KNOWLEDGE" TESTIMONY PERIOD

The above-named Testimony Period coincides with the entire month of June. In casting up as strong a bulwark of defense as possible through the knowledge of God's Word, Jehovah's witnesses will, throughout this Testimony Period, make a special offer of Bible literature. On a contribution of 50c they will offer and place from house to house the combination of three bound books and a copy of the booklet *"Be Glad, Ye Nations"*. The three books may be any of the WATCHTOWER series from *The Harp of God* to *Religion*, inclusive. Many of our readers see clearly that it is not good that the soul be without knowledge in this most crucial time of world history, and hence they will want to join in spreading the life-saving knowledge through the distribution of this special offer of literature. We shall welcome any requests from such readers for information on how to have a part with others in this "Defense Through Knowledge" Testimony Period. Write us without delay, and may you at the close of June be privileged to make your report of work accomplished along with all other faithful Kingdom publishers.

"WATCHTOWER" STUDIES

Week of June 2: "Rule of the Nations with a Rod of Iron," ¶ 1-19 inclusive, *The Watchtower* May 1, 1946.

Week of June 9: "Rule of the Nations with a Rod of Iron," ¶ 20-39 inclusive, *The Watchtower* May 1, 1946.

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

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RULE OF THE NATIONS WITH A ROD OF IRON

"And she brought forth a Son, who is to rule all the nations with an iron sceptre; and her child was snatched away to God, even to his throne."—Rev. 12: 5, The Emphatic Diaglott.

JEHOVAH God has decreed a rule of the rod of iron for the nations of this twentieth century. This is now the age of the atomic bomb. However, it would be a mistake to think that the rule with the iron scepter applies to any holding of worldly nations in line with the new United Nations organization by using the threat of the atomic bomb and the steel of other hideous weapons of an international police force. The A bomb, the radio-controlled rockets, shells and torpedoes, and the destructive devices which military science will yet invent, make up no part of the armaments of the Lord God Jehovah. He has no use for them in His armory. Their purpose is different from that of his decreed iron rule.

[2] The Security Council of the world has refused to yield to the many entreaties to scrap the A bomb and other terrific machines of warfare. It claims its purpose in holding on to such dangerous things is in order to implement the international organization and to make it strong and able to command obedience. The idea is that of backing up the world peace by force. At the same time such a peace means the keeping of the *status quo* more or less; that is, it means the further preservation of the political governing bodies of this world. With such mighty means of warfare in their hands the power of these human governments increases, while the power of the people decreases and their helplessness increases. Such a peace will never be the peace of the kingdom of Jehovah God by his Messiah, but will be opposed to such Messianic peace as long as this world stands. Therefore if the people are to be ushered into the endless peace of God's kingdom, the rule of the iron scepter becomes necessary. Hard though it may sound, the rule of all the nations with a rod of iron will deliver the people from cruel oppression, for it will put an end to all the grinding down of mankind by the combined political-commercial-religious rule of this world.

[3] Both sacred prophecy and examples of history make clear just what the wielding of the iron scepter will mean. The wielding will be done by the One whom Jehovah appoints to shepherd the nations, and it will not be to treat the nations in tenderness like sheep. The nations of this world will see the side of the Shepherd that will be very hard upon them, whereas the sheeplike people will see His tender side and will receive the loving care and protection of the Shepherd. Men and women who do not want to feel the iron rod together with the nations will interest themselves in learning what they must do now in order to come under the Shepherd's keeping. No time must be lost. The rule of the rod of iron is certain, and this rod is irresistible by the nations, even with their atomic bomb. That Jehovah God has decreed this final destiny to the nations of earth is revealed in the last book of the Bible, at Revelation 12: 5, which reads: "She gave birth to a son, a male child, who is to shepherd all the heathen with a staff of iron; and her child was caught up to God, to his throne." (*Goodspeed*) The "male child", or what it symbolizes, has been brought to birth and has been put on the throne by divine power. The unwillingness of the nations to recognize him will not alter the situation and shield them from the rod in the male child's hand. In fact, their stubborn refusal to grant him recognition in this postwar epoch will make it even more certain that he will wield the staff of iron against them.

1. What has Jehovah decreed for the nations of this century? and why does it not refer to the police force of the United Nations?
2. Why does the world's Security Council hold on to such means of warfare? and how will endless peace and freedom from oppression come?
3. Who will wield the iron scepter, and how and why?

JEHOVAH AND HIS SHEPHERD

[4] The shepherdly attention that is to be given to the nations of this world in due time will be quite different from what Jehovah God once gave the nation of Israel in times of old. He regarded the people of this nation as His sheep, and they in turn looked up to him as their great Shepherd amid all the hostile powers and forces of this world. Among the forefathers of that nation were the patriarch Israel or Jacob, and his sons Joseph and Benjamin, and his grandsons Ephraim and Manasseh. The twelve tribes of Israel strayed from the Lord God and came under

4. What nation in ancient time did Jehovah treat as his sheep? and how only could they enjoy his keeping and his sheepfold?

his disfavor for a while. Then it was that the repentant "sheep" of their nation prayed to Him, in the words of Psalm 80:1-19: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest above the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up thy might, and come to save us. . . . Turn us again, O Jehovah God of hosts; cause thy face to shine, and we shall be saved." (*Am. Stan. Ver.*) At that time the twelve tribes of Israel were under threat of the rising power of the mighty militaristic Assyria, and they could be safe only under the pastoral guardianship of the Most High God, who sat enthroned among the heavenly cherubim. The one way for them to enjoy the protection of his sheepfold was for the tribes to the north, such as Ephraim and Manasseh, and all the other tribes that had strayed and got lost in religion, to return to the worship of "Jehovah God of hosts".—2 Chron. 30:1-11.

5 The call to worship the Great Shepherd is expressed at Psalm 95:6, 7: "Oh come, let us worship and bow down; let us kneel before Jehovah our Maker: for he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hear his voice!" (*Am. Stan. Ver.*) Today, in all of "Christendom", no nation worships this Great Shepherd. None can produce the facts to show that Jehovah God has been its shepherd since the founding of it as a nation. The nations do not have his leading today nor follow it; and when, shortly, he displays himself to them as a shepherd, it will not be to them as to sheep but it will be to them as to those who prey upon his true sheep. The nation of Israel, however, did have the historic records to prove that he was their great invisible Shepherd. From the very time that he organized them as his Theocratic nation and established his worship among them according to his law by Moses, the Lord God took them in charge as his chosen people and led them. He made them as an independent nation; and to do this he led them out from the house of slavery. He wrested them out of the beastly jaws of Egypt, which was fattening itself upon them like inoffensive sheep and plotting to destroy them by an enslaving "works program" for their exhaustion and extermination.

6 How God delivered them from the dragonish effort of Egypt and cleared the way for them through the Red sea is the theme of a song of deliverance, in these words: "Thy way was in the sea, and thy paths in the great waters, and thy footsteps were not known. Thou leddest thy people like a flock, by the hand of Moses and Aaron." (Ps. 77:19, 20, *Am. Stan. Ver.*) And in this day, when His true sheep need deliverance and salvation from mightier powers than ancient Egypt, Jehovah remembers what he did back there. He rouses himself to an act of an even greater deliverance. As it is prophetically written with reference to our day: "Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy spirit in the midst of them? that caused his glorious arm to go at the right hand of Moses? that divided the waters before them, to make himself an everlasting name? that led them through the depths, as a horse in the wilderness, so that they stumbled not? As the cattle that go down into the valley, the spirit of Jehovah caused them to rest: so didst thou lead thy people, to make thyself a glorious name." (Isa. 63:11-14, *Am. Stan. Ver.*) The nations of "Christendom" and heathendom do not pause to consider the name that Jehovah God made for himself in that crisis of long ago. The people, together with the nations, choose to ignore his name. Therefore they will soon learn to know his name, when he again makes it glorious by the rule of the iron rod. Modern Egypt and her peoples will feel the rod, but Jehovah's sheep will experience his salvation and become his everlasting witnesses to his glorious name.

7 Note this one thing: That in caring for His sheep on earth the Lord God used a certain one in the capacity of shepherd as His visible representative. In the case of rescuing Israel from bondage in Egypt God used Moses like a shepherd, and his brother Aaron was attached to him in his shepherdly duties. For forty years Moses had been a literal shepherd on the Arabian peninsula tending his father-in-law Reuel's sheep. He was engaged in this pastoral work with literal sheep when God called him at the miracle of the burning bush and appointed him to be the visible shepherd over His nation of Israel. (Ex. 3:1-10) In this capacity Moses was a prophetic picture, but not of the pontiff of Vatican city, although the Roman Hierarchy have created and applied to their pope the titles "The Chief Pastor—Pastor of Pastors", "Chief Pastor and Teacher," and "Moses in Authority". Do the persecuted Jews, who now court favor with the Vatican pontiff, allow to the pope those titles as due him Scripturally and according to Moses' law and God's Word? One of the leading Jewish Christians, the apostle Peter, did not say that he himself or any other apostle was "Moses in Authority".

8 Peter, in unmistakable words, declared at the temple in Jerusalem that Moses foreshadowed Christ Jesus. Let Roman Catholics and Jews and other reli-

5. Why cannot the worldly nations show God is their shepherd? and how could the nation of Israel show it?
6. (a) Through what did Jehovah clear the way for them in ancient time? and why does he remind himself of that now? (b) Why will modern Egypt feel the iron rod?
7. As regards Jehovah's caring for his sheep, what one thing should we note? and of what religious pastor was Moses not a type?
8. Of whom, then, is Moses Scripturally declared to be a type?

gionists read these words pronounced by Peter: "He 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; Deut. 18: 15-18) Those Jews who now seek the doubtful help of the Roman pontiff should study the words of Jesus Christ, who said to the unbelieving Jews of his day: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me."—John 5: 45, 46.

[9] Therefore Christ Jesus is the Shepherd like Moses, and he is over the sheep of the true flock of Jehovah God in this postwar epoch. The pressing question of the day is, therefore, this: Do the peoples, both Jews and Gentiles, care to know the Shepherd Christ Jesus as the Egyptians learned to know the shepherd Moses or do they want to know Him as God's chosen nation came to know Moses? When Moses stretched forth his shepherd's rod over Egypt it brought devastating plagues, and, when raised against Pharaoh at the Red sea, it brought the waters of the sea over all the hosts of Pharaoh and destroyed them. (Ex. 7: 20; 8: 5, 16, 17; 9: 23; 10: 13; 14: 16, 26-28) This destructive use of the rod typified what Christ will do now.

THE ROYAL SHEPHERD

[10] To further illustrate the rule of the iron rod which is near we turn to another man whom Jehovah God raised up as His visible representative to shepherd his chosen people. That one was David. To begin with, he was a shepherd of Bethlehem-Judah. In his day a kingdom had been established over the nation of Israel by request of the people. The then reigning king, Saul of Gibeah, proved to be an unfaithful shepherd over God's flock. Therefore the great Owner of the flock anointed another man to be visible leader and caretaker of it, David. In due time, after great persecutions by the jealous Saul, David came to the throne. He took complete possession of the city of Jerusalem and placed his throne in its stronghold named *Zion*. For that reason Jerusalem, the new capital city, came to be known also as "Zion". David was of the tribe of Judah. So, in choosing David for the kingship on Mount Zion, Jehovah God passed by the tribe of Ephraim, Joseph's chief son, and selected Judah. This was in harmony with His prophecy: "Judah is a lion's whelp: . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [the Peaceful One] come; and unto him shall the gathering of the people be." (Gen. 49: 9, 10) According to such symbolic speech, David was a 'lion of the tribe of Judah'.

[11] God's choice of the Judean shepherd, David, to serve as a pastoral king over His flock is described at Psalm 78: 67-72 thus: "Moreover he refused the tent of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like the heights, like the earth which he hath established for ever. He chose David also his servant, and took him from the sheepfolds: from following the ewes that have their young [God] brought him, to be the shepherd of Jacob his people, and Israel his inheritance. So he was their shepherd according to the integrity of his heart, and guided them by the skilfulness of his hands." (*Am. Stan. Ver.*) King David was only a visible human shepherd, but he represented the real Owner and Shepherd of the national flock, namely, the Lord God, whom David worshiped. When sitting upon the throne on Mount Zion David was said to sit upon God's throne, and his successor was said to sit "on the throne of Jehovah as king instead of David his father". (1 Chron. 29: 23, *Am. Stan. Ver.*) Being just a man of flesh and blood, David could not sit upon the throne at the right hand of Jehovah God in the spiritual heavens. However, David pictured a certain One who should do so in God's appointed time. "For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Acts 2: 34, 35.

[12] King David was a faithful shepherd over God's flock because he was faithful in leading the nation in pure worship of the great national Shepherd, Jehovah. Because of David's faithfulness to the right worship of the true and living God, Jehovah made a covenant with him for an everlasting kingdom, an everlasting Theocratic Government. In presenting this covenant for the Kingdom Jehovah spoke of the special service for which he raised up David. Thereby Jehovah indicated the service to be rendered by the permanent Heir to this Kingdom covenant in behalf of God's people.

[13] God's prophet Nathan said to David: "Thus saith Jehovah, Thou shalt not build me a house to dwell in: for I have not dwelt in a house since the day that I

9. What is the pressing question of this day as to knowing this true Shepherd?
10. What shepherd did Jehovah raise up to the throne of Israel? and why may he be likened to a lion?
11. As a royal shepherd, whom did King David represent? and why could not David sit on the right hand of that one's throne?
12. Why was King David a faithful shepherd? and what did God indicate by the special covenant He made with David?
13. What house did God not permit David to build? but what house did God covenant with David to build?

brought up Israel, unto this day, but have gone from tent to tent, and from one tabernacle to another. In all places wherein I have walked with all Israel, spake I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, Why have ye not built me a house of cedar? . . . Thus saith Jehovah of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people Israel: and I have been with thee whithersoever thou hast gone, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth. . . . I will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house. . . . I will set up thy seed after thee, who shall be of thy sons; . . . and I will establish his throne for ever. . . . I will settle him in my house and in my kingdom for ever; and his throne shall be established for ever."—1 Chron. 17: 4-14, *Am. Stan. Ver.*

[14] It is perfectly plain why the One who was to become permanent heir to this covenant with David should be called "the Son of David". Though king of Israel, David personally could not fulfill that covenant because he was mortal and died. For a like reason, neither could any of David's successors to the throne fulfill the covenant, as they were under the condemnation of death inherited from Adam the sinner. The One who could and would be the Heir of that kingdom as "the Son of David" is the One who has the power of an endless life, that is, immortality. Who this "Son of David" turned out to be, and how he came into possession of an endless life, is explained for us by the apostle Peter, at Acts 2: 29-33: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy [spirit], he hath shed forth this, which ye now see and hear." With such inspired words the apostle Peter identifies the Heir and Son of David to be Jesus Christ.

[15] Peter confirms this fact by adding: "For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2: 34-36.

[16] Since Christ Jesus was nailed to the tree and died thereon, it must be that he received the power of an endless life or immortality when Jehovah God raised him up from the dead, not leaving Jesus' soul or life to the lasting possession of hell or the grave. Hence Christ Jesus, in his apocalyptic vision to the apostle John, said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1: 18) The God of heaven invited the shepherd lad David of Bethlehem to sit upon the material throne of Jehovah on Mount Zion in Jerusalem, because David was a mortal creature of flesh and blood. But thereafter, in fulfillment of the Kingdom covenant with David, God invited Christ Jesus, the Son of David, to sit upon the heavenly throne at the right hand of the Most High God himself. Thus he took his seat in the heavenly Zion or capital organization, which was foreshadowed by the earthly Zion in Palestine. Later, when telling of this to John, Christ Jesus as the overcomer of this world said: "I also overcame, and am set down with my Father in his throne." (Rev. 3: 21) When he thus sat down in the throne, God's *woman,* that is to say, God's organization which is above, brought Christ Jesus forth in a complete sense as her Seed, which Seed had been wounded in the heel by the Serpent but would in God's predetermined time bruise the head of this Serpent.—Gen. 3: 15.

THE TYPICAL ROD OF IRON

[17] The earthly king David did not use the rod of iron toward his own people. They were the flock of God, and David loved them. He was much concerned about their best interests, to lead them in the true paths of God's worship, to feed them with God's Word, and to protect them from their political and religious enemies. He tenderly cared for them just as he did for his father Jesse's sheep in the fields round about Bethlehem. Once David made a grievous mistake and God afflicted the subjects of David as an expression of divine displeasure. Then David sorrowfully confessed and said: "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house." (2 Sam. 24: 17) Not even when he was being tracked down like a wild beast by his persecutor, Saul the king, nor ever did David strike a blow against the flock of God and use the rod of iron against them. When thieves arose inside the nation and tried to steal away the sheep by a conspiracy under David's own son, Absalom, King David

14, 15. Why could not David and his sinful descendants fulfill that Kingdom covenant? and how does Peter identify the heir to the covenant?

16. (a) When did Jesus receive the power of an endless life and where did God make him sit? (b) As whose seed was he thus brought forth?

17. Why did David not use the iron rod against the nation of Israel? and against whom did he use it?

used strong measures to put down the conspiracy and to uphold God's covenant for the kingdom. But when it came to the hostile heathen enemies round about who were occupying the territory which the God of all the earth had promised to give to the Seed of Abraham, against these demon-worshiping nations King David did use the iron rod.—Gen. 15:18-21.

[18] David was Jehovah's anointed one, being anointed with oil by the prophet Samuel as the future king of Israel. In the Hebrew language, which David spoke, the anointed one is called *Mashiahh,* that is to say, *Christ.* In the day when his God had rescued him out of the hand of all his enemies, including Saul, David composed a psalm which ended with these words: "Great deliverance giveth he to his king; and sheweth mercy to his *anointed* [*mashiahh*], to David, and to his seed for evermore." (Ps. 18:50) The divine purpose is to have the Anointed One triumph over the enemies; and to show this the psalmist wrote: "For Jehovah hath chosen Zion; he hath desired it for his habitation. There will I make the horn of David to bud: I have ordained a lamp for mine *anointed* [*mashiahh*]. His enemies will I clothe with shame; but upon himself shall his crown flourish." —Ps. 132:13, 17, 18, *Am. Stan. Ver.*

[19] Inescapably all the nations that are the enemies of Jehovah's Anointed King who was foreshadowed by David are due for a severe treatment at God's hands, according to the following prophetic words: "I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact from him, nor the son of wickedness afflict him. And I will beat down his adversaries before him, and smite them that hate him. But my faithfulness and my lovingkindness shall be with him; and in my name shall his horn be exalted. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness: I will not lie unto David: His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in the sky." (Ps. 89:19-24, 34-37, *Am. Stan. Ver.*) That covenant for the everlasting kingdom will no more fail than will the sun and moon. Hence those who suffer reproach because they follow the footsteps of God's Anointed will enjoy God's loving-kindness and will see the iron rod used upon all enemies of the Messiah: "Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy faithfulness? Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty peoples, wherewith thine enemies have reproached, O Jehovah, wherewith they have reproached the footsteps of thine *anointed* [*mashiahh*]."—Ps. 89:49-51, *A.S.V.*

[20] During King David's reign the enemies, national and individual, did feel the iron rod of Jehovah's anointed one. It was in a small-scale way and for a picture of greater things to happen now. Hardly had King David seated himself upon his throne on Mount Zion, when the persistent foes of God's flock who had many times raided his sheep set in motion their military policy against David. As it is recorded: "And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them. And the Philistines came and spread themselves in the valley of Rephaim [near Jerusalem]." Then Almighty God delivered these enemies of the typical anointed one into David's hand to be beaten down with an iron rod, and David said: "God hath broken in upon mine enemies by mine hand like the breaking forth of waters." "And when they had left their gods there, David gave a commandment, and they were burned with fire." Philistia's gods had failed in the first effort, but the Philistines came against Jehovah's anointed king with a second army. Once more the Lord God of hosts delivered up the enemies to be battered and bruised with the rod of iron. "David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations."—1 Chron. 14:8-17.

[21] Later on in David's reign other heathen nations in the Promised Land rose against David and the typical Theocracy which he ruled in God's name. All were dashed into subjection by the iron rod of Jehovah's warfare by his anointed king. Indicating against whom the Lord's anointed ruler wielded the scepter of iron, the Record says: "Vessels of silver, and vessels of gold, and vessels of brass: which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men. And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went. And David reigned over all Israel; and David executed

18, 19. (a) As the anointed king what was David called? and what is God's purpose as to the enemies of his Anointed One? (b) How permanent is his covenant for the Kingdom?

20. How did the Philistines come to feel the iron rod in David's hand?
21. According to the Record, against what other nations did David use the iron rod?

judgment and justice unto all his people."—2 Sam. 8:10-15.

22 Such facts as those provide an illuminating background against which to understand the Second Psalm. With David, Jehovah's anointed king, enthroned on Mount Zion, the heathen nations in the Promised Land raged and tumultuously assembled against him to prevent being brought under the bonds of Jehovah's typical Theocracy. The heathen peoples, being regimented by their rulers for war, meditated a vain thing. They plotted in vain to stop the increase of Jehovah's typical kingdom and to wipe out his kingdom covenant with David. Almighty God's decree against them must stand. He had decreed that his king on Zion must proceed against all those insubordinate and opposing nations and must dash them to shivers as a potter would dash clay vessels with a rod of iron. So shattered they were, as reported by Psalm Two, in the following words:

23 "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 [*mashiahh: Christ*], saying, Let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure: [saying] Yet I have set my king upon my holy hill of Zion. I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. 2:1-9, *Am. Stan. Ver.*

THE GREATER DAVID AND HIS ROD

24 The foregoing Psalm Two, and the historic facts which it had as its background, were all prophetic of events in this twentieth century, especially from A.D. 1914. David was a prophetic figure pointing to Jehovah's everlasting Anointed King on the heavenly throne. That is perfectly clear from the Holy Scriptures. The nations and peoples of "Christendom" have claimed to be God's flock. Their political, financial and religious rulers have claimed to be ordained of God and to have the rulership over the peoples by right divine, but they have been merciless, self-seeking shepherds over the peoples subject to them. They have scattered those who are the real sheep of Jehovah God, in the endeavor to break up their organization and to starve them spiritually into a compromise with this world. Many men have meek qualities which would lead them to become the sheep of Jehovah's great flock, but these cruel, oppressive shepherds of this world try to keep them scattered and away from seeking and finding the fold of the Great Shepherd, Jehovah. The rulers have been like strong animals among the professed flock of God and have selfishly pushed aside the others in order to have the first and the best for themselves. The way the nations have hated and persecuted the witnesses of Jehovah during the World War of 1914 and since then fully substantiates this. Ezekiel, chapter 34, foretold this which is true of our day. He then showed the relief that the Eternal One, Jehovah, would bring to his sheep by means of a David greater than the ancient king by that name. We read:

25 "This is what the Lord the Eternal says: 'I myself will take action. You plump creatures, you have pushed the lean sheep away, with your sides and shoulders, butting at these feeble creatures with your horns till you have scattered them abroad! Now I will rescue my flock, they shall be a prey no longer, and I will judge between sheep and sheep. Also I will place a single ruler over them, that is, my servant David, who shall feed them and be their shepherd; I the Eternal will be their God, and my servant David shall be prince among them; I the Eternal proclaim this.'" (Ezek. 34:20-24, *Moffatt*) "They [the sheep of spiritual Israel] shall no longer befoul themselves with idols or detestable practices or any other transgressions; I will keep them clear of all the rebelliousness with which they have sinned, and I will purify them; so shall they be my own people, and I will be their God. My servant David shall be king over them, their sole shepherd. They shall live by my laws, and observe and obey my orders. They shall live in the land that I gave to my servant Jacob, where their fathers lived; there shall they live, they and their children and their children's children for all time, with my servant David as their perpetual prince." —Ezek. 37:23-25, *Moffatt.*

26 The David here meant is not the faithful David of old who is soon to be resurrected from the dead to life on earth under God's kingdom, but is Christ Jesus. Jehovah God has clothed him with immortality to be a "perpetual prince" in the heavens at His own right hand. Hence Psalm Two applies to Christ Jesus as the King anointed with Jehovah's spirit. It is by no private interpretation of *The Watchtower* that we apply the psalm. Putting on record the first or miniature fulfillment of the psalm, the inspired Bible, at Acts 4:24-27, applies the psalm for us, saying: "Lord, thou art God, . . . who by the mouth of thy servant David hast said, *Why did the heathen rage,*

22, 23. How was Psalm Two thus fulfilled in a typical way?
24, 25. (a) As described by the prophet Ezekiel, what kind of shepherds have been the rulers of the worldly nations? (b) By what shepherd does God declare the relief of the people will come?

26. Who is that promised David? and why is it by no private interpretation of *The Watchtower* that we apply Psalm Two to him?

and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord [Jehovah], *and against his Christ.* For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." But still another witness, the inspired apostle Paul, applies Psalm Two to Christ Jesus, saying: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the SECOND PSALM, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."—Acts 13: 32-34.

[27] God raised up Christ Jesus from the dead. God exalted him to the everlasting heavenly throne first after Rome's governor and the Jews who had chosen to have Caesar as their friend had conspired and raged against Christ Jesus and had vainly imagined to kill him off for ever and so keep him from becoming King. It is evident, however, that such was only a first or miniature fulfillment of the prophecy of Psalm Two. Why is this evident? Because when Christ Jesus ascended to heaven and sat down at Jehovah's right he did not at once enter into his active reign upon Mount Zion. This fact is manifest because the political nations of the earth have not wanted Christ's kingdom to be established in place of them and yet they have not been 'dashed in pieces like a potter's vessel' and brushed off the earth. No one can say, within sense or Scripture, that the preaching of the gospel to the nations during the past nineteen centuries has dashed the nations to pieces, either literally or figuratively. Certainly no person of sense will argue that the preaching of the gospel to the meek has been the wielding of the iron scepter or rod. The gospel preaching has not shattered the nations as pagan or heathen nations, because, despite the name "Christendom" which the false religious shepherds have applied to them, the nations are as heathenish as ever. In fact, they are worse than the out-and-out pagans and heathen, because they practice their political, commercial, religious heathenism in the name of God and Christ and bring great reproach upon the name of Jehovah and confuse the peoples as to the true kingdom of God by Christ Jesus.

[28] The apostles Peter and Paul apply Psalm 110 to the Greater David, Christ Jesus. This psalm declares that Christ Jesus, on being seated at Jehovah's right hand in the heavens, must wait unto God's scheduled time to put all his enemies under Christ's feet in order that they may be dashed to pieces. Says Paul: "But Christ has offered for all time one sacrifice for sin, and has taken his seat at God's right hand, from that time waiting for his enemies to be made his footstool." (Heb. 10: 12, 13, *Goodspeed*) He has waited during all the centuries of this "Christian era", so called, during which time the "church of God", or "flock of God", has been taken out from the world. This church or flock of God is called to be joined with Christ in his reign on the heavenly throne. (Rev. 3: 14, 21) They are taken into the Kingdom covenant with him.—Luke 22: 29.

[29] The faithful ones of the church of Jehovah God must overcome the world just as their Head and Leader Christ Jesus did. This they do by not conforming themselves to this world or becoming a part of its organization or making any compromise whatever with it. They conform themselves to Christ's example in worshiping his heavenly Father and preaching the good news of God's kingdom.

[30] Says the glorified Christ to the members of the church: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (Rev. 2: 26, 27) This proves that Christ Jesus, immediately upon ascending to his Father's right hand in the heavens, did not actively enter upon his reign and begin dashing the nations to pieces. Why so? Because his faithful followers who overcome this world and die in faithfulness must wait for his second coming in order for them to be raised out of death as spirit creatures to be associated with him in his kingdom. That is to say, they must wait until he comes into the Kingdom, which kingdom he told them he must go away to receive from his Father, after which he would return. (Luke 19: 12, 15; Mark 13: 34-37) His first coming was in order to bear witness to Jehovah to preach God's kingdom to mankind. His second coming is to enter in upon his kingdom. His entering into his kingdom means the end of this old world, for it interrupts Satan's rule of this world. Christ Jesus then raises the church to join him in breaking the nations to shivers.

[31] In support of the foregoing, Christ's revelation of "things which must shortly come to pass" discloses these events: "And there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.... We give thee thanks, O Lord God, the Almighty, who art and who

27. From what facts of the past nineteen centuries is it evident that such was only the first or miniature fulfillment of Psalm Two?
28. To whom does Psalm 110 apply? and what does it show regarding his waiting?

29 How do his Kingdom associates overcome this world?
30. What rulership over the nations did Jesus promise such overcomers? and what does this prove as to the use of the iron rod?
31, 32. How does Revelation 11: 15-19 show the rule with the iron rod does not begin before the resurrection of the dead saints?

wast; because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth. And there was opened the temple of God that is in heaven."—Rev. 11:15-19, *Am. Stan. Ver.*

32 The nations gave no thanks to Almighty God for taking his power and setting up his kingdom and conferring kingdom authority upon Christ Jesus. They were angry and full of wrath. Hence Almighty God's wrath deserved to come against such nations, and the wrath he expressed would be through Christ his enthroned King. Notice, everybody, that when the kingdom of the new world becomes the kingdom of God and of his Christ, and when the wrath of the worldly nations breaks out and God's wrath comes against such nations, there also comes the due time for God to deal with his dead servants, the saints, to give them their reward. Hence the giving to these saints power over the nations, to rule such nations with a rod of iron and to break them to shivers like vessels of a potter, could not occur before the saints were resurrected at that time.

33 Notice that after the opening of God's temple in heaven Christ Jesus gave the vision of the birth of the man-child in heaven. John, who saw the vision, tells it in these words: "And a great portent was seen in heaven, a woman clad in the sun—with the moon under her feet, and a tiara of twelve stars on her head; she was with child, crying in the pangs of travail, in anguish for her delivery. Then another portent was seen in heaven! There was a huge red dragon, with seven heads and ten horns and seven diadems upon his heads; his tail swept away a third of the stars of heaven and flung them to the earth. And the dragon stood in front of the woman who was on the point of being delivered, to devour her child as soon as it was born. She gave birth to a son, a male child, who is to shepherd all the nations with an iron flail; her child was caught up to God and to his throne." (Rev. 12:1-5, *Moffatt*) The 'shepherding of all the nations of this world with an iron flail, rod or scepter' must therefore come after the birth of the male child and his enthronement. The vision of this, Christ Jesus gave to John more than a half century after He was ascended to heaven; and he gave the vision as a prophecy of things due to come to pass after John's day. Hence the birth of the man-child ruler and his enthronement do not apply to Jesus' ascending to heaven and sitting down at God's right hand nineteen centuries ago, but do apply to Jesus' entering into Kingdom rule with his Father at the end of the time of waiting for him to make the enemies Christ's footstool, namely, A.D. 1914. Then Christ was brought forth from God's *woman* or organization as King.

33. According to Revelation 12:1-5, when must the rule with the iron rod come?

SMITING WITH THE ROD

34 Elsewhere in WATCHTOWER publications it has been proved, by Bible and by fact, that A.D. 1914 marked the end of the "seven times" of the Gentiles, which had compelled Christ Jesus to wait. Hence 1914 marked the birth of the man-child ruler and his enthronement, because then Almighty God took His power to reign and he laid Kingdom authority upon Christ Jesus and commanded him to act. Psalm 110:1, 2 foretold this, saying: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (*Am. Stan Ver.*) In 1914, therefore, when the nations of "Christendom" became angry in World War I, Jehovah sent forth the rod of our Lord Jesus from his throne in the heavenly Zion. At once the making of his enemies to be his footstool began. According to Christ's revelation to us we know what followed, for we quote from his words: "And there was war in heaven: Michael [the man-child like God, Christ Jesus] 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." —Rev. 12:7-9.

35 The cry that was raised in the heavens at the ousting of the Devil and his angels therefrom proves that the man-child's birth and enthronement symbolizes the birth of Jehovah's government by Christ Jesus A.D. 1914. "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. Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." —Rev. 12:10, 12.

36 The Devil is filled with great wrath at the established kingdom of God by his Messiah, and he stirs up to wrath against that Theocratic Government all the nations and governments of this old world. Both

34. How was the man-child's birth and enthronement accomplished in 1914? and what immediately followed?
35. How does the cry then in heaven prove that the man-child's birth and enthronement symbolizes the Kingdom's establishment?
36. Due to what knowledge does the Devil stir up the nations to wrath against the Kingdom?

World War I and World War II were fought by the nations, not in the interest of Jehovah's Theocratic Government by Christ Jesus, but in the interest of world domination by themselves. The Devil stirs them up to wrath because he knows that it is a dead certainty now that Jehovah's Theocratic King, Christ Jesus, will in a short time smite the nations of the Devil's world organization with his scepter or rod of iron. That will mean the dashing of all of Satan's visible organization among men to bits. This wrecking of Satan's earthly dominion will be followed up immediately by the bruising of that Old Serpent's head, namely, the destruction of his invisible demon organization. He will no longer be head of any dominion in God's universe, but will be sealed up in the bottomless pit or abyss of complete impotency. —Rev. 20:1-3.

[37] Jehovah God has therefore enthroned his Shepherd Christ Jesus, the King greater than David. To correspond with the ancient international conspiracy against David's reign on Mount Zion, today all nations of this world are gathering together into a world plot against Jehovah's Anointed King reigning in the heavenly Zion. The international organization for the peace and security of this world, together with its atomic bomb, represents the capping of their conspiracy against God's kingdom, even if it does have the blessing of the clergy, Catholic, Protestant, Jewish, and heathen. The international organization is of this old world, not of the new world which God creates. Hence it is not for Jehovah's kingdom by Christ Jesus. Its atomic bomb was not brought forth for Jehovah's Theocracy by Christ. It was brought forth for democracy, ostensibly; and postwar democracy has brought forth and brings forth rulers who are in the great world plot against Jehovah's Theocratic rule by his Christ. But such raging of the nations is in vain, and the peoples imagine a vain thing, as their earthly kings set themselves and their rulers take counsel together against Jehovah and his Anointed King. His King is enthroned on the heavenly Zion to stay. Jehovah, by his witnesses, has spoken for many years to the nations in his wrath. Soon now He will vex them in his sore displeasure by the final universal war of Armageddon. He will signal to his King, and Christ Jesus will shepherd the opposing nations with his rod of iron.

[38] The going of Jehovah's King into action with his rod against the world conspiracy is pictured for us, at Revelation 19:11-21: "Then I saw heaven thrown open and there appeared a white horse. His rider was called Faithful and True, and he judges and wages war in uprightness. His eyes blazed like fire. There were many diadems on his head, . . . The garment he wore was spattered with blood [of his foes], and his name was the Word of God. The armies of heaven followed him mounted on white horses and clothed in pure white linen. From his mouth came a sharp sword with which he is to strike down the heathen [the nations]. He will shepherd them with a staff of iron, and will tread the winepress of the fierce anger of God Almighty. On his clothing and his thigh he has this title written: King of kings and Lord of lords. . . . 'Come! Gather for God's great banquet, and eat the bodies of kings, commanders, and mighty men, of horses and their riders—the bodies of all men, slaves and freemen, high and low.' Then I saw the animal and the kings of the earth and their armies gather to make war on him who was mounted upon the horse and upon his army." (*Goodspeed*) The result, which is next symbolically described, will be the iron rod's battering to pieces all the world combine and those who back it up.

[39] If we are the devoted sheep of this kingly Shepherd, the use of his iron rod will be a great comfort, for it will clear the way for his peaceful reign of blessing to all who become his sheep. All "men of good will" who would avoid being smitten by his iron rod at Armageddon are now under the great urgency to hear the Good Shepherd's voice and to flee from this world to the fold of God.

37. How does Psalm 2:1-9 apply to this time?

38. How does Revelation 19:11-21 picture the King's going into action with the iron rod, and the result?
39. To whom will this iron rod's use be a comfort? and what is it now urgent upon "men of good will" to do?

KINGDOM WORK

WATCHTOWER readers now appreciate the fact that The THEOCRATIC GOVERNMENT is functioning in the earth in so far as those who are consecrated to Jehovah are concerned. Both the anointed remnant and the Jonadabs have the privilege, by the Lord's grace, of participating in bearing the legitimate expenses for carrying forward the Kingdom work. Their contributions made direct to the Watch Tower Bible & Tract Society, at 124 Columbia Heights, Brooklyn 2, N. Y., will be assurance to them that the money will be used to the best advantage in advancing the Kingdom interests.

This notice is not a solicitation of money, but a reminder to all who have a desire to support Jehovah's kingdom that it is well to make advance provision to participate in the work and do so by laying aside a specific sum each week according to the manner in which the Lord prospers them financially. The work of the Watch Tower Bible & Tract Society is to use the money contributed in the most economical way to make known Jehovah's name and his kingdom. Information in advance as to the probable amount that will be contributed during the year by those who are interested makes it possible for us to outline

the work and the expense connected therewith accordingly. It is therefore suggested that upon receipt of this issue of *The Watchtower* you address a post card to the Society and keep a copy thereof as a reminder to yourself as to the amount you have promised and post the card to the Society immediately. Write nothing upon the card except the following:

By the Lord's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of $....., which I will remit in such amounts and at such time as I can find it convenient as the Lord prospers me.

[Signed] .....

Address your card to

Watch Tower Bible & Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn 2, New York.

Those residing outside of the United States and who desire to participate in contributing to the necessary expense, please address letters or cards to the Society's office in the respective country in which you live.

Have in mind our need for guidance by the Lord and present the matter before the throne of heavenly grace that the money contributed may be used to the best advantage to announce the Kingdom.

SPEAKING IN TONGUES THE WRONG SIGN

IT WAS Pentecost of A.D. 33, the fiftieth day after the resurrection of Christ Jesus from the dead. Ten days before the resurrected Christ had told his followers to tarry in Jerusalem until they had received the promised holy spirit from on high. (Luke 24:49-53) On this day of Pentecost about a hundred and twenty faithful followers were assembled in a house in Jerusalem. Suddenly a sound as of a rushing wind filled the house, and a cloven tongue like as of fire was upon each of them. They began to speak, not in their native tongue, but in foreign tongues heretofore unknown to them. The amazing news spread like wildfire throughout the city, and many foreigners that were in Jerusalem at the time came to see for themselves. To their astonishment they heard the gospel preached in their own native tongues. (Acts 2:1-11) Jehovah God through Christ Jesus had poured out upon His witnesses the promised holy spirit or active force. It was manifested to all by the astounding use of foreign tongues for gospel-preaching.

Today, more than nineteen centuries later, certain religionists insist on miraculously given "tongues" as proof of true Christianity. It is certain that if God wanted his servants to now exercise the power of tongues it would be for use in Kingdom service. The fact that he does not impart this gift shows that at this time he has other means of fulfilling his purpose that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations". (Matt. 24:14) And so he has. Since 1922 Jehovah's witnesses have distributed more than 470,000,000 books and booklets and Bibles in fulfillment of the command of gospel-preaching. These publications have gone out in more than eighty languages, the principal languages of the world. Add to this imposing figure millions of magazines and untold millions of tracts, all in many languages, and on top of this consider the thousands of recorded Bible lectures in many languages that have been reproduced by phonograph and sound-car and sound-boat, and you may begin to appreciate how Jehovah God through his witnesses has preached the gospel to literally hundreds of millions scattered over the face of the earth, which unnumbered millions heard and read in their native tongue.

Those who today insist on the "gift of tongues" should answer this question: How much preaching do they do in "tongues" outside of their religious meeting-places? They will have to admit, None! Their "gift" they possess only for a time, when seized by some strange power. Then no one present, not even the one whose tongue babbles, understands. No one is profited or upbuilt in the knowledge of God. Which ones, then, are fulfilling God's purposes of gospel-preaching and evidencing His spirit in getting the work done, Jehovah's witnesses or the religionists speaking in "tongues"?

At the time of Pentecost the tongues were for a sign to unbelievers and that foreigners could hear the Kingdom message and understand without an interpreter. (1 Cor. 14:22) Those at religious meetings who babble in what they think is a foreign tongue, to the understanding and profit of none of the hearers, feel puffed up thereat and never consider the words of the apostle Paul, who said: "I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Cor. 14:18, 19) Not all Christians spoke with tongues even in Paul's day: "Do all speak with tongues? do all interpret?" (1 Cor. 12:30) Then in the following chapter Paul shows that to "speak with the tongues of men and of angels" is not the real test of a Christian, but love and devotion to Jehovah God as expressed by obedience and faithfulness to Him. Furthermore, the apostle showed that in course of time the gift of tongues to Christians would stop: "whether there be tongues, they shall cease." They did cease, at the death of the apostles through whom the gift of tongues was given to others, and at the death of those to whom the gift of tongues was imparted through the apostles.—Acts 19:1-6; 8:14-20.

In this day the sign of "tongues" does not mark one as a Christian. Religionists who now claim to possess at times the miraculous gift of tongues are at such times possessed of the demons and by them made to babble, and thus are the dupes of the Devil, who always counterfeits God's methods. In now looking for such an out-of-date sign rather than obeying God's clear commission to his witnesses, let such religionists take heed to Jesus' warning words that "an evil and adulterous generation seeketh after a sign" and that the sign such a generation demands will not be given to it, because contrary to God's will. Immediately after those words of condemnation Jesus warned the religionists against becoming possessed by demons or "unclean spirits". (Matthew 12:38-45) The demons blind and lead their

deceived dupes to destruction. The prayerful study of and faithful obedience to God's Word is your only safe course and protection. Then you will not be deceived by any wrong "sign" sponsored by the demons.

THROUGH BRITAIN ON TO BALTIMORE

A COLD wave had settled over the British Isles at the end of 1945, bringing with it much illness among the people. This, however, was not enough to keep Theocratic-minded Britishers from turning out in good-sized numbers to the series of assemblies that then began on the occasion of the arrival from Scandinavia of the Watch Tower Bible and Tract Society's president, N. H. Knorr. Disembarking from a Norwegian ship at Newcastle-on-Tyne, England, on December 31, Brother Knorr and his secretary, M. G. Henschel, proceeded to serve the first of the assemblies, at this port. At the City Hall they addressed an audience of 800 made up of publishers of God's kingdom and interested persons of good-will. Brother Knorr particularly dealt with the crucible of persecution and suffering through which the witnesses of Jehovah God passed during the last decade of Nazi-Fascist ascendancy, and also related to his intense listeners the experiences of his business trip on the European continent and the interesting information and observations he had acquired during the two months of travel.

At the close of the meeting Brother Knorr invited the full-time pioneer publishers to meet with him if interested in service opportunities in other lands for which special training would be given at the Watch Tower Society's expense at the Watchtower Bible College of Gilead in America. Large numbers of pioneers turned out in response both here at Newcastle and throughout the series of assemblies, and finally several hundred pioneers had filed their preliminary applications for entry into the college.

The Assembly program was practically the same at all places visited by Brothers Knorr and Henschel, at Edinburgh, Glasgow, Sheffield, Lincoln, Bradford, and Stockport. A number of Jehovah's witnesses from Ireland found it convenient to attend the meetings in Scotland, at Edinburgh and Glasgow; it was good to see them present and to hear their stories. This Assembly tour was made by motor car, together with Brothers Hughes and Robb from the Society's London office. They both spoke at the Stockport meeting during the afternoon session. All the brethren along the route were very enthusiastic and took much comfort from the postwar visit of the Society's president. Many found the meetings so refreshing and beneficial that they began planning at once to attend the coming London Assembly as well. One week was spent on the road, and the attendances at these meetings with the president are as follows:

December 31,	Newcastle-on-Tyne	City Hall	800
January 1	Edinburgh	Odd Fellows Hall	750
January 2	Glasgow	St. Mungo Halls	900
January 3	Sheffield	City Hall	1,200
January 4	Lincoln	Co-operative Hall	350
January 5	Bradford	Green Lanes School	850
January 6	Stockport	Centenary Hall	2,850

On getting to London Brother Knorr found great activity at the Society's office. There the office force were getting telephone messages and mail from all corners of the land about accommodations and arrangements for the London Assembly, scheduled for January 12 and 13.

REPORT FROM THE CHANNEL ISLANDS

Among those who came to London early were some brethren from the Channel Islands. One of these, a company servant from the island of Jersey, was invited to speak at a meeting of the Paddington unit of the London company of Jehovah's witnesses. This proved of great interest and pleasure for Brothers Knorr and Henschel and the Paddington publishers. According to the story of the witness from Jersey, in 1940 two of the Kingdom publishers were walking down a lane on the island, when they spied a German plane overhead, the forerunner of the invasion forces that were to occupy the Channel Islands for the duration of the war. There were just five Kingdom publishers in Jersey then; but their fewness did not become a cause for fearful retirement from God's service. On they went with their regular door-to-door preaching and distributing of literature and the making of return visits on the interested. When only a small supply of literature remained, they determined to loan books instead of leaving them indefinitely with the people.

It was not long before the Nazis banned all going from house to house for any purpose, and meetings were banned. But that meant nothing to Jehovah's witnesses, because their Commander Christ Jesus had given them a definite procedure of faithfulness to follow and they could not change from it because of orders from mere men, especially the Nazi army. As they carried on their Christian ministry their numbers increased and soon there were three meetings of them going on in different parts of the island. The new ones joined in the good work, and with the ending of the war and the return to normal communications with England it was their happy privilege to report a total of forty publishers as active in God's service. And ninety persons had attended an assembly held in Jersey toward the close of the occupation. This result deserves commendation.

LONDON ASSEMBLY

During January the United Nations Organization Assembly was meeting in London. Hence obtaining a suitable place to hold the proposed Theocratic convention presented quite a problem. All large auditoriums that remained unoccupied by the military were requisitioned by the government, with the exception of Royal Albert Hall, well known to all Londoners. Only evening sessions were open for Saturday and Sunday there on January 12 and 13. Since there was no other choice, Royal Albert Hall was engaged. For the Sunday afternoon session two halls were booked about a mile from the Kingdom Hall in central London. The main hall for Sunday morning and afternoon was to be the Seymour Hall near Marble Arch; the other hall was the Victorian Music Hall or Metropolitan Theatre,

one of London's oldest. Arrangements were sought with the Government Post Office Telecommunications engineers to broadcast by land-line from Seymour Hall to the Metropolitan Theatre and also the Kingdom Hall-Central London, the headquarters of the Paddington unit of the London company. Despite the great pressure under which the department was working in providing miles of connection for the UN conference, the department agreed to accept instructions to link up the Sunday afternoon programs that all might be able to hear the Watch Tower president and other brethren in the three halls.

It being now evident that the Royal Albert Hall would barely hold the many persons of good-will and the Kingdom publishers, permission was sought from the police at New Scotland Yard to relay the public lecture through powerful loud-speakers from the rear of the hall. This great circular building has accommodations outside at its rear for many hundreds of people. The police rejected the application, but an appeal to the commissioner himself effected the granting of permission just thirty hours before the public lecture.

After much rain and bitter wintry weather, January 12 brought a sunny sky with favorable weather. For field activity in the grand announcement, "Be Glad, Ye Nations," 1,978 publishers reported. Placards were carried in the heart of London's West End during the morning and afternoon by 1,200 publishers, causing a great stir among the busy, crowded streets. For the previous seven days the publishers, in their suburban districts, had extended a wide announcement by leaflet, placard and letters of invitation to all of good-will. Saturday was the climax. The aim was to complete the distribution of one million handbills then, or no later than Sunday noon.

For the benefit of out-of-towners catering arrangements were provided by the convention staff at Kingdom Hall, just across the pleasant Kensington Gardens from Albert Hall. Meals were provided on both Saturday and Sunday, 150 willing volunteers serving in the cafeteria. The strict British rationing regulations brought some difficulties, the purchase of anything but bread and cakes being prohibited. But the London brethren rallied to the support of the cafeteria and supplied necessary foods to make the arrangement a success. In all ten thousand cookies and over a thousand loaves of bread were used to feed the conventioners.

The accommodations department was overwhelmed with applications from all over the country. An urgent appeal was sent out, repeated, and repeated again, asking the London brethren to offer some kind of sleeping accommodations in their homes. The splendid response provided over a thousand beds in the brethren's homes or of people of good-will, and other accommodation was found to complete the assignment of over 1,600 brethren. Hotel accommodation was impossible, thousands of bedrooms being used by military forces and the newly arrived UN delegates and persons interested in UN affairs. Emergency beds were found for thirty publishers on Saturday and fifteen on Sunday in Kingdom Hall.

Saturday evening the first session was to begin at the Royal Albert Hall at 6:30 p.m. The doors were to open at six o'clock. Those conventioners who arrived just at 6 p.m. were amazed to see the typically British queue stretched right around the elliptical-shaped Hall. As the doors were thrown open how the eager publishers and friends poured into the Hall! Quickly the 2,000 mark was passed. Soon they were filling the top gallery, as the 4,000 mark was passed. Still they poured in. At 6:30 p.m., when Brother Hughes as chairman stepped to the microphone to announce the opening talk by Brother Henschel on "The Publisher's Good News", 6,000 joined in a great roar of applause. At 7 p.m. Brother Knorr mounted the platform to bring them his talk "Jehovah's witnesses in the Crucible" and a brief report on his tour of the European countries. Even just that one talk relating the exciting and exemplary stories about the faithfulness of fellow witnesses in many parts of the earth made them all feel satisfied that they had come to London. At the conclusion the chairman stepped forward and proposed that the audience express their appreciation for the good news and also their love for the brethren in all the world. Would they send their greetings to brethren whom Brother Knorr was soon to visit in America? Why, of course. The answer was unanimous; and Brother Knorr was glad to carry their message along with him.

Sunday morning, January 13, featured a talk by M. F. Anderson, who had been a member of the Bethel family at Brooklyn, N.Y., and who was then in London en route to Norway's Branch office, which he has since reached. He spoke on "Seek Ye First the Kingdom", which served to spur the publishers on as they departed to the field for carrying on the 1946 *Watchtower* subscription campaign and announcing for the last time the public lecture. Meantime, at 10 a.m., Brother Knorr addressed over 800 British pioneers, stressing the present necessity for door-to-door service in Britain and the distributing of the Kingdom literature widely as the first step in making the people of good-will outside glad. Then he explained the purpose of the Watchtower Bible College and offered preliminary applications for admission to those who were interested.

In the afternoon 5,300 publishers pressed into the three auditoriums, and all heard perfectly by means of the telephone lines as H. F. Zinser, a College graduate on his way then to the Society's Branch office in the Netherlands, reported some thrilling news of the Kingdom service in Canada where he had served as a servant to the brethren. Then C. H. Holmes, a College graduate then en route to the Belgium office, spoke on "Organized for Action". Brother Henschel next came on with a brief talk pointing out the issue of "The Service First" and the wonderful opportunities open to young and old now to share in full-time service, or at least in increased service. As final speaker, Brother Knorr used the subject "Stronghearted for the Postwar Era". He wound up with very timely and straightforward remarks as to the need for enlivened activity in the British field. Literature was once more available for use by the British publishers. They should seize their good opportunities now to put it into the hands of hungry persons of good-will quickly. The listeners appreciated his plainness of speech, taking to heart the admonition given for their welfare and the improvement of their service. They were working hard; but some things had been overlooked. Now they would give diligent attention to these.

Royal Albert Hall was to open its doors at 6:30 p.m. for the public lecture. What a sight it was to see a queue

stretched six deep completely around the Albert Hall. Evidently not all would find room inside. By 7 p.m. the Hall was packed to overflowing, and many hundreds were still outside. The ushers directed these crowds to the rear of the building, where 900 heard the public talk through the outside loud-speakers and then received free booklets. Persons in neighboring apartment houses opened their windows and also heard.

The 8,000 packed tightly inside the great auditorium broke into loud acclaim as the Society's president rose from his seat on the platform to deliver "Be Glad, Ye Nations". It was a pleasure for him to talk about such a comforting message to such an appreciative and responsive audience, describing how the Lord God had foretold the blessings of his anointed servants and of those of the nations who are now coming into association with His people to rejoice with them. It was a forceful witness and a great encouragement to the British brethren. Many persons of good-will were also in attendance, for at the close of the meeting more than 4,000 copies of the booklet *The "Commander to the Peoples"* were given away free. It was a glorious climax to the week-end witness in London, a witness that saw 107 books, 955 booklets and a million folders distributed by 2,694 individual publishers in 8,167 hours.

BACK TO AMERICA

Monday, January 14, was a beautiful sunny day in London. The good weather was especially pleasing to our Brothers Knorr and Henschel, for that was their day of departure from England by Pan American Airways. The time had come for them to bid good-bye to the beloved London Bethel family and the three American brothers en route to service at the Society's branch offices in Europe. Some of the brethren were at Airways House in London for a last-minute visit with the departing brethren and waved farewell as they left in the British Overseas Airways Corporation bus for Hurn Airport, a four-hour trip to the south. There were twenty passengers listed for the trip to New York, many of whom were British wives of American soldiers, and there were two infants. Due to delay of the plane that was coming over from America the time of departure from Hurn was delayed until 11 p.m. Meantime the passengers were taken to Sandacres Hotel at Poole along the coast. At 9 p.m. word was phoned through that everything was in readiness for flight to America via Ireland; and so, back to the airfield at Hurn! It was a beautiful moonlit night, and as the bus approached the airfield the huge silver plane could be seen glistening in the moonbeams. Promptly at eleven o'clock the passengers were taken aboard, the door was locked, passengers fastened their seat-belts, and plane motors started. Before many minutes passed, the mechanical "roc" was winging its way westward toward the Irish Free State. A smooth landing was made at 1:30 a.m., January 15, at Shannon Airport beside the River Shannon. A faulty motor or engine was fixed up, and at 4:15 a.m. everything was found to be in order and all engines working properly. The big Douglas transport plane taxied down the field and then took off for Newfoundland. After about five hours of flying, which covered 900 miles, reports came in to the radio operator of a bad storm over Newfoundland and eastern Canada, making visibility so poor that a landing could not be made safely. There was no other course to take than to turn back to Shannon. What a surprise some of the passengers had upon awaking, when they noticed that the plane was headed toward the rising sun instead of turning its tail on "old Sol". The return to Eire was quicker, because of tailwinds, than had been the flight out, and shortly after noon the passengers and crew were seated in the terminal dining room being served a meal.

The captain checked further weather reports and it was decided that no further flight would be attempted until about 10:30 that night. This layover allowed for transporting the passengers by bus through the interesting Irish countryside to the Falls Hotel near Ennistymon. They hoped they would not be forced to stay for the night, and were made glad when their meal was interrupted with the announcement that definite word had been sent to depart at 9 p.m. for the airport, about thirty-six miles away. After a bouncing ride over the Irish roads the bus pulled into the terminal yard just after 10 p.m., passengers were unloaded, and tea was served in the lounge room. After a while a flight steward came by with the news that take-off would be at 11:40. At that time orders came to board the plane. This time the flight conditions were a little different and the trip was completed to Newfoundland. The route chosen was the longest ever flown by the captain, being some 1,900 miles; but he said it was necessary to fly within 150 miles of Greenland because of the weather. On arrival at Gander, Newfoundland, coffee and sandwiches were served in one of the hangars. At 8 a.m. the steward guided all the passengers back to the waiting plane. From there the flight by daylight down the Atlantic coast proved very interesting. The captain gave his passengers an opportunity to see from the air Portland, Maine, Portsmouth, New Hampshire, Boston, Massachusetts, and Hartford, Connecticut. How good it was to see the unique skyline of New York city once again! The huge plane made a big circle over Astoria, Long Island, and then landed at LaGuardia airfield at 1 p.m. There, to greet the returning president and his secretary, were three brothers from Brooklyn headquarters and a number of Watchtower Bible College graduates. The realization now that their wonderful European journey had been safely and successfully completed filled the hearts of Brothers Knorr and Henschel with deep gratitude and appreciation to Jehovah God for their many blessed experiences and privileges of service. All of us give thanks.

NORTHEASTERN SEABOARD ASSEMBLY AT BALTIMORE

The above-mentioned European trip in the interests of God's kingdom furnished the reason for a local assembly at Baltimore, Maryland, on February 8-10, for it was felt appropriate that the Society's president and his secretary should give a verbal report. A special letter of notification and invitation to a limited number of companies of Jehovah's witnesses within a radius of several hundred miles thrilled the brethren who were thus favored, but the "grapevine route" reached out to inform others, who availed themselves of the opening to attend. When the president gave his verbal report Saturday night, February 9, about 11,000 were present to hear, to thrill, to have tears well up in their eyes, and to applaud and *cheer!* The

Assembly was held in the Fifth Regiment Armory, a spacious place, and complaints by prejudiced and misguided "patriots" failed to budge the military captain from his proper American stand of letting the misrepresented, persecuted witnesses of Jehovah have the use of this adequate facility. In view of the anticipated overflow attendance especially for the public event, the president's speech on "Be Glad, Ye Nations", the Lyric Theater just a few blocks away was also engaged, that those there might hear by special telephone line and public-address system.

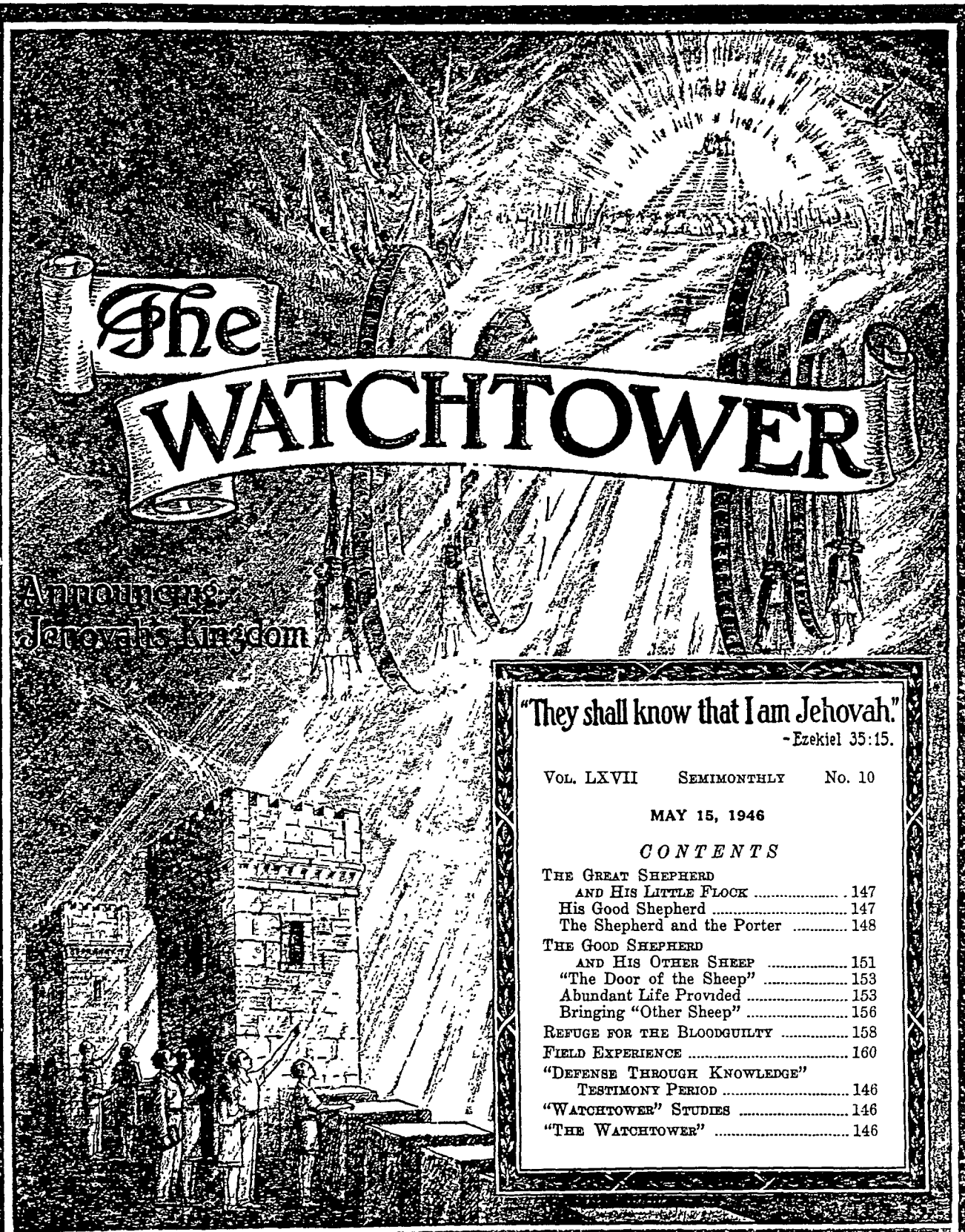
Hours of zealous activity day and night for weeks in advance, by more than a hundred Watchtower College graduates and other pioneers, together with the local brethren of the Baltimore company units, laid the foundation for the entertainment of the visiting brethren at one of the most blessed assemblies yet held. Thousands of accommodations were obtained by house-to-house canvassing in the private homes of Baltimoreans; and although hundreds of homes canceled their arrangements the Lord through his servants provided others and the general hospitality of the people of Baltimore was noteworthy. This pre-convention activity was accompanied by the placing of 355 *Watchtower* subscriptions and 1,369 books and 65,793 booklets. Then, when this was augmented by the field activities of the three-day Assembly itself, by house-to-house witnessing, store-to-store and sidewalk work with the Society's magazines, information walking with placards by publishers, and public-lecture handbills, and signs on autos and streetcars and billboards, besides special letter invitations, Baltimore received the greatest barrage of Kingdom witness it has thus far gotten.

A cafeteria was installed in the basement, center, and all the various service and accommodations booths and counters were arranged round about along the walls; and thousands of collapsible chairs were set up on the parade-floor upstairs of the Armory. Friday morning, February 8, the Armory doors opened wide to the steady influx of conventioners. A morning service meeting, not announced on the program but held for convenience, gave impetus to the day's activities in the field by the conventioners, pushing the *Watchtower* campaign. At the convention's formal opening, at 7 p.m., fully 8,000 were in attendance, and the biggest convention that Baltimore had listed on its schedule of conventions for 1946 was under way. An orchestra, which finally increased to 32 instrumentalists strong, led in all the convention singing of songs of praise to Jehovah and his Christ.

The Assembly chairman, Grant Suiter, a Watch Tower Society director, gave a hearty address of welcome to this convocation of ordained ministers of the Kingdom gospel, and particularly dwelt on the theme of their irrevocable consecration to God and their obligation to Him to carry it out. Now followed a series of talks, by E. Keller, a College instructor, on "Preliminary to the Feast", and by F. W. Franz, a Watchtower director, on "Let Us Keep the Feast", and by N. H. Knorr on "Keeping the Feast Now". Besides these treatises, which were published in the March 1 issue of *The Watchtower*, Brother Knorr added an extemporaneous afterspeech on enjoying "holy freedom" by keeping busy in God's active service and took the conventioners by surprise by introducing and announcing *Kingdom News* No. 15, headed "World Conspiracy Against the Truth". Station WBBR broadcast part of this session, from 6:45 to 8 p.m.

On Saturday, February 9, the convention swelled to an attendance of 10,945. Heartfelt singing, and experience accounts by specially selected Watchtower College graduates from the platform, preceded the afternoon speeches, presented by four organization directors in succession. T. J. Sullivan spoke on "Changed to See God"; Lyman Swingle, on "The Hope of Things Not Seen"; H. C. Covington, on "Perfection"; and F. W. Franz, on "Bringing in Perfection"; all of which presentations have since been published in *The Watchtower* to date. If the conventioners felt richly repaid for coming by the heart-satisfying doctrine they had thus far received, they felt their cup of joy and blessing filled to overflowing after the Saturday evening session. This was the occasion of Brother Knorr's report. Not only the 11,000 at Baltimore heard this in its fulness, but also about 200 other brethren assembled at Brooklyn headquarters and at Station WBBR by direct landwire. To top off his gripping report, announced on the program as "Organization and Field Work in Europe", Brother Knorr evoked repeated cheers of delight by announcing to this Baltimore Assembly the arrangements to hold an International Convention, at Cleveland, Ohio, for eight days, to wit, August 4 to 11, inclusive, and with the Society's bringing over representative brethren from Europe and other parts of the world to serve on the program. Brother Knorr concluded, "Our next stop will be Cleveland!" Small wonder that the parting words between brethren at this local assembly were, "See you at Cleveland." Till then, all roads lead to Cleveland, and Jehovah's glad people are planning and working to attend, and pray His blessing upon the convention preparations.

Sunday, the final day, after several hours of field activity to bring the people of good-will to the afternoon public lecture, the convention renewed its session in the afternoon, with songs, and College graduate reports; and at 2:30 p.m. came the report "Europe After the War", by Brother Henschel, to complement Brother Knorr's report of the night preceding. During this informative talk Station WBBR came on the air at 3 p.m. and from then on broadcast the remainder of the Assembly program. After a short intermission came the intensely advertised public event, the president's address on "Be Glad, Ye Nations". The audience of 12,400 overflowed into the Lyric Theater. They listened with unabated interest to Brother Knorr's forceful delivery which at times aroused to applause, and clapped their hands with an outburst of appreciation at his announcement that the speech was now available for them in print, in the booklet *"Be Glad, Ye Nations"*, which he displayed to their bright-flashing eyes; and that a copy would be given to each one present for study with his Bible. A brief closing announcement by the Assembly chairman dismissed the great gathering, and as they left the Armory and the Lyric Theater their eager hands reached out to the distributing ushers for copies. All together, 34,960 copies of this new booklet, fresh off the press, were thus given away gratis at this memorable event in the Lord's great educational program now on, extending the gracious divine invitation, "Be glad, ye nations, with his people."



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

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MAY 15, 1946

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"DEFENSE THROUGH KNOWLEDGE" TESTIMONY PERIOD

The above-named Testimony Period coincides with the entire month of June. In casting up as strong a bulwark of defense as possible through the knowledge of God's Word, Jehovah's witnesses will, throughout this Testimony Period, make a special offer of Bible literature. On a contribution of 50c they will offer and place from house to house the combination of three bound books and a copy of the booklet *"Be Glad, Ye Nations".* The three books may be any of the WATCHTOWER series from *The Harp of God* to *Religion,* inclusive. Many of our readers see clearly that it is not good that the soul be without knowledge in this most crucial time of world history, and hence they will want to join in spreading the life-saving knowledge through the distribution of this special offer of literature. We shall welcome any requests from such readers for information on how to have a part with others in this "Defense Through Knowledge" Testimony Period. Write us without delay, and may you at the close of June be privileged to make your report of work accomplished along with all other faithful Kingdom publishers.

"WATCHTOWER" STUDIES

Week of June 16: "The Great Shepherd and His Little Flock," ¶ 1-19 inclusive, *The Watchtower* May 15, 1946.

Week of June 23: "The Good Shepherd and His Other Sheep," ¶ 1-15 inclusive, *The Watchtower* May 15, 1946.

Week of June 30: "The Good Shepherd and His Other Sheep," ¶ 16-33 inclusive, *The Watchtower* May 15, 1946.

"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. LXVII MAY 15, 1946 No. 10

THE GREAT SHEPHERD AND HIS LITTLE FLOCK

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32.

JEHOVAH is interested in the sheep. He is the Great Shepherd over them, and is their Owner, being their Creator. All humanity are likened to sheep, but in a lost condition. The Jewish prophet Isaiah uses this likeness when he foretells that Jehovah the Great Shepherd would show mercy and bring the "sheep" back to him, saying: "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." (Isa. 53: 6, *Am. Stan. Ver.*) The merciful arrangement to accomplish this is through Jehovah's Messiah, and upon him Jehovah lays the iniquity of the sheep, who are recovered. When such recovery had begun, one of the Jewish "sheep", Peter of Bethsaida, wrote to other sheep recovered like himself, saying: "Ye were going astray like sheep; but are now returned unto the Shepherd and Overseer of your souls." (1 Pet. 2: 25, *Am. Stan. Ver.*, margin) They had returned to Jehovah, their Shepherd and Overseer, and had become His flock; and to those men like himself who had some care over the flock Peter writes: "Be shepherds of the flock of God that is among you, not as though it were forced upon you but of your own free will, and not from base love of gain but freely, and not as tyrannizing over those in your charge but proving models for the flock."—1 Pet. 5: 2, 3, *Goodspeed.*

[2] The prophecies of God's Word straightforwardly declare that it is the commercial, political and religious rulers over mankind that are jointly responsible for the lost and strayed condition of the "sheep" of humanity. Hence Jehovah prophesied that he would in due time set up one reliable shepherd over them, with benefit to all humankind. He said by his prophet Ezekiel: "Therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it."—Ezek. 34: 22-24, *Am. Stan. Ver.*

[3] The name "David" means "beloved; dear", and it designates the beloved servant whom God would raise up to be the "one shepherd" and "prince" over the sheep. It does not refer to King David of Jerusalem who was then dead about four hundred years, but refers to the son or descendant of King David who should be the Messiah. All the facts of history have disclosed to Jews as well as to Gentiles that that One is Jesus Christ, who was born of David's royal lineage. Although he was not named David by his earthly caretakers, yet the name "David" or "Beloved" applies to him, because he proved himself to be the beloved Son of God. History testifies that, when he rode astride the ass into ancient Jerusalem, the exultant people took up the words of Psalm 118: 25, 26: "Save now, we beseech thee, O Jehovah: . . . Blessed be he that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah." (*Am. Stan. Ver.*) To quote the history record: "And the multitudes that went before, and that followed, cried, saying, Hosanna [or, Save now, we beseech thee] to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." (Matt. 21: 9) He was nailed to a tree just a few days later, but on the third day thereafter Jehovah God showed that he loved this faithful martyr of His. God set him up forever as the "one shepherd" by raising him up from the dead and raising him to the highest heavens, to be next to Jehovah God himself, even at his right hand.—Eph. 1: 20-23.

HIS GOOD SHEPHERD

[4] It was therefore in faithful keeping with prophecy and fact that Jesus of Nazareth said: "I am the good shepherd, and know my sheep, and am known of mine." (John 10: 14) A thousand years before that, David wrote, at Psalm 23: 1, 2: "Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters."

1. (a) Who is the great Shepherd, and how is the recovery of his lost sheep accomplished? (b) What admonition does Peter give to those having a care over His flock?
2. Who on earth are responsible for the lost condition of the sheep? and what therefore will Jehovah appoint over humankind?
3. Who is that "one shepherd" spoken of as "David"? and how was he raised up to be such forever?
4. As to shepherding, why do the religious clergy teach that Jehovah and Jesus are the same person? and why unreasonably so?

(*Am. Stan. Ver.*) Because Jesus said, "I am the good Shepherd," and the psalmist David said, "Jehovah is my shepherd," therefore the religious clergymen of "Christendom" say and teach that Jesus Christ and Jehovah are one and the same personage. They say that 'Jehovah of the Old Testament is the same as Jesus of the New Testament'; and this they say in order to support their heathenish doctrine of "the trinity". Such clergymen do not reason clearly. They fail to see that a father and a son can both be shepherds and that such a similarity of occupation does not make the father and the son to be one person, the father being his own son and the son being his own father. The likeness in occupation might make them one in effort, purpose and interest; but such unity and agreement would not make them one in person and equal in power and authority.

5 To illustrate: Abraham was a great shepherd; "he had sheep and oxen." (Gen. 12:16; 21:27, 28) He became great as a shepherd, because Jehovah God gave him "flocks and herds". (Gen. 24:34, 35) Abraham's beloved son Isaac was also a shepherd like his father; Isaac "had possession of flocks, and possession of herds, and great store of servants". (Gen. 26:14) However, their both being shepherds did not make Abraham and Isaac one in person and power and authority. No; but in the Bible prophecies Abraham was a type pictorial of Jehovah God, and Isaac was a type pictorial of Jehovah's only begotten Son, Christ Jesus. In each case they are two separate and distinct persons, the one higher and older than the other. Isaac's son Jacob became a shepherd like his father and, in turn, Jacob's beloved son Joseph and his ten half-brothers were all shepherds. But such sameness of activity and service did not make them all one and the same person. (Gen. 30:40; 31:38-40; 37:2, 12-14) Young David of Bethlehem was a distant descendant of Abraham, Isaac and Jacob, and he kept sheep for his father Jesse. Doubtless with his shepherd's experience in mind he wrote Psalm Twenty-three.

6 As illustrated above, Jehovah's being the great "Shepherd and Overseer" and Jesus' being "the Good Shepherd" make both of them one in purpose, care and interest; as Jesus said: "I and my Father are one." But this does not and could not make them "one in substance, equal in power and glory", as the so-called "trinity creed" puts it. When David wrote, "Jehovah is my shepherd," David was a type of "the son of David", namely, Christ Jesus. Hence David represented Christ Jesus as saying, "Jehovah is my shepherd," and the whole twenty-third psalm was a prophecy applying first to Jesus and thereafter to the body of Jesus' followers. For a certainty Jesus was not speaking to himself and saying and repeating, "Jehovah is my shepherd," and Jesus was not his own shepherd over himself.

5. How is the above truth illustrated in Abraham and his descendants?
6. How, likewise, were Jehovah and Jesus one? and how, then, does Psalm 23:1 apply?

7 In harmony with Psalm 23:1, Jesus compares himself to a sheep, under his Father Jehovah's care. He was God's beloved Lamb. On sighting Jesus some forty days after his baptism and anointing, John the Baptizer cried out: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29, 36) The prophecy of Isaiah, chapter fifty-three, likened the Messiah, Jesus, to a lamb or sheep; and in identifying the Messiah to the Ethiopian eunuch, Philip the evangelist preached to him on the texts Isaiah 53:7, 8. As it is recorded: "The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." (Acts 8:32-35) Throughout the last book of the Bible (Revelation, or Apocalypse) Christ Jesus is twenty-eight times spoken of as "the Lamb", that is, Jehovah's Lamb. For example, at Revelation 21:22 we read regarding the New Jerusalem: "I saw no temple therein: for the Lord God Almighty and the Lamb ARE the temple of it." Thus they are shown to be two Persons, different from each other, and the Lamb is shown to be not the Lord God Almighty. The Lord God Almighty is Jehovah, and the Lamb is his Son Christ Jesus, who is indeed mighty, but not almighty.

THE SHEPHERD AND THE PORTER

8 In chapter ten of John's gospel account, Christ Jesus compares himself to a shepherd over his heavenly Father's sheep. Referring to these sheep Jesus said: "My Father, which gave them me, is greater than all [greater also than Christ Jesus]; and no man is able to pluck them out of my Father's hand. I and my Father are one." (John 10:29, 30) Jesus knowing that he himself was like a sheep or lamb dependent upon his Father's care and protection, he could speak with appreciation of his own position as under-Shepherd to the "flock of God". It appears that where Jesus gave his parable concerning the shepherd and the door of the sheepfold was near or at the temple of Jerusalem. Some think it was right after his healing the man born blind, at the feast of tabernacles, A.D. 32, in the seventh Jewish month (about October); whereas others think the parable was given two months later at the feast of dedication, in the ninth month (about December).* It was a rainy and cold month (Ezra 10:9, 13); and

*See Moffatt's translation at John 9:41, footnote; 10:19-29; 10:1.

7. How, then, from John to Revelation, is the figure of a sheep applied to Christ Jesus?
8. How could Jesus speak with special appreciation of a shepherd's position to his sheep? and where and when did Jesus give the parable of the sheep and the sheepfold door?

hence in such wintry weather "Jesus walked in the temple in Solomon's porch". (John 10:22, 23) Hence in that inclement month of December the shepherds would not be out in the open fields, watching over their flocks by night; they would have the flocks in the sheepfold, covered sheepfolds at this season of the year. After the winter rains had gone, the herders would keep their flocks in sheepfolds or enclosures without cover or free of roofing. Of this latter kind of fold Jesus spoke in particular in his parable.

9 "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." (John 10:1-3) Here several items enter into the parabolic picture: the sheepfold and its porter, the shepherd and his sheep, and the thief and robber. Christ Jesus declared himself to be the Shepherd. Because his Father Jehovah God gave him the sheep, Jesus speaks of them as "my sheep"; but this did not mean that they were not still the flock of God. This helps us to ascertain who are the sheep. For seventeen centuries the Israelites or Jews were the special earthly sheep of Jehovah God. At Psalm 80:1, 19 the prayer is addressed to Him: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest above the cherubim, shine forth. Turn us again, O Jehovah God of hosts; cause thy face to shine, and we shall be saved." And at Psalm 95:6, 7 the invitation is given to the Israelites: "Oh come, let us worship and bow down; let us kneel before Jehovah our Maker: for he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hear his voice!" (*Am. Stan. Ver.*) In harmony with this fact, the first "sheep" that the Great Shepherd, Jehovah, gave and entrusted to his Son Jesus Christ were from among the natural Israelites or Jews.

10 Who, then, was the porter that opened to Christ Jesus when he came to his sheep as their shepherd? The Scriptures definitely show who it was that opened the door wide to the anointed, baptized Jesus and let him have free entrance among the Israelite sheep. This doorkeeper or porter was John the Baptist. John was expecting the coming of the Shepherd. In fact, he was preparing the sheep to receive their God-appointed Shepherd at his coming. John did not claim the sheep as his own, but preached God's Word to the sheep so as to make clear to their understanding who was the One sent of God.

11 "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." (John 1:19-27) John did not try to play the part of a thief and steal the "sheep" for himself to fatten himself on his followers.

12 That John, son of Zacharias, was raised up of Jehovah the Great Shepherd to be the porter, to open the doorway of the fold to Jesus, is shown by the angel's announcement to Zacharias regarding John's birth. The angel said: "Thou shalt call his name John. . . . And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:13-17) John was a friend of the Good Shepherd, and, instead of practicing thievery with his friend's sheep, John said that the sheep must leave his side and must increase the number of followers of their rightful Shepherd. To the Jews "John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease".—John 3:27-30.

13 How John recognized that Jesus was the Messianic Shepherd he tells us. "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

9. Why were the sheep Jesus' flock? and who were the first sheep entrusted to him?
10. Who was the porter of the sheepfold, and how did he act as such?
11. What shows that John did not try to act as a thief toward the sheep?
12. How was it foretold that John would be the "porter"? and how did John show himself a friend of the Good Shepherd?
13. How did John recognize the Messianic Shepherd? and when did John as porter open the door to the Shepherd?

1:32-34) During the six months before Jesus' baptism and anointing with the spirit, and during the forty days thereafter when Jesus was in the wilderness and was being tempted of the Devil, John exercised a temporary supervision over Jehovah's sheep like a porter or doorkeeper of the fold. During those more than seven months John had baptized and gathered a considerable number of disciples about him, not as his own sheep, but as Jehovah's. When Christ Jesus came out of the wilderness and approached John, immediately John opened the door wide and allowed him free access to the sheep already gathered. "These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."—John 1:28-31.

[14] Having Scripturally identified the porter, we ask, What is the sheepfold with its walls of protection against thieves and robbers? It is true that the first sheep that the "porter", John, introduced to the Shepherd, Christ Jesus, were all Israelites or Jews. But we are not to draw from this that the sheepfold was therefore the law covenant arrangement that Jehovah God had set up with the Jews or Israelites through the lawgiver Moses. It could not be the law covenant arrangement, because Christ Jesus was nailed to the tree in order to redeem and bring out the Jews from that law covenant arrangement. The apostle Paul, writing to Christians who had been once under that law covenant, says: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." "And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith."—Gal. 4:4-6; 3:12-14.

[15] The law covenant had made a difference between Jews and Gentiles; and, explaining how this wall of separation had been abolished to permit the union of Jews and Gentiles in Christ, Paul writes: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain [Jew and Gentile] one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."—Eph. 2:14-16.

[16] The law covenant being eliminated from being the sheepfold in which the sheep find salvation, the fold must be God's arrangement by the Abrahamic covenant. Those entering this fold of the Abrahamic covenant arrangement are justified through faith unto life eternal and are made the spiritual sons of God. Jehovah made a covenant with faithful Abraham, saying: "In thee shall all families of the earth be blessed." (Gen. 12:1-3) And since Abraham was used as a human symbol of God himself, this Abrahamic covenant was simply declaring that in Jehovah God as the Greater Abraham all earthly families would be blessed in due time. This covenant is really a Kingdom covenant. It has to do with the King or Seed of God's kingdom through whom all families and nations of the earth are to be blessed.

[17] The first ones to be blessed according to this Abrahamic covenant are those who become the spiritual sons of God and hence become heirs with Christ in the Kingdom. Regarding this, the apostle Paul writes to such Kingdom heirs: "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen [the nations] through faith, preached before[hand] the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." (Gal. 3:7-9) Four hundred and thirty years after that Abrahamic covenant was made, God's law covenant through Moses was added, to last till the promised Seed of Abraham, namely, Christ Jesus, should come. But after he had come, then the law covenant was no longer necessary, and it was removed by his death and resurrection.—Gal. 3:17-19.

[18] This fold of the Abrahamic covenant arrangement accommodates only a "little flock", namely, those to whom it is the heavenly Father's good pleasure to give the Kingdom as joint-heirs with Christ, the Seed of the Greater Abraham, in whom all the nations of the earth will be blessed. (Luke 12:32) They become fellow heirs with him as the Seed by being adopted as the sons of God through faith in Christ Jesus. In support of this truth we read, at Galatians 3:26-29: "For ye are all the children of God [the Greater Abraham] by faith in Christ Jesus.

14. Why could the "sheepfold" not be the law covenant arrangement?
15. How does Paul explain the abolition of that covenant?
16. What, then, does the "sheepfold" symbolize? and why does it have to do with the Kingdom?
17. Who are the first ones blessed according to that covenant? and for how long was the law covenant added to it?
18. Whom does this sheepfold accommodate? and how do they become sheep therein?

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

[19] Hence this symbolic sheepfold is neither strictly a Jewish fold nor a Gentile fold, but it encloses and includes Jehovah's kingdom sheep who have been called from among the Jews first and also from among the Gentiles. Other sheep aside from the Kingdom sheep of the Abrahamic covenant are not taken into this fold. This does not say that other sheeplike ones are not saved to life eternal, but it means that only the spiritual heirs of God and joint-heirs with Christ Jesus are in this exclusive fold. Only Messiah, the Christ, could be admitted to this fold rightfully to take charge of such sheep; and it was to sheep of this class, or sheep in line for this inheritance, that John the Baptist admitted Christ Jesus. As to the fold containing the other sheep that are protected and saved to life eternal, we refer our readers to the succeeding article.

19. Why is this neither a Jewish nor a Gentile fold? and are the other sheep which are not in this fold denied eternal life?

THE GOOD SHEPHERD AND HIS OTHER SHEEP

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."—John 10: 16, Am. Stan. Ver.

"THIS fold," from which the other sheep are barred because it was not meant to contain them, is the Abrahamic covenant arrangement. It is the blessed arrangement which Jehovah God made for gathering together, shielding, nourishing and preserving his "sheep" of faith who will be joined with the Good Shepherd Christ Jesus in the heavenly kingdom. Comparatively, they make up a "little flock". Down till after Christ's coming their exact number was unknown. And hence they were like the stars of heaven and the seaside sands for indefiniteness of number. Jehovah God put stress on this when he restated his covenant with Abraham, saying: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." (Gen. 22: 17, 18) In an apocalyptic vision to the apostle John the number was revealed to be 144,000, who follow the Good Shepherd, "the Lamb of God," whithersoever he goes, and who finally enter the heavenly kingdom with him.—Rev. 14: 1-4; 7: 4-8.

[2] Jesus, "the Lamb of God," was not baptized and anointed with God's spirit until he was thirty years old, in the fall of A.D. 29. Before then he could not present himself at the sheepfold as the Good Shepherd, because he must be the Messiah or Anointed One when so doing. Anyone not such who tried to take over the charge of God's "sheep" in line for the heavenly kingdom would be just a thief and robber. He would not try to get in by the rightful way, namely, by the door through meeting God's qualifications as the anointed Shepherd. Such selfish one would be a false Messiah, a false Christ. Jesus was born as the Son of God and in the tribe of Judah according to the flesh. Having devoted himself to God and been baptized and then anointed with God's spirit and proclaimed to be the Son in whom God is well pleased, Jesus could without questioning or interference enter in through the door into the sheepfold. Prior to his entry John the Baptist had been preaching and working to "make ready a people prepared for the Lord". When Christ Jesus, having met God's qualifications, appeared at the door of the fold, John at once stepped aside and let Jesus have contact with the "sheep" made ready. He let Jesus take the supervision and guidance and nourishment of them. "And he calleth his own sheep by name, and leadeth them out."—John 10: 3.

[3] Calling the sheep by name denotes the shepherd's great familiarity and intimacy with the sheep and his knowledge of them and care for them individually. They are not just a nameless mass of sheep-flesh to him. The first ones that Jesus called, according to the record at John 1: 35-51, were Andrew and John, fishing partners; also Simon, Andrew's brother, and Philip their fellow townsman, and Nathanael. The statement, "he . . . leadeth them out," does not mean bringing them out from under the curse of the law covenant, never to return, but it refers to leading them forth to pastures where they could feed upon Kingdom truths. As he said to them: "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13: 11) And just as an earthly shepherd leads his flock back to the fold after they have pastured through the daylight hours, so Jesus always kept his sheep in touch with the fold of the Abrahamic covenant arrangement, which fold Jehovah God faithfully safeguarded.

[4] In continuing his parable Jesus said respecting his own duties toward the "little flock" of Kingdom

1. What is "this fold"? and how many does it contain?
2. When did Jesus present himself at the sheepfold? and why could he rightfully do so, unlike a thief?
3. What does calling the sheep by name denote? and what does leading them out of the fold mean or purpose?
4. In what sense did the sheep know the shepherd's voice? and with what response?

sheep: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (John 10:4, 5) In putting forth his sheep in the morning in order to lead them out to pasturelands the shepherd in the East has a general call, which is his own peculiar style of call used by no other shepherd and which the sheep know and answer as a flock. This call each of his sheep knows in addition to its own individual name. In this sense they know his voice of call, and they acknowledge it by answering it in obedience. They love their shepherd, and his voice inspires confidence in them, for they trust in their shepherd whom they have proved to be their faithful guardian and provider. The "voice" of call to which his own sheep answered was not their mere individual names, as when Jesus said to Andrew's brother: "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." (John 1:42) The "voice" which the sheep knew and which made them follow Christ Jesus was the voice of the preaching of the gospel of God's kingdom.

[5] The fact that the sheep *heard* his voice testifies that Jesus preached. He was anointed with God's spirit or active force in order to "preach the gospel to the poor", to "preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised", to "preach the acceptable year of the Lord". (Luke 4:17-19; Isa. 61:1-3) Up and down the land went this Shepherd, preaching, "The kingdom of heaven is at hand." As the multitudes turned out to hear him, he was deeply stirred with affection as of a shepherd for his sheep: "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 4:17; 9:36) He confined his preaching almost exclusively to the natural Israelites or Jews, saying: "I am not sent but unto the lost sheep of the house of Israel." He dispatched his twelve apostles with instructions including this one: "Go rather to the lost sheep of the house of Israel." (Matt. 15:24; 10:6) This was not because the fold for the "little flock" would not accommodate Samaritans and Gentiles, but because it was not yet God's time for them to hear the Shepherd's voice or message. The natural Jews must first be favored with the message and thereby given the opportunity of becoming part of the little flock. The "sheep" of Israel were the ones that recognized his message as the voice of God's anointed Shepherd-Messiah, because it was in harmony with God's written law and prophecy and psalms. It was backed up by the works of God and by the fulfillments of the prophecies. So the believing Jews followed him like sheep.

[6] The unbelievers did not respond to Jesus' voice of Kingdom proclamation and invitation. He said to such unbelievers: "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." (John 10:26, 27) The believing sheep hear the Shepherd's voice because they are of and for the truth of the Kingdom. Their Shepherd said to a governor of the kingdoms of this world: "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) The sheep of the "little flock" heard the witness which their Shepherd bore regarding Jehovah's kingdom of the New World of righteousness, and hence they followed their Shepherd in seeking first the kingdom of God and his righteousness. "He goeth before them," in that he leads them and set them the right example, guides them in the right course, conducts them in safe paths, and brings them to good pastures and refreshing waters. It is safe and beneficial and satisfying to follow Him.

[7] The Kingdom's "little flock" are loyal to their Shepherd, because he is the One who is devoted and faithful to the Great Shepherd Jehovah God. The Great Shepherd has raised him up as the Heir of the Kingdom covenant which God made with King David. God has "given him for a witness to the peoples, a leader and commander to the peoples". (Isa. 55:4, *Am. Stan. Ver.*) Hence he can be depended on to lead them in the way of the true worship of God and to look out for their everlasting welfare and their gaining the Kingdom. The sheep regard not the voice of "strangers" who come with a message which is not in harmony with Jehovah's pure worship nor in the interest of the kingdom which vindicates God's holy name. Such strangers they correctly size up as counterfeiters with a false gospel which would set up a rulership over this earth and its peoples apart from and in opposition to the kingdom of God. They know it is dangerous to listen to such strangers and to come under their power and influence. As quickly as possible they flee from such as being dangerous and misleading, and do not acknowledge their voice by any response, no matter how enticing and honeyed it may be. Only by pursuing this course of prompt action to the "strangers" of this postwar era will the remnant of the sheep of the "little flock" keep following the Good Shepherd and eventually enter the Kingdom.

5. How was it fulfilled that the sheep heard his voice? and why did the sheep follow him?

6. Why did the unbelievers not respond and the believers respond to his voice? and how did he 'go before the sheep'?

7. Why can the sheep depend upon the Shepherd? and why do they not know the voice of strangers?

"THE DOOR OF THE SHEEP"

[8] In being able to understand these things we are favored. The Jews to whom Jesus told the above things in a parable could not or would not understand. "This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10: 6-9.

[9] The sheepfold under discussion remains the same, but Jesus now momentarily changes the symbolisms or figures of speech. He now likens himself to the door of the fold by which the sheep go in or out of the fold. This may refer to a literal door or gate of a sheepfold or it may mean that the shepherd, either awake or sleeping, stations himself right in the doorway, so that nothing can pass through except over him. Showing that the sheep represent humans, Jesus said: "By me if any man enter in, he shall be saved."

[10] The sheep enter into the fold for safety, and they have not only the surrounding enclosure as a protection against thieves and marauders but also the presence of their shepherd at the most vital spot, the doorway. Also overhead and all about them they have the invisible guardianship of the divine Shepherd Jehovah God, whom the shepherd represents. In two respects Christ Jesus is the "door of the sheep". No one can enter into the Kingdom inheritance of the Abrahamic covenant except through Him as the true Seed of Abraham. He said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6) Only in his name and by union with him as his consecrated faithful follower and spiritual brother can anyone enter into the Kingdom privileges, both those on earth and those in heaven. He is also the door in that he is the faithful Exemplar, and only by copying him and being conformed to his image of faithfulness under suffering even to the death can anyone get into the Kingdom blessings and privileges of the Abrahamic covenant.

[11] Doubters and atheists use Jesus' words, "All that ever came before me are thieves and robbers," to argue that all the prophets and seers who preceded Jesus were frauds and deceivers. Jesus could not have meant that, because he constantly referred to and quoted the prophets and the law and the psalms as being true and as pointing to him and being fulfilled in him. Some ancient Greek Bible manuscripts, including the fourth-century Sinaitic MS., omit the words "before me". But even with those words left in the text Jesus' meaning evidently is this: that all men who put themselves before* the genuine Shepherd-Messiah and who came as instead of him and in his name, even all such were trying to steal his sheep and to break in upon them and do violence and injury to them. According to the Lutterworth Press translation of 1938 John 10: 8 reads as follows: "All who came INSTEAD OF ME are thieves and robbers; but the sheep did not hear them." Notice that Jesus says that such ones "are" thieves and robbers, indicating that such self-seeking men were alive in his day and were the religious leaders and clergymen who were bidding for the leadership of the sheep, instead of letting Christ Jesus take possession of his own. (Matt. 23: 4-15) They did not include John the Baptist because he firmly told them that he was not the Christ, but was merely his forerunner. John was exercising a preliminary care over the sheep, like a porter, until the rightful Shepherd came.

ABUNDANT LIFE PROVIDED

[12] Being the devoted Son of the Great Owner of the sheep, Christ Jesus would naturally have a sincere care and desire for the sheep's welfare, for they represent his Father's property and interests. His proper attention to the needs, safety and well-being of the sheep would be to the vindication of the name of his Father, Jehovah God. Commenting upon the difference between himself and the self-seekers and how it affected the welfare of the sheep, Jesus next said: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."—John 10: 10-13.

[13] Thieves, robbers, hirelings, and wolves, all represent selfish elements who seek an advantage of the sheep and try to make gain of them. The *thief* is one who seeks to get on the inside of the fold's enclosure, right in among the sheep, to draw away disciples after himself for the glory of having a following. He

8. How are we favored in comparison with the Jews back there?
9. In what ways may the expression "door of the sheep" be meant?
10. How are they "saved" inside the fold? and in what two ways is Christ Jesus the "door"?
11. How were all those that "came before" him thieves and robbers? and why was John the Baptist not included among such?

*As to the Greek preposition *pro* which is here translated *before*, the *A Manual Grammar of the Greek New Testament* says, on pages 109, 110: "In Jn. 10: 8, . . . this preposition is translated *before*, but the context favors *in the room of*, or *in the name of*, which are recognized translations for *pro*. In Gessner Harrison's *Greek Prepositions and Cases* (p. 408) are quoted examples of such a use. He there says, 'whence comes the idea of occupying the place of another, or becoming his substitute.' "—By Dana and Mantey, edition of 1943.

12. Why did Jesus have a sincere care for the sheep? and how did he differ from thieves, robbers, and hirelings?
13. What are the actions of the thief and of the robber?

does not follow the example of Jesus and walk in his steps, but tries to turn the worship, reverence and obedience of the sheep to himself and to steal it away from Jehovah God and His Shepherd. The faithful sheep, who are closely attentive to the instructions of God's Word, do not hear or obey such thievish religionists. The *robber* is one who assaults the sheep out in the open when the Shepherd is leading them along or when they are pasturing. He uses violence, assaults the Shepherd in order to kill his power over the sheep. He tries to break up the flock and to scatter the sheep so as to take personal possession of them, leading them into captivity to himself and to his lawless organization. He takes them out from under the Shepherd's care and loving protection and brings about their destruction spiritually.

[14] The *hireling,* or hired man, is not a real shepherd. He does not actually love the sheep, because they are not his own and he does not love the One whose property they are. He is in the service of the sheep's Owner only for what selfish benefit he can get out of it. He is more interested in the pay or hire that is attached to the work than in the good of the sheep or the honor and prosperity of their Owner. Just take away the pay or hire which he feels is his due and he will quit the Owner's service. Selfishness prevents him from having the "joy of Jehovah", and he sees no reward or privilege in simply having an unselfish part in the vindicating of Jehovah's universal sovereignty and holy name.

[15] He is not interested in the life of others, the sheep. He is unwilling to expose himself to harm and danger lest the great Owner suffer any loss to his sheep. Earning the approval of the Great Shepherd and Owner, even at the cost of suffering and fighting with opposition, means nothing to the hireling. He does not respect himself so as to show the high qualities of godly courage, reliability, faithfulness and unselfishness. Selfish gain is the treasure of his mind and is what motivates him. Let a vicious, wolfish person appear and threaten the spiritual health and existence of the sheep, and the hireling will take to his heels, rather than expose himself to the wolf's fangs in defense of the Lord's sheep. He takes it that when he hired himself out he did not agree to undertake such risks. At the sign of danger to himself, he compromises with the bloodthirsty, wolfish powers of this world. He is not unselfish and courageous enough to stand his ground and resist them with God's spiritual armor and weapons and to take the lead of the sheep in worshiping and serving Jehovah and feeding upon his truth and service. Without protest the quailing, fleeing hireling surrenders up the Lord's sheep to the beastly despoilers and scatterers of the organized flock of sheep. The Lord's servant who is appointed to the care of any of Jehovah's sheep must watch against developing or showing a hireling's spirit. He is warned against wolves. (Matt. 7:15, 16; Acts 20:29-31) One who copies the Good Shepherd will be willing to die in faithfulness at his post in defense of Jehovah's sheep.

[16] Christ Jesus called himself a "good shepherd", and he undertook to prove himself such. He himself set forth the standard by which a good shepherd is to be measured, namely, that he fearlessly and self-sacrificingly lay down his own life that the sheep might gain life and further enjoy Jehovah's goodness. When he came to the Shepherd's position and took upon him the service of caring for Jehovah's sheep, he knew and agreed that he must lay down his life for the sheep. Opposite to the thieves and robbers, Jesus said: "I came that they may have life, and may have it abundantly." (John 10:10, *Am. Stan. Ver.*) To have life abundantly signifies to have it to the full, namely, eternally and without end inside of Jehovah's universal organization. Only everlasting life in the enjoyment of God's service and goodness gives satisfaction to the creature who loves God. Earthly human shepherds can only watch out for the life of the sheep in this world, and which life is limited; but the heavenly Good Shepherd watches for and safeguards the eternal life of the sheep in the New World of righteousness. His human life, being laid down in sacrifice, provides the means whereby the sheep are redeemed from destruction and may gain endless life. He said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10:27, 28.

[17] Christ Jesus did not flee from before the thieves and robbers, nor from before the wolves. He exposed those selfish religionists and warned the sheep against them. In Galilee, the political jurisdiction of King Herod Antipas, certain Pharisees tried to frighten him out, saying, "Get thee out, and depart hence: for Herod will kill thee." Jesus refused to flee, and said: "Go ye, and tell that *fox,* Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."—Luke 13:31, 32.

[18] When Jesus foretold to his apostles the painful close of his earthly life and Peter rebuked him, saying, "Be it far from thee, Lord: this shall not be unto thee," the Good Shepherd refused to be turned aside from going up to Jerusalem and facing the religious thieves, robbers and wolves for the vindication of Jehovah and the good of His sheep. He said to Peter:

14, 15. (a) What selfish points mark a hireling? (b) How does the true servant of the Lord differ from such?

16. How did Jesus prove himself a good shepherd? and how do the sheep have life abundantly through his shepherding?

17. How did Jesus show himself unlike a hireling?

18. How, at the last of his earthly life, did Jesus measure up to the standard of a good shepherd?

"Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matt. 16:21-23) On his last night of earthly life, when he was facing betrayal and arrest and execution, Christ Jesus measured up to the standard of the Good Shepherd by standing firm against the thieves, robbers and wolves although all his companions abandoned him for the time. Said Jesus to his apostles: "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Matt. 26:31) Jesus submitted to the fulfillment of the prophecy of Zechariah 13:7 in order that Jehovah's Word might be vindicated as true and faithful.

[19] The entire prophecy from which Jesus quoted discloses the difference between the unfaithful religious shepherds and Jehovah's Good Shepherd. At Zechariah 11:17 and 13:7 (*Am. Stan. Ver.*) we read: "Woe to the worthless shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." "Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon [against] the little ones." Upon the foolish, worthless shepherd came the sword to execute Jehovah's judgment against such a class. But Jehovah invited the sword of the enemy organization to awake and to smite his Good Shepherd, who was his faithful associate in caring for the sheep. He did so in order to prove the indestructible integrity of his Good Shepherd. The outcome of the test vindicated Jehovah's confidence in his Good Shepherd. Hence he raised him up from the dead in order that he might regather the sheep of the flock of God, including all the "little ones", and might continue to lead and feed and protect them unto life eternal.

[20] There is an interchange of confidence and trust between all those having to do with the sheepfold of the Abrahamic covenant arrangement. Said Jesus: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." (John 10:14, 15) The Good Shepherd has confidence in his sheep, because he identifies who they are. He can tell instantly who are the wolves that come in sheep s clothing for fraudulent purposes. He knows the names of all his sheep and takes an interest in each one personally. Were one to be lost, he would notice its absence and would go in search of it if there was any possibility of recovering it. Likewise, the sheep put their confidence and trust in the Good Shepherd of Jehovah's appointment. They know that Jehovah has made him the one and only Head of the church, and hence the Head of Jehovah's capital organization. Hence the sheep will not entrust themselves to any others who lift themselves up as leaders and commanders to the people. There is only the one Messiah, and they have identified him by the proof of God's Word. They will not stray from their Good Shepherd and follow after a selfish worldly leader, even though he calls himself *episcopus episcopórum,* or *bishop of bishops.* They have seen how such a religiously styled "leader", enthroned at Vatican City and claiming to be the vicar of the Good Shepherd, abandoned the sheep of his religious organization over to the dictatorial rule of the Nazis and Fascists and to the total war of Catholic against Catholic under Catholic chaplains, which such abandonment brought on.

[21] The true Shepherd, Christ Jesus, had a spirit existence in heaven prior to coming down to lay down his life for the sheep. From the time that Jehovah God created and brought forth this only begotten Son of His the Father has known him, and likewise the Son, the Good Shepherd, has known his Father. They had mutual confidence in each other. Therefore the Father sent the Son on this perilous service, and the Son confidently accepted the service because he knew his Father would not fail him ever, no, not in death itself. They had an understanding between them on this matter; and the prophecies which the Father caused to be delivered and written stood as a legible witness to this confidential understanding. And so, without hesitancy, Jesus gave his life for his Father's sheep.

[22] Mark that Jesus said: "I lay down my life for the *sheep.*" It is only the *sheep* that benefit by his death as a ransom sacrifice, and it is only for such that he laid down his life. Those who become his sheep of the "little flock" inside the special fold of the Abrahamic covenant arrangement are the first ones to benefit by his death. It is because the merit of his redemptive sacrifice is applied first to them due to their faith during this period since his death and down to the final end of this wicked world, at Armageddon. By reason of such first benefits they are favored to gain entrance into the "kingdom of heaven" and sit with Christ on his heavenly throne and to reign with him a thousand years. But Christ Jesus laid down his life for *all* sheeplike ones, including those sheep who gain everlasting life on the earth beneath the kingdom of heaven. This is true because the life which he sacrificed for others was earthly

19. Why does the sword come against the foolish, worthless shepherd class? and why did God invite it to awake against his Good Shepherd?
20. How does the Good Shepherd show he knows his sheep? and how do they show they know him?
21. How did the Father know the Good Shepherd, and the Good Shepherd know the Father? and what did the Good Shepherd therefore do?
22. For whom did the Good Shepherd say he laid down his life? and why for them?

human life. The sheep of the "little flock" sacrifice it with him and hence are taken into the heavenly spiritual kingdom. The remainder of the sheep do not do so, and consequently retain life on earth, made eternal through the death of their Good Shepherd. All who want everlasting life must become his sheep, because only for such he laid down his life.

BRINGING "OTHER SHEEP"

[23] The Good Shepherd now points out that there are sheep besides those few in the Kingdom fold of the Abrahamic covenant arrangement and that these too attain to eternal life because of his life laid down. Christ Jesus goes on to say: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16, *Am. Stan. Ver.*) These "other sheep" are not of the same fold as the sheep that are made joint-heirs with the Seed of Abraham in the Kingdom. So they must be and must include all those sheeplike humans who prove their faith in Jesus as Christ the King and who become his loyal subjects upon earth. They are his earthly sheep, whereas those of the special fold of Christ's joint-heirs are his spiritual sheep. Although Christ Jesus has gone to heaven and has been physically invisible to his sheep on earth, nevertheless he has continued to gather the flock of his Father's sheep and to care for them. The sheep have continued to hear his voice through the message of the Kingdom which Jesus committed to his disciples. These have been commanded to go and preach it, making disciples out from all nations and baptizing them in the name of the Father and his Son and the holy spirit.—Matt. 28:19, 20.

[24] The requirement of the sheep to believe and accept him as Messiah or Christ is shown according to the following record: "And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you." (John 10:23-26) During the past nineteen centuries since Jesus' earthly ministry he has been gathering and enfolding the "little flock" of his Kingdom sheep. As the facts published in *The Watchtower* in recent years have shown, the gathering of the remnant of these spiritual sheep has taken place since he came to the temple A.D. 1918 and down to 1931 in particular. Hence this would mark the time for the Good Shepherd to begin bringing his "other sheep" which are not of the Kingdom fold.

[25] During those years the "other sheep" began to come under our special notice, beginning with the publication of "The Parable of the Sheep and the Goats" in the issue of *The Watchtower* for October 15, 1923. In explaining that parable, paragraph 24 said: "Sheep represent all the peoples of the nations, not spirit-begotten but disposed toward righteousness, who *mentally acknowledge Jesus Christ* as the Lord and who are looking for and hoping for a better time under his reign"; and paragraph 33 said concerning such sheep that they "have no heavenly hopes or aspirations. Here we believe is to be found the class designated by our Lord as the sheep. (John 10:16)" Since 1931 the understanding regarding such "other sheep" has been made clearer by the revelations of the Good Shepherd. The parable of the sheep and the goats shows the beginning of the bringing of these "other sheep" into the universal flock of God. This parable was part of Jesus' prophecy in answering the disciples' request to know the signs marking the end of this wicked world.

[26] In opening up the parable 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 [not the political nations or governments, but the individuals] 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.

[27] A.D. 1914 was the momentous year when Jehovah God installed the Good Shepherd, Messiah the Prince, upon the throne of his glory and bade him rule in the midst of his enemies, including the Gentile nations on earth. Hence that enthronement of Christ Jesus as King with power to act marked the end of the "seven times" of the Gentiles under Satan the Devil and hence also the end of Satan's uninterrupted rule. This therefore sealed the end of this world, and its final end waits only till the battle of Armageddon is fought in the near future, where Jehovah's Shepherd will use the iron rod against the worldly nations to destroy them. Following the close of World War I on November 11, 1918, Christ Jesus at the temple occupied himself chiefly with the gathering of the remnant of his spiritual sheep. This received particular emphasis and attention down till the summer of 1931. Then at the time that the remnant of the "little flock" declared themselves to the world as being "Jehovah's witnesses", the Lord God also

23. Who are these "other sheep"? and how have the sheep on earth continued to hear his voice since his ascension to heaven?
24. (a) As what are the sheep required to accept the Good Shepherd? (b) When did he begin bringing his "other sheep" in particular?
25. When did the "other sheep" begin to come under our notice? and how has our understanding thereon become clear since 1931?
26. In what figures of speech did Jesus picture the gathering of the "other sheep" unto the universal flock of God?
27. (a) After what date and event, therefore, must the parable be fulfilled, and with what sheep did he first occupy himself chiefly? (b) In 1931 what was disclosed regarding the "other sheep"?

called attention to their work henceforth of marking the "other sheep" and aiding them to the fold of the Good Shepherd.—Ezekiel, chapter 9; and *The Watchtower* of September 1, 1931.

[28] Since then in particular the Good Shepherd began to bring his "other sheep". It is because he has caused them to hear his "voice" through his remnant, now bearing the name "Jehovah's witnesses". Since 1931 Jehovah's witnesses have intensified their educational campaign to instruct the peoples of the nations concerning God's kingdom by his King whom he has installed in power. Since that year Jehovah's witnesses have published and distributed to date in several score of tongues more than 340 millions of books and booklets, besides hundreds of millions of free tracts, announcements, and magazines, and also giving the message verbally by public and private lectures, by radio, and by sound recordings. This has resulted in a sharp dividing of the people of the nations both pro and con, the "other sheep" class showing themselves to be pro-Kingdom. Hence the Good Shepherd on the throne as King judges them as his sheep who hear his voice. He gathers them to the right side of his throne, separating them from the anti-Kingdom "goats", whom he gathers to the left side of his throne.

[29] The gathering of such "other sheep" before Armageddon to the right side of his throne is pictured at Revelation 7:9, 10. After describing the 144,000 Kingdom sheep who are put in the special fold of the Abrahamic covenant arrangement, then Christ Jesus, "the Lamb of God," caused the apostle John to see other sheep. John writes: "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. 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."—Rev. 7:9-17.

[30] This revelation to John, which is today being fulfilled before our eyes, shows that these "other sheep" who are gathered before Armageddon's fight are brought into the fold of the Good Shepherd. It is not the fold with the same destiny as the fold of the "little flock", but, nevertheless, these "other sheep" become part of the Good Shepherd's general flock of saved ones for whom he laid down his life. As he said of both folds of sheep: "They shall become one flock, one shepherd." This shows that these "other sheep" of the very present time are brought in touch with and in unity with the remnant of spiritual sheep, and together they listen to the Good Shepherd's voice of command and follow him. These "other sheep" of today, who have no Kingdom hopes, expect to remain upon the earth and to attain to human perfection under Christ's reign of a thousand years after Armageddon. They entertain hopes of being protected by divine power throughout the battle of Armageddon and thereby surviving the final end of this world. They will make up a "great multitude" of Armageddon survivors. Thus they look forward joyfully to seeing the New World being established and taking charge of the earth, without their dying. They look forward to hearing the Good Shepherd on his throne say to them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Inasmuch as ye have done [good] unto one of the least of these my brethren [the remnant], ye have done it unto me." (Matt. 25:34-40) Whereas the "goats" shall suffer an everlasting punishment by everlastingly being destroyed, the parable says as to the "other sheep", the righteous shall go "into life eternal".—Matt. 25:46.

[31] Since the Good Shepherd laid down his life for all other sheep besides those of the Kingdom fold, the "other sheep" include more than the persons of good-will who are gathered into the "one flock" of the "one shepherd" before Armageddon. The "other sheep" class includes all obedient ones of humankind whom he gathers into the universal flock of God. This applies, therefore, to the faithful ones of old times before Christ whose exploits of faith are described at Hebrews, chapter eleven, and who therefore merit a "better resurrection". Upon their being raised to life on earth under God's kingdom the Good Shepherd will send them his instructions and they will hear his voice and will be gathered into his "one flock".

[32] Likewise, the offspring whom the "great multitude" of Armageddon survivors bring forth in fulfillment of the divine mandate then reissued will be obliged to become numbered among the Good Shepherd's "other sheep" in order to gain eternal life on

28. How has the Good Shepherd caused the "other sheep" to hear his voice? and why has he put them on his right side?
29. When, and in what vision, was John caused to foresee the "other sheep" gathered before Armageddon?
30. (a) How are both folds of sheep made "one flock, one shepherd"? (b) To what privileges do these "other sheep" look forward?
31. What other faithful ones will the "other sheep" include, and how will they be brought into the "one flock"?
32. What other humans will become of the "other sheep", and how?

earth. Later, during his reign of a thousand years, the others of mankind dead in the graves will hear his command to come forth. Having done evil during this life while the Devil was still on the loose, they will then come forth, "they that have done evil, unto the resurrection of judgment." (John 5:28, 29, *Am. Stan. Ver.*) This "judgment" will determine if they will hear the voice of the Good Shepherd, to whom the Father has committed all judgment. If they hear the voice of the King and Judge and faithfully obey, then they become his sheep and he puts them among his "one flock". For such "sheep" he laid down his life, and he applies to them the benefits of his death. Abiding faithful, and not being turned aside by the voice of the adversary, the Devil, when he is loosed at the end of the thousand years to go forth and deceive all who turn to selfishness, they will be blessed with endless life on earth. All the rebellious will be destroyed with that deceiver, Satan the Devil.

[33] Then all the faithful ones of earth will be one fold of faithful sheep of proved integrity toward God. They will be perfect sheep, justified to eternal life on earth. Up above in the heavens, in Jehovah's capital organization, will be the 144,000 sheep of the Kingdom fold. But both folds will be under the "one shepherd", who laid down his life for both folds of sheep. Hence they will all be then one universal flock of perfected children of Jehovah God by his Good Shepherd, Christ Jesus.

33. How, then finally and in completeness, will there be "one flock, one shepherd"?

REFUGE FOR THE BLOODGUILTY

THE ancient "cities of refuge" of the nation of Israel foretold God's refuge for certain ones during the time of the battle of Armageddon. "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment." (Num. 35:9-12) At the command of Jehovah Moses gave that information to the Israelites shortly before they reached Canaan.—Deut. 1:1-3.

Jehovah God made provision for six cities of refuge, the number six being symbolic of incompleteness or imperfection, and referring to the Lord's provision for men during the time of imperfect conditions on the earth. The word *refuge* means a place or condition of protection or safekeeping. The killing of a human creature by another constitutes the breaking of God's everlasting covenant concerning the sanctity of life. (See Genesis 9:4-16.) For a man who slew his fellow man by accident or unawares God provided the cities of refuge, that the slayer might flee to one of such cities and there find protection under certain conditions and be safe from the avenger or executioner until a certain time. This would clearly indicate that it is reasonable that God would provide a place or condition of safety for those persons of good-will that they might be protected during the time of the world-wide destruction at Armageddon, which trouble comes upon the nations because they have broken his "everlasting covenant".

The provision of God's law was that these cities of refuge were for the benefit of those killing a person unawares. "These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither." (Num. 35:15) What is meant by the words "every one that killeth any person unawares"? Satan's organization on the earth has willfully and deliberately broken the everlasting covenant by wantonly and cruelly killing human creatures. God by his prophet declares his purpose to destroy Satan's official organization on the earth because of the violation of the everlasting covenant. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:5, 6) The uncovering of the facts of history have shown that the commercial and political elements of Satan's visible organization have deliberately planned and promoted cruel wars for territorial expansion or economic supremacy resulting in the wholesale shedding of human blood of the aggressors and the resisters. The religious element of "Christendom" in each land sanctified those wars and blasphemously declared them to be according to God's will. All such willful slayers and provokers of bloodshed will perish in God's war at Armageddon.

On the other hand, there are those on earth, and particularly in the realm of "Christendom", who have worked for and supported the commercial and political system of oppression. They have served in the armies and navies and more or less unwillingly taken human life; they have upheld and associated with the religious systems which have sanctified war, and have therefore been a party to the crime of breaking God's everlasting covenant. Others, as members of the "strong-arm squad", have aided in the persecution of the faithful followers of Christ Jesus and have persecuted those who serve Jehovah God. During both World War I and World War II many persons have taken part in these wrongful doings, and especially in the persecution of Jehovah's people, and they did so without malice and without clear knowledge of violating God's law.

The ruling elements in ancient Israel had been guilty of just such wicked things as those described above, and to them Jesus pointed out their bloodguiltiness and said: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." (Matt. 23:35, 36) The bloodguilty of the official element of the nation of Israel

conspired against the servants of God in particular and oppressed and killed them, and they oppressed and killed the defenseless people in general, and hence they were visited by God's vengeance. That terrible punishment came upon Israel within a few decades after the criminal killing of Jesus, and the apostle Peter, speaking by the spirit of God, warned the Israelites of that approaching trouble, saying: "Save yourselves from this untoward generation." —Acts 2:40.

Among both the Jews of old and the present inhabitants of "Christendom" there have been those who have had no sympathy with such wrongdoing. Yet by reason of circumstances they have been forced into participating in such and into supporting the willful wrongdoers, to some degree at least, and thus they are of the class that unwittingly or unawares are guilty of shedding blood. Those who have unwittingly or unawares supported such wrongdoers must have some way of escape; otherwise they will fall in the great trouble of the "battle of that great day of God Almighty". Jehovah in his loving-kindness has made just such a provision as is needed for their escape.

Of the six cities of refuge "Moses severed three cities on this side Jordan toward the sunrising". (Deut. 4:41-44) Moses' successor, Joshua, confirmed that selection after he had led the Israelites across the Jordan river, and then he also appointed three refuge cities in Canaan. (Josh. 20:7-9) The six cities were a place of refuge for the children of Israel, the stranger and the sojourner, thereby showing that in the fulfillment of this prophetic arrangement the place of refuge would be for those in "Christendom" and those associated with her but not a part of her, all of such who might have need of this refuge and who desire and seek it. "That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation."—Josh. 20:3, 9.

If the death resulted from a willful act by one using as a weapon "an instrument of iron", or by "throwing a stone", or with "an hand weapon of wood", that is, a club, the one doing the wrongful act which resulted in death was guilty of murder and must die. (Num. 35:16-18) The murderer's blood must be shed by the avenger or revenger of blood, that being the law of God for punishment in violation of the everlasting covenant, which declared: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6) "The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him." (Num. 35:19) But if the killing was by accident or unawares, the manslayer might flee to the city of refuge for protection. "And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment."—Num. 35:12.

Who is "the avenger", or the one who executes vengeance antitypically upon the modern wrongdoers? The very language of the law of God makes the avenger God's official executioner. According to the Hebrew word for "avenger" the execution of vengeance devolved upon the person by reason of kinship. The great kinsman of the human race by birth is Jesus, being born of the virgin Mary, and hence he was the kinsman of the Israelites.—Gal. 4:4, 5.

The perfect man Jesus bought the human race with his own precious blood and is therefore the Redeemer of humankind. As such he is clothed with authority from Jehovah his Father to give life to the human race. (Rom. 6:23; Isa. 9:6, 7) He is Jehovah's great official executioner, and delivers justice by repaying like with like upon the bloodguilty. "For the Father judgeth no man, but hath committed all judgment unto the Son: and hath given him authority to execute judgment also, because he is the Son of man." (John 5:22, 27; Deut. 19:21) Christ Jesus is the Vindicator of Jehovah's name, and is the Executioner of all of God's enemies. In this execution of vengeance he associates with him the angelic hosts.

"The revenger of blood himself shall slay the murderer: when he meeteth him." (Num. 35:19) Jesus Christ, the great Executioner, will for a certainty meet or overtake all the bloodguilty ones at Armageddon in the battle of the great day of God the Almighty. He will slay all such as are not in the cities of refuge. The provision of God's law was: "That the manslayer die not, until he stand before the congregation in judgment." All other manslayers must be executed. The cities of refuge were prepared as a way of escape for the unintentional slayer: "Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past . . . that innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee." (Deut. 19:6-10) That provision of God's law foreshadowed far greater things to come to pass after Jehovah's Messenger, Christ Jesus, came to the temple A.D. 1918 for judgment. It therefore follows that the antitypical cities of refuge are now set up, namely, Jehovah's Theocratic organization, and that these are for the benefit of those who come within the terms of God's loving provision by the exercise of faith with obedience.

Jehovah having enthroned his Son Christ Jesus A.D. 1914 and having sent forth his rod to rule amidst his enemies and to vindicate Jehovah's name, "his heart is hot" within him to accomplish that great work. The gross and flagrant violation of the everlasting covenant by the shedding of human blood must now be avenged, because this is the day of the vengeance of our God and the bloodguilty ones must fall by the hand of Jehovah's great Executioner. Therefore Satan, "the god of this world," knowing that his time is now short and that soon the battle of the great day of God Almighty will be fought, is full of wrath. (Rev. 12:12) Hence those who have been unwittingly associated with the devilish work against mankind and with the heaping of infamy upon the name of Jehovah, and who would now escape to the "city of refuge", must hasten thereto. They must get away from the Devil's organization and take their place with the Theocratic organization and remain there. For this reason it is written: "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence. Make bright the

arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple."—Jer. 51:6, 11.

For centuries the whole world has been under the dominating control of the wicked one, Satan, and his cruel, iniquitous organization. God's Executioner will completely destroy such at Armageddon. As such, Christ Jesus is at the temple of Jehovah now for judgment, and calls upon all the nations to keep silent before him and see and give heed to Jehovah's commandment. It is his time to make announcement of his purpose, and he gives notice and warning. The official element of Satan's visible organization has received notice and warning that this world is Satan's organization, and that it will be destroyed and that Jehovah's witnesses are appointed by him to proclaim these truths and serve such notice. A proclamation of these truths has not comforted the clergy, big business and politicians, but, on the contrary, they have refused to give heed to the notice and warning and have hardened their hearts. This is particularly true with reference to the clergy element. This official element with deliberateness, premeditation and malice aforethought continues to oppress God's servants and to persecute them for making proclamation of the truth. Furthermore, they do injury to and kill those who are devoted to the Lord. They do injury to the people of good-will by constantly trying to keep the truth away from them and hence to keep them in bondage.

The official elements of Satan's organization are in a conspiracy to destroy Jehovah's anointed remnant of witnesses and to prevent the proclamation of the truth concerning Jehovah and his name and purpose. (See Psalm 83:1-5.) Like Ahab and Jezebel, who suborned witnesses against Naboth to have him killed and his property stolen, the clergy and their allies now induce others to swear falsely against Jehovah's witnesses and cause them to suffer, and thus they show malice and cruel hatred. These are such as lie in wait to slay those against whom they hold malice. As regards such God's law is: "But if he thrust him of hatred, or hurl at him by laying of wait, that he die; or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him."—Num. 35:20, 21.

Not later than Armageddon Jesus Christ, the "revenger of blood", will slay the malicious clergy and their allies. It appears that such men, who have professed to serve God but who have willfully served the Devil, shall receive the severer punishment at the hands of the great Executioner. The Lord God gives command to the invisible part of the organization under Christ Jesus to go into the affray with the slaughter weapons and slay the willful ones, and that without mercy. "Go ye after [Jehovah's witness] through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my [defiled] sanctuary," reads the order. The response is reported prophetically: "Then they began at the ancient men which were before the house," defiling it with demonistic religious worship. (Ezek. 9:5, 6) The plain declaration of Jehovah is that "organized religion", which has so greatly defamed his name, and all those in it who have participated in the persecution of his faithful people and have besmirched God's name, will be destroyed without mercy.

Who, then, are the ones that will escape because finding refuge? It is the people of good-will that flee to the Theocratic organization, pictured by the cities of refuge. Such ones were once associated in some degree with Satan's organization, but now, by reason of learning of its wickedness and of God's loving-kindness, they seek refuge under God's organization. They forsake Babylon, that is to say, Satan's organization, and flee to Jehovah's Theocratic organization, taking their stand on his side and for his kingdom. Henceforth they must have no sympathy with the wicked organization or give support to it, but must steadfastly remain on Jehovah's side and be in full sympathy with His organization and the Kingdom work that it is doing.

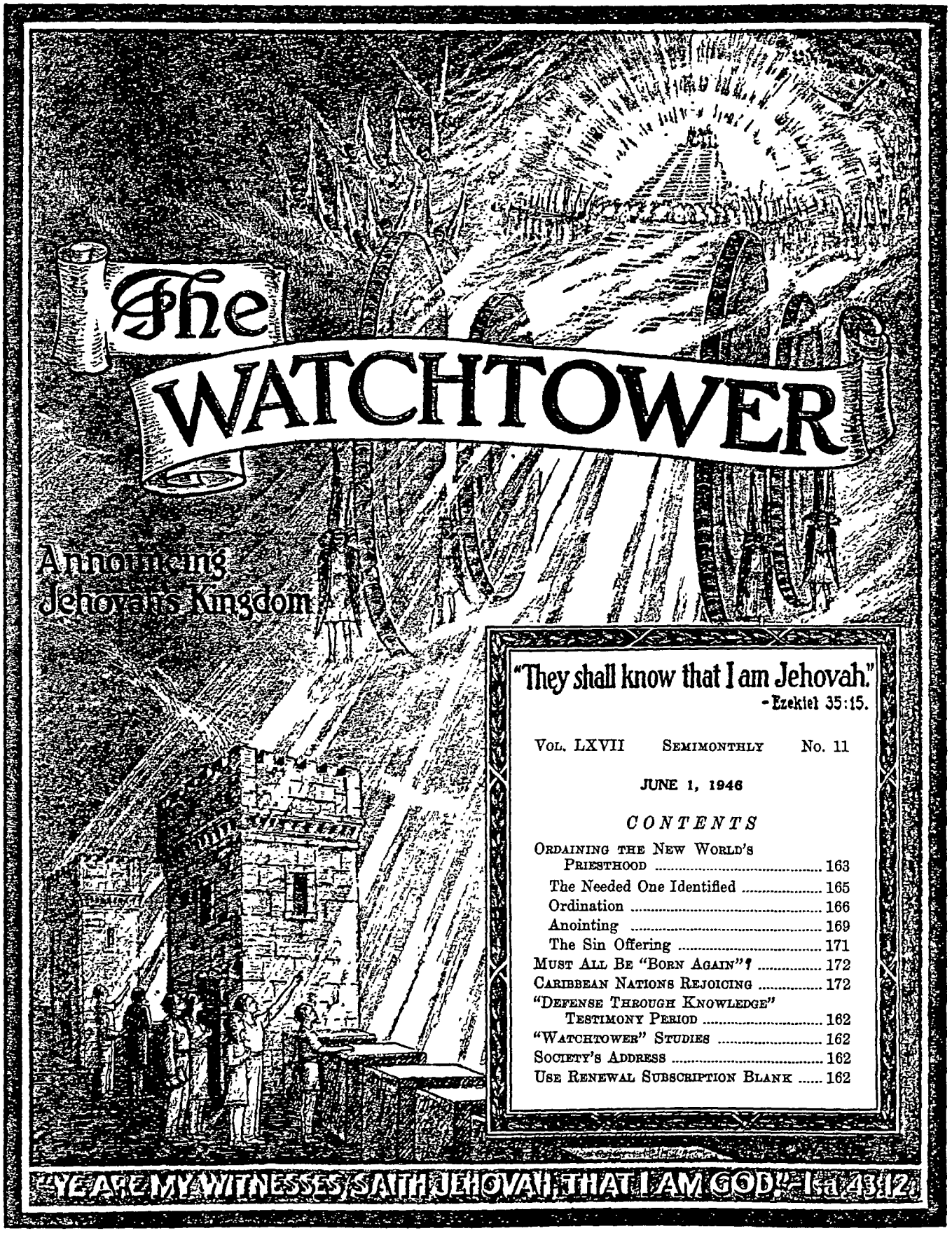
FIELD EXPERIENCE

REACHING THE JAPANESE

"Following a suggestion in the *Informant* to use abandoned churches for holding public lectures, the South unit of Spokane obtained the Community church in Tyler, Washington. On the Saturday afternoon before the first public meeting a group of publishers drove to Tyler to prepare for the day's lecture. We all joined in dusting and sweeping the dust from the long-unused benches and floors.

"After preparing the hall we quickly covered the town of about two dozen houses, inviting the people to attend the free Bible lecture at their own church, and started back to Spokane. About a mile out of Tyler we saw a string of boxcar houses on the tracks beside the highway. Noticing smoke rising from the tin chimneys, I suggested that we stop to present the message of the Kingdom to the gang as well as invite them to the public meeting. Starting at either end of the row of cars, we worked toward the middle, where the cooks' car and dining cars were. We placed several booklets and magazines with the cooks, who invited us to have coffee and offered to share the dinner being prepared for the men. One of the cooks suggested that if we cared to wait for the men to come in we could present the message directly to them. We agreed, and one of the brothers went to the car to get his phonograph while the rest of us gathered our booklets. When the men returned for dinner we were permitted to set up the phonograph at the end of the table and play the recording in two of the dining cars while the men were eating. They listened quietly as here and there one stopped eating to listen more closely. They accepted the booklets we offered them.

"The results were a sound attendance of about thirty-eight and a total of sixty-five booklets and several magazines placed. None of us felt more richly blessed than I, because most of these men were Japanese like myself, who really need the message of Jehovah's kingdom. On Sunday the church held a good attendance of the people of the town as well as one of the gang, who walked to town to hear the lecture."



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

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JUNE 1, 1946

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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 BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"DEFENSE THROUGH KNOWLEDGE" TESTIMONY PERIOD

The above-named Testimony Period coincides with the entire month of June. In casting up as strong a bulwark of defense as possible through the knowledge of God's Word, Jehovah's witnesses will, throughout this Testimony Period, make a special offer of Bible literature. On a contribution of 50c they will offer and place from house to house the combination of three bound books and a copy of the booklet *"Be Glad, Ye Nations"*. The three books may be any of the WATCHTOWER series from *The Harp of God* to *Religion*, inclusive. Many of our readers see clearly that it is not good that the soul be without knowledge in this most crucial time of world history, and hence they will want to join in spreading the life-saving knowledge through the distribution of this special offer of literature. We shall welcome any requests from such readers for information on how to have a part with others in this "Defense Through Knowledge" Testimony Period. Write us without delay, and may you at the close of June be privileged to make your report of work accomplished along with all other faithful Kingdom publishers.

"WATCHTOWER" STUDIES

Week of July 7: "Ordaining the New World's Priesthood," ¶ 1-20 inclusive, *The Watchtower* June 1, 1946.

Week of July 14: "Ordaining the New World's Priesthood," ¶ 21-40 inclusive, *The Watchtower* June 1, 1946.

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The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVII JUNE 1, 1946 No. 11

ORDAINING THE NEW WORLD'S PRIESTHOOD

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." —Heb. 5:1.

JEHOVAH has ordained the needed priesthood for the New World of righteousness. "Ordain" means "to place or set down in office"; and the ordination or appointment of this priesthood is one of the guarantees that the New World which Jehovah God creates will be a righteous world, freed from all guilt of sin.

[2] The need of a priesthood has been recognized by most nations, ancient and modern, as shown by their setting up a priesthood either supported by the state or supported by the common people. Such priesthoods have effected nothing for men but deception, because they were not ordained of the God against whom man has done wrong, and they have not had the proper sacrifice. The kind of priest that humankind has needed is one who could go up to heaven itself, into the very presence of the Most High God, and there present a sacrifice that met perfectly all the requirements of divine justice. No human priest could do this, because he is a material creature of flesh and blood, whereas the heaven of God's presence is spiritual and beyond the physical reach of man. This is the very reverse of human priests who claim to be clothed with mystical power to bring God down from heaven in flesh-and-blood form upon their altars in order that the priest may sacrifice such God and eat and drink him like a cannibal. The fact that the nations have continued to degrade themselves in sin and wickedness in spite of the rites and ceremonies of such human priests emphasizes the need of the true Priest of the true and living God.

[3] The first man mentioned in sacred Scripture who was ordained by God to be priest was Melchizedek. What was outstanding about this priest was that he was at the same time a king, being ruler of the city of Salem in Palestine. He stepped upon the scene when meeting that man of faith, Abraham, after Abraham had defeated the enemies who had assaulted and carried away captive his nephew Lot and all his household and property. The scene, as described for us by Moses, at Genesis 14:17-20, is laid out as follows: "And the king of Sodom went out to meet [Abram], after his return from the slaughter of Chedorlaomer and the kings that were with him, at the vale of Shaveh (the same is the King's Vale). And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand. And he [that is, Abram] gave him a tenth of all."—*Am. Stan. Ver.*

[4] Abram (or Abraham) received the blessing from the priest-king Melchizedek. In recognition of Melchizedek's connection with the Most High God, Abraham gave tithes to the priest of all the goods that he had taken from the defeated enemies. Little did Abraham realize at that time that he was to be the forefather of a priesthood ordained of Jehovah the Most High God, namely, the priesthood of the tribe of Levi, of which priesthood Aaron the Levite would be the first high priest. Hence through their forefather Abraham, this Levitic priesthood was really receiving a blessing from Melchizedek and, through Abraham, the Levitic priesthood was paying tithes to Melchizedek. Both these facts prove that Melchizedek's order or rank of priesthood was higher than that of Aaron and the Levitic priesthood. All this is significant, for every informed Jew knows that Melchizedek the king-priest was used of the Eternal God as a picture of a great king-priest to come. In proof of that fact every such Jew knows that King David wrote these words, at Psalm 110:1-5: "By David, a psalm. The Eternal saith unto my lord, Sit thou at my right hand, until I place thy enemies as a stool for thy feet. The staff of thy strength will the Eternal stretch forth out of Zion: rule thou in the midst of thine enemies.... The LORD hath sworn, and will not repent of it, Thou shalt be a priest for ever after the order of Malki-zedek. The Lord at thy right hand

1. What does "ordain" mean? and what has Jehovah ordained for the righteous New World?
2. What kind of priest has humankind needed? and what fact emphasizes this need?
3. Whom do the Scriptures mention as the first priest ordained of God? and under what circumstances did he come upon the scene?
4. How does this prove the Melchizedek priesthood to be higher than the Levitic? and how does Psalm 110 prove whom he pictures?

crusheth kings on the day of his wrath."—Isaac Leeser's translation of 1853.

5 Thus King David, by inspiration of the spirit of Jehovah God, spoke of another priest different from the priesthood with which David was acquainted. In David's day Zadok was the high priest of the Levitic priesthood, but the new priesthood that was to come was not to be like the Levitic, but to be like Melchizedek's priesthood. King David acknowledged that this coming priest would be a King higher even than himself, for King David spoke of this future Melchizedekian priest as "my lord". Also this coming King would not disappear off the scene as the ancient Melchizedek did, because the Eternal God, Jehovah, swore that this new King greater than David should be a "priest *for ever*". He would have an imperishable priesthood. His priesthood would not be passed on to any successor nor handed over to any vicar or vicegerent on earth, but would always be his because of living forever.

6 Every honest Jew must admit, and every honest Gentile will agree, that this coming King with a priesthood forever like Melchizedek's must be the Messiah or Anointed One whose coming all the prophets, from Moses to Malachi, foretold. And since Abraham confessed to earthly Melchizedek's superiority over him by receiving Melchizedek's blessing and paying him tithes, therefore the everlasting priesthood of the Messiah must be greater than that Levitic priesthood of Aaron, because Melchizedek was greater than Aaron and the Messiah is greater than Melchizedek. The Levitic priesthood was established by Jehovah God's law through Moses. But since the Messianic priest was to arise after the order or rank of Melchizedek, it proves that the Levitic priesthood from Aaron was to be done away with on Messiah's coming. This meant also a change in God's law, because the Messianic Melchizedek was to be made a priest not by the law of Moses but by the sworn oath of Jehovah God. This change would not be for the hurt of the Jews, but be for their betterment and with benefit to humankind in general.

7 The law of Moses appointed or ordained the Levitic priests to offer sacrifices of animals whom God placed under man's dominion in Eden. (Gen. 1:26, 28) In the very nature of things, therefore, such animal sacrifices could not take away the sins of mankind who had once been given dominion over such animals. Moreover, the Levitic priests by offering such animal sacrifices could only get into the symbolic presence of Jehovah God as represented by the sacred chest or ark in the Most Holy of the tabernacle. If the Messiah or coming Priest after Melchizedek's order was to be better than the Levitic priesthood, then he must have a better sacrifice, a sin-removing sacrifice, and he must be able to get into God's actual presence in the heavens in order to offer the value of this better sacrifice.

8 No sincere Jews today will deny the need of such a priest. Look at the persecuted Jews. Their situation today reminds us of the words of the prophet Hosea: "For the Israelites shall remain for many a day without king or chief, without sacrifice or sacred stone, without ephod or oracle; after that, the Israelites shall turn to seek the Eternal their God once more, and their Davidic king, and at the end come eagerly to the Eternal and his goodness." (Hos. 3:4, 5, *Moffatt*) Today, although there are many Jews bearing the family name of *Cohen*, meaning *priest* and suggesting that their ancestors were Levitic priests, yet the Jews have no priest or high priest whose line of descent *proves* him to be descended from Aaron the high priest. Also, the Jews have no sacrifice according to the law of Moses. Furthermore, they have no temple with a Most Holy inhabited by the symbolic presence of Jehovah God. Certainly God did not set up the Levitic priesthood in vain; and certainly, too, their having actually passed out of existence could not possibly defeat the unchangeable purpose of Jehovah God.

9 As above shown, the sworn oath of God respecting the coming priesthood forever after the order of Melchizedek was a forewarning that the Levitic priesthood would some day pass away, never to be restored, because the Melchizedekian priesthood would be forever and untransferable. Evidently, then, the Levitic priesthood did not serve in vain. For its time it served to provide both Jews and Gentiles with living motion pictures of the real sin-removing service and the human uplift that the coming Melchizedekian priest would bring about. The ancient services of the Levitic priests were simply foreshadowings of better things ahead. Hence, what the Jews today should look for is not the restoration of the Levitic priesthood nor the rebuilding of a material temple at Jerusalem with a Most Holy and ark of the covenant. What the Jews who sincerely believe in the Law and the prophets and the Psalms should look for is the realities which were foreshadowed and prophesied. In other words, what they should look for now is the everlasting Priest whom Jehovah's sworn oath has made after the order of Melchizedek and higher than the Levitic priesthood and having a better temple than a material one over in Jerusalem in Palestine. That One greater than Aaron and David is the promised Messiah or Anoint-

5. Why would he be a king higher than David and also have an untransferable priesthood?

6. How does this show that the Messianic priesthood would be higher than the Levitic and would set it and its law aside?

7. To be better than the Levitic priesthood, what must be true of the coming Messianic Priest?

8. Why must sincere Jews confess the need of such a priest today?

9. Why did the Levitic priesthood not serve in vain? and for what should the Jews therefore now look?

ed One, or, as the ancient Greek-speaking Jews called him, *Christ*.

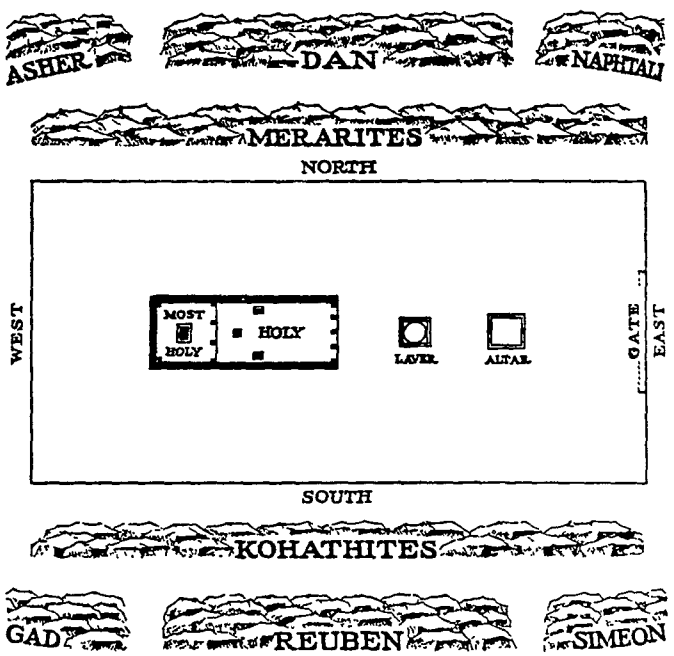
THE NEEDED ONE IDENTIFIED

[10] Who this anointed Melchizedekian Priest is we leave for a natural Hebrew to identify for us. Writing to the Hebrews, Paul of Tarsus wrote, at Hebrews 4:14-16 and 5:1-10: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. [Psalm 2:7] As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. [Psalm 110:4] . . . And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." How his priesthood was ordained in actuality we shall now see.

[11] The Levitic priesthood was not broken up and put out of office until the Romans destroyed Jerusalem in the year 70 of our common era. Hence, when Paul wrote the above statement to the Hebrews the Levitic priests were still serving at the temple in Jerusalem. He wrote: "There are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith [God], that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8:4, 5) Seeing, now, that those Levitic priests served chiefly as a pattern and shadow of heavenly things or higher realities to come, we look back at the ancient shadows and compare them with the actual realities as recorded in history. By the faithful activities of those Levitic priests as provided by divine law Jehovah God was making them produce a living motion-picture, a historic document that foreshadowed future history in advance. We shall now see this historic document unreeled before our gaze, to shadow forth the ordination of the New World's priesthood. As it moves by, let our minds at times turn from the typical shadows on the Bible screen before us and meditate upon the substantial realities. The God who provided the shadow patterns also reveals to us in His inspired Word what are the heavenly realities.

10. How does the apostle Paul identify this Melchizedekian priest and show how he was made?
11. Why do we now look back at the activities of those Levitic priests?

[12] We turn back to Leviticus, the third book of the Bible, and to chapters eight and nine, regarding the ordination and installation of the Levitic priesthood. God's orders and instructions on how to put Aaron and his sons in the priests' office by the suitable succession of symbolic acts were given to Moses at



Exodus, chapter twenty-nine; but Leviticus, chapters eight and nine, tells how Moses actually carried them out. As we look at the prophetic picture-screen, we are transported into the distant past. The clock is turned back to the year 1512 B.C., to the first day of the month Abib (or Nisan) in the spring of the year. It is just thirteen days less than a year since the twelve tribes of Israel marched out of Egypt under Moses' leadership. We find ourselves now in the midst of the congregation of Israel assembled outside the linen-curtain enclosure round about the sacred tabernacle of worship. But we are all in front of it, that is, to the east of it, before its gate which looks to the east. The hangings of this twenty-cubit (or thirty-foot) broad gate have been drawn up and aside, however, and we can look into the court surrounding the tabernacle.

[13] This court measures fifty by one hundred cubits,

12. Where do we find the record of the ordaining of the Levitic priests? and in looking back where do we locate ourselves?
13. What things and persons do we see inside the tabernacle court?

or 75 feet by 150 feet. First inside the court there is visible to us the copper altar of sacrifice. Behind it is located the copper laver or bath for the tabernacle servants to wash. And beyond the laver we see the gorgeous hanging, ten cubits or fifteen feet square, which constitutes the door of the tabernacle. This tabernacle is only thirty cubits or forty-five feet long, and, by a veil suspended inside, it is divided into two compartments, the first called the *Holy,* of ten by twenty cubits in dimensions, and the second called the *Most Holy,* of ten by ten cubits. We cannot see into the tabernacle, because the door hanging is down to us, inasmuch as we are not Levitic priests. The tabernacle arrangement has just been set up this day, and the priests must now be put in office. (Ex. 40:16-33) We are gathered in obedience to God's command to Moses: "Gather thou all the congregation together unto the door of the tabernacle of the congregation." And Moses has done as Jehovah has commanded him. (Lev. 8:1-4) Inside the court we see the prophet Moses serving as God's representative in charge of all the doings there today and for the next seven days, or from Nisan 1 to 8. Near Moses we also see his brother, Aaron, and Aaron's four sons, Nadab, Abihu, Eleazar and Ithamar. The five men, namely, Moses' brother and nephews, are dressed just like other Israelites. That is because they have not yet been ordained and installed as priests of Jehovah God to serve him in behalf of the twelve tribes of Israel.

[14] But over there in the court we see what appears to be a sacred wardrobe ready to be donned by the priests when being sanctified into the priestly service. To "sanctify" means "to set apart to the holy service of Jehovah God"; and those articles for wear are holy official garments. There is the outfit of Aaron the high priest. The white linen coat or tunic is to be worn next to his body; and there is a linen girdle or sash for it. Then there is the robe of blue to be worn above this. The ephod, or apron, with a front and back piece is slipped on over Aaron's head and is to be worn above the blue robe and to be held tight by a skillfully woven sash or girdle. This apron is a beautiful piece of embroidered work, and upon the front there is attached to it by gold rings and gold wreathed chains the breastplate or judicial pouch; *rational,* some Roman Catholics of today might call it. By its position Aaron would carry this breastplate of judgment or judicial pouch over his heart and just above that curious girdle or sash which went with the ephod-apron. Inside this jewel-studded pouch are to be put the sacred lots known as the *Urim* and *Thummim.* For Aaron's headpiece there is a miter or turban; and a gold crown or plate-piece to be attached to the forefront of the turban by a blue lace. On the gold plate are engraved the words, "Holy to Jehovah." With the turban on, Aaron would wear these sacred words above his forehead.

[15] All these things are for priestly wear and were made by the Israelites in obedience to God's command to Moses: "Thou shalt make holy garments for Aaron thy brother, for glory and for beauty. . . . make Aaron's garments to sanctify him, that he may minister unto me in the priest's office."—Ex. 28:1-39, *Am. Stan. Ver.*

[16] Then, too, we see the official apparel for Aaron's four sons, white linen coats or tunics with sashes, and white linen breeches, and bonnets or caps. These also were made by devoted Israelite hands, in obedience to Jehovah's orders: "For Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and head-tires shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and upon his sons with him, and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach: and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and unto his seed after him." (Ex. 28:40-43, *Am. Stan. Ver.*) Thus there was to be no shameless ministering at Jehovah's sacred altar stark naked the way many of the heathen priests did before their false gods; but Jehovah's priests must be clothed in official garments according to the pattern he laid down. Otherwise, Jehovah God would kill them. No shoes or sandals were provided for the priests, evidently because they trod holy ground inside the tabernacle, and must do what God said to Moses at the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Ex. 3:5.

[17] Inside we see tied several animals. One of them is a bullock, a fine-looking specimen without a blemish; and it is to be offered for a sin-offering. The other two animals are rams, unblemished; and one of them is to be offered as a whole burnt-offering and the other is to be offered as the ram of consecration or ram of installation. Near by also is a basket of baked things, unleavened cakes, wafers, and cakes of oiled bread. They go with this second ram.

ORDINATION

[18] Now Moses steps forward and addresses the congregation of onlookers: "This is the thing which

14. What official garments have been prepared for Aaron as high priest?
15. By whom were these garments made, and why?
16. What garments, and by whom, were prepared for Aaron's sons? and why no footwear?
17. What beasts do we see in the court? and what is in the basket?
18. Why do we watch the proceedings closely? and what do we keep in mind regarding Aaron and his sons as types?

Jehovah hath commanded to be done." We watch closely what is now done. We want to see the prophetic preview of what takes place in ordaining the "priest for ever after the order of Melchizedek" and his followers who become members of his royal priesthood. We keep in mind that Aaron the high priest typifies or foreshadows Christ Jesus as High Priest, and that the sons of Aaron picture the footstep followers of Christ who are underpriests of his royal priesthood. To these the apostle Paul writes: "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 2:17, 18; 3:1.

[19] First Moses brings the prospective priests to the copper laver of water. "And Moses brought Aaron and his sons, and washed them with water." (Lev. 8:6) Aaron being a sinful man who once made a golden-calf idol at the insistence of the disobedient Israelites, he needed washing in symbol of a spiritual cleansing, before being clothed with his official garments. In his cleansed state of body he pictured the perfect man Jesus at the time that he offered himself in full dedication to God to do what was henceforth the divine will for him. Therefore it is written of Jesus: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26) But as concerns Jesus' faithful followers who are recruited from among the sinful descendants of Adam, these do need cleansing by the washing in the waters of heavenly truth. As Moses washed Aaron's sons, so Jesus washes the other members of the royal priesthood, the church. "Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27) The submitting to being washed symbolizes the person's obedience to the truth.

[20] The High Priest, Christ Jesus, said to an inquirer for truth: "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:3, 5) Hence Aaron and his sons, in their washed condition, picture Jesus and his footstep followers as having obeyed the truth to the point of entering into an agreement with God to do his will and then being born of water (truth) and of the spirit. That signifies that they have been begotten of Jehovah God by his spirit of life and thereby been made his spiritual sons or children. Jesus entered into such an agreement to do his heavenly Father's will, because the sacrifices of the Levitic priests were not bringing about the perfection of humankind. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Heb. 10:5-7) Hence, at the Jordan river, Jesus was baptized in symbol of this agreement to do the divine will and then Jehovah God begot him by the spirit and His voice came from heaven, saying: "This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17) That testified that God had brought forth Jesus as his spiritual Son and he was now a new creature.

[21] In order to be ordained as the underpriests of the royal priesthood, the footstep followers must be conformed to their High Priest by making an unconditional agreement to do God's will and then being begotten and brought forth as God's spiritual sons, Christ's brethren, new creatures. And so it is written to these underpriests: "Of his own will begat he us with the word of truth [water], that we should be a kind of firstfruits of his creatures." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." (Jas. 1:18; 2 Cor. 5:17, 18) For such reason the washed Aaron and his washed sons picture Jesus and his followers as new creatures, the begotten spiritual sons of God. It is such that the Most High God ordains to be priests, clothing them upon with the official duties of priestly service. Therefore as we follow the proceedings of Moses with Aaron and his sons, let us view them from this new standpoint.

[22] Having washed Aaron, Moses went and got the glorious high-priestly garments for Aaron. "He then put the tunic on him, girded him with the sash, clothed him with the robe, put the apron on him, girding him with the skilfully made girdle of the apron and fastening it around him with it, placed the pouch on him, putting the Urim and Thummim in the pouch, and set the turban on his head, placing the gold diadem, the sacred crown, on the front of the turban, as the LORD had commanded Moses." (Lev. 8:7-9, *An*

19. What did Moses' washing of Aaron and his sons picture?
20. In their washed condition whom did Aaron and his sons picture? and when and why did Jesus on earth enter into an agreement to do God's will?
21. How must the underpriests be conformed to their High Priest? and whom, therefore, does God ordain to the priesthood?
22. How did Moses then clothe Aaron? and whom did Aaron thus clothed picture?

American Translation) It was Jesus as a new creature, from the Jordan river onward, that was thus clothed for service as High Priest.

[23] The linen coat or tunic symbolized his righteousness; "for the fine linen is the righteous acts of the saints." (Rev. 19:8, *Am. Stan. Ver.*) Its linen sash showed him to be a servant of righteousness. (Isa. 11:5) The blue robe, with its fringe of tinkling bells and woven pomegranates alternately placed, pictured his trueness and faithfulness toward God. (Num. 15:37-41) Its fringe calls attention to his fruitfulness in bringing forth the fruits of God's kingdom and his making a joyful sound through preaching the Kingdom gospel and succeeding in his heavenly Father's work. The gorgeous apron, or ephod, with its front and back parts which were hung from his shoulders, pictured the two great covenants concerning the kingdom or Theocratic Government which depended upon him. As it is written: "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." (Isa. 9:6, 7) The rear part of the ephod or apron could not symbolize God's law covenant made with the Israelites through Moses, for Christ took that covenant out of the way by his death on the tree of Calvary. The ephod's rear part, therefore, well pictures the Abrahamic covenant of the long past, according to which Jehovah God promised Abraham a seed and said: "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." (Gen. 22:17, 18; 12:3) "Thy seed, which is Christ." (Gal. 3:8, 16) What, then, does the ephod's front part symbolize?

[24] The Abrahamic covenant was essentially connected with God's kingdom, because God promised Abraham, "I will make of thee a great nation," and, "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." (Gen. 12:2; 17:6, 16) Hence the forepart of the ephod well pictured the Kingdom covenant which God made with Abraham's royal descendant, King David, saying: "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His Seed shall endure for ever, and his throne as the sun before me." (Ps. 89:34-36) The Jews of today know that none of them can reliably trace his descent back to King David to prove himself to be of that king's seed and to be heir to the Kingdom covenant. But Christ Jesus, who was of the royal seed and who was "the Son of David", continues to be David's seed that endures forever because in the heavens Christ Jesus has immortality and hence endless life. It was on the foundation of this Kingdom covenant with David that God inspired him to write down God's sworn oath respecting David's Lord: "Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4, *Am. Stan. Ver.*) It is a known fact that Christ Jesus, David's Lord, always kept God's kingdom to the fore. He died as a martyr for giving unflinching testimony to it. The Kingdom covenant is therefore evidently pictured by the ephod's forepart.

[25] The breastplate of judgment, or judicial pouch, was studded with twelve jewels bearing the names of the twelve tribes of Israel, and inside it were the sacred lots of Urim and Thummim. By it the Levitic high priest consulted the Lord God and determined the divine will in difficult cases and rendered judicial decisions. Since this judicial breastplate or pouch was attached to the ephod's forepart and was worn over the high priest's heart, it calls notice to the fact that Jehovah's King, the Seed of Abraham, acts as Judge for Jehovah. He directly consults Jehovah God to give the lights of perfection regarding God's Word and will. He hands down God's decisions, and during the thousand-year judgment day he will judge humankind. Said Jesus: "The Father judgeth no man, but hath committed all judgment unto the Son. 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 5:22, 30) Associated with him are the twelve tribes of the "Israel of God", that is, spiritual Israel; and therefore it is written: "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2) They will be 144,000 in number, and are pictured as twelve tribes of 12,000 each, who reign with Christ on the heavenly Mount Zion. "And I saw thrones," says John, "and they sat upon them, and judgment was given unto them: and . . . they lived and reigned with Christ a thousand years. . . . they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 7:4-8; 14:1-3; 20:4, 6.

[26] The New World's High Priest, Christ Jesus, is therefore clothed with these qualities and responsibilities as pictured by the glorious garments with which Aaron was invested on his ordination day. Upon Aaron's head was placed a miter, not a split fish-head affair such as was worn by the pagan priests of the fish-god Dagon, but a turban, denoting subjection to God. On the forefront of the turban gleamed the golden diadem or sacred crown upon which all could read the sanctifying words, "Holy to Jehovah." Since this was for a sign to show that the high priest Aaron was set apart in his entirety to the

23. What did the (a) linen coat, (b) blue robe, and (c) rear part of the ephod symbolize?
24. What does the ephod's front part symbolize, and why?
25. What does the bejeweled breastplate of judgment picture, and why?
26. What do the miter and its crown, upon Aaron's head, symbolize?

true God and His purpose, it foreshadowed that the crowning feature of the true and everlasting High Priest is his entire holiness to Jehovah God, his unstainable integrity toward his heavenly Father. In harmony with the words on the crown, Jesus did not defile himself with any part of this world. Holiness to Jehovah God does not permit or allow for him to compromise with this world and to set up diplomatic relations with it and to receive its ambassadors, diplomats, ministers and charges d'affaires and make concordats with their nations. Christ's holiness to Jehovah, therefore, does not permit him to send his true and faithful underpriests as a so-called "nuncio" or "apostolic delegate" to the political nations of this world. The *bona fide* underpriest copies his High Priest by being always careful to "keep himself unspotted from the world". (Jas. 1:27) Hence he is always undividedly for God's kingdom.

ANOINTING

[27] Turning away now from our reflections on the true High Priest, we again look centuries back to the typical scene of the ordaining of the Aaronic priesthood before the tabernacle in the wilderness of Mount Sinai. Having invested the high priest, now what does Moses next do? Watch him: "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses."—Lev. 8:10-13.

[28] The anointing with the sacred oil was in fulfillment of God's instructions at Exodus 30:22-33. This oil was of special composition, and God restricted its use to the tabernacle and its priesthood: "This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you." The anointing of the tabernacle and its furniture, and of the altar and its vessels, and of the laver and its base, and then of High Priest Aaron was a sanctifying action. That is to say, it set aside to the exclusive use and service of God the things anointed. Hence Aaron anointed was the sanctified one. The name "Mashiahh", or "Messiah", was applied to him. (Lev. 4:3, 5, 16; 6:22) This name *Messiah* or *Christ* meant not only that he was Jehovah's anointed one, but also that, because the anointing was done to sanctify, he was the sanctified one. The anointing oil was a symbol of God's holy spirit or active force; it certainly was not a symbol of the third person of a "trinity". Since the oil sanctified in a pictorial way, the spirit or active force of God is what sanctifies his true High Priest, Christ Jesus, in the true way.

[29] Jesus as the begotten Son of God and hence as a new creature was anointed with his Father's spirit at the Jordan and was thus sanctified or set apart to the sacred work that God has purposed for him. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him." (Matt. 3:16) "God anointed Jesus of Nazareth with the holy [spirit] and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38) At such anointing Jesus as a new creature became *Christ,* or the *Anointed* and Sanctified One. Henceforth he was called "Jesus Christ" (Jesus the Anointed One) or "Christ Jesus" (The Anointed Jesus).

[30] We notice that Moses anointed the high priest Aaron, but not his four sons. "The precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts [or, collar] of his garments." (Ps. 133:2) This agrees with the fact that Jesus is the One whom God anointed directly, and hence he was the first one to receive the anointing of God's spirit. This requires that his followers, who are made his underpriests, should receive the anointing of God's holy spirit through Christ Jesus. The apostle Peter so pointed out, on the very day that God's spirit began to be outpoured upon those who became new creatures in Christ. Peter, in explaining to the wondering onlookers the outpouring of the spirit and its manifestation, said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy [spirit], he hath shed forth this, which ye now see and hear." (Acts 2:32, 33) When telling his disciples of his going away, Jesus assured them that it was in their interest that he went to heaven to his Father, for otherwise they would not get the holy spirit as a comforter or helper; but if Christ Jesus did go away to heaven, then he would send this comforting spirit to them, even the spirit of truth.—John 14:16, 17; 15:26; 16:7, 13.

[31] However, this spirit of anointing proceeds from Jehovah God the Holy One as its Source; and 1 John

27. Having clothed Aaron, what did Moses next do?
28. (a) In a general way, what did the anointing of those things symbolize? (b) What title was therefore applied to Aaron, and what did it mean and indicate?
29. How did Jesus become *Christ*, and what was he thenceforth called?
30. Why was only Aaron anointed? and how do Peter's and Jesus' words prove this?
31. From whom does this anointing proceed, and to all whom? and what scriptures prove this?

2:20, 27 reminds Christ's underpriests of this, saying: "Ye have an unction [an anointing] from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." And 2 Corinthians 1:21 says: "Now he which stablisheth us with you in Christ, and hath anointed us, is God." Coming under Jesus as the Head Priest, the disciples or underpriests become the members of his body, "the body of Christ." Hence all partake of the one anointing with the spirit. "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 [or, been saturated] into one spirit."—1 Cor. 12:12, 13.

[32] The anointing of Aaron as high priest sanctified him to perform not only the sacrificial duties for the nation of Israel but also other duties. Among such was that of teaching the nation the Word of God. "And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: . . . that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses." (Lev. 10:8-11) And Moses said to the children of Israel: "Do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do." "They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar." (Deut. 24:8; 33:8-10) Teaching was to be an unselfish service with no thought of gain in mind which would make it a professional business. For this reason God condemned men who disobeyed his instructions and used their office at the people's expense, saying: "The priests thereof teach for hire, and the prophets thereof divine for money." "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." —Mic. 3:11; Mal. 2:7.

[33] Jesus, after being anointed with Jehovah's spirit and becoming Christ, discerned this obligation to teach to be his duty as High Priest. He did not return to his worker's trade at Nazareth, but thenceforth he taught exclusively, by preaching the good news or gospel of the kingdom of God. When he taught the Samaritan woman at the well, the following episode took place: "The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." (John 4:25, 26) The woman looked for Messiah or Christ to be a teacher. Later, Jesus got back to Nazareth, but before he taught his townspeople at their synagogue he called their attention to the teaching mission of the Messiah or Christ. "He went into the synagogue on the sabbath day, and 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 brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. . . . And he began to say unto them, This day is this scripture fulfilled in your ears." (Luke 4:16-21; Isa. 61:1, 2) Later he said to others: "I must preach the kingdom of God to other cities also: for therefore am I sent."—Luke 4:43.

[34] Jesus' being anointed with God's spirit ordained him to preach the Kingdom. Just so, too, the anointing which they receive through him ordains his followers and imitators to preach. Jesus, just before ascending to heaven, said to his disciples: "Ye shall receive power, after that the holy [spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) That meant preaching; and at the time that God sent the anointed Peter to bring the gospel to the first Gentile believer, the apostle said: "He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." (Acts 10:42) Fisherman Peter never attended a rabbinical school of that day or a sectarian theological college, in order to earn a *doctor of divinity* title and to be ordained to preach as a minister. He followed Jesus and listened to his teachings and was then ordained to preach by God's spirit poured out through Christ Jesus.

[35] The Lord Jesus being High Priest according to the rank of Melchizedek, who was a king as well as a priest, Jesus and his followers or underpriests make up a royal priesthood. Nevertheless their royalty does not lift from them the obligation and appointment to now preach God's name and kingdom. The apostle puts emphasis on this obligation, saying to them: "Ye also, as lively stones, are built up a spirit-

32. Besides sacrifice, to what other duties was Aaron anointed, in which his sons must share?

33. As Christ and High Priest, what did Jesus therefore discern to be his duty? and how did he call attention to this?

34. To what, then, are the underpriests likewise ordained, and how?

35. How does Peter in his first epistle emphasize this fact to the underpriests?

ual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . ye are a chosen generation, a ROYAL PRIESTHOOD, an holy nation, a peculiar people; [why?] that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—1 Pet. 2:5, 9.

[36] This is a righteous service, this showing forth of God's praises and offering to him spiritual sacrifices, namely, "the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13:15) To foreshadow that High Priest Jesus' followers would be dedicated to such righteous, clean work, the four sons of Aaron were clothed with white-linen tunics, and with breeches to cover up any nakedness, and white caps or bonnets were tied on their heads. "For the fine linen is the righteous acts of the saints." (Rev. 19:8, *Am. Stan. Ver.*) Such priestly garments singled out Aaron's sons as his assistants; and they picture that Jesus' followers who are members of his body must be identified by righteousness as his underpriests. They are clothed in his righteousness because Jehovah God has justified them through their faith in Jesus' blood. Besides having this righteousness of Christ imputed to them, they must serve God's righteous cause, seeking first the kingdom of God and his righteousness. Serving righteousness includes preaching the glad tidings of God's kingdom for men of good-will to hear.—Matt. 6:33; Rom. 4:22-25; 5:1, 9.

THE SIN OFFERING

[37] Gazing back at the ancient typical ordination, we see Aaron and his sons not doing the killing and offering of the sacrifices that now begin. This is because their ordination has not yet been completed and they have not yet been qualified to undertake the sacrificial work. Hence in this ordination procedure Moses does the sacrificing, and properly so, for Moses himself typifies Christ Jesus as Jehovah's Great Mediator and Prophet. (Deut. 18:15-18; Acts 3:20-23) "And he brought the bullock [not provided by the people] for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering [for the priesthood, not for the people]. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul [of] the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses."—Lev. 8:14-17.

[38] The sin-bearing bullock was a symbol of "the man Christ Jesus; who gave himself a ransom for all, to be testified in due time". (1 Tim. 2:5, 6) "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:11, 12) Such burning of the sin-bearing bullock's hide, flesh and dung gave typical notice that Jesus in the flesh was ordained to suffer fiery trials, being reproached as if outside the camp of God's organization, and at last being killed by religionists as a blasphemer and evildoer. This fiery experience was to prove the faithfulness and integrity of Jehovah's High Priest to the complete degree and thus to qualify him perfectly for his everlasting priesthood in the heavens. (Heb. 5:5-10) And Jesus did thus qualify.

[39] The burning of the sin-bearing bullock's fat, liver and kidneys upon the altar foretold that Christ Jesus the High Priest must consume himself in God's service. He must serve Jehovah with the heat of zeal and with strength and richness of devotion, and with the innermost thoughts of his mind. No dart of sin must ever pierce his liver, but examination of it must show a clean, healthy condition within him. And if God examined his reins or kidneys, he must find Jesus' most inward thoughts true and faithful to Him and His kingdom. In these things Jesus proved an example to his followers.

[40] Because this was ordination day, and not the national day of atonement for Israel's sin, Moses did not take the bullock's blood into the Most Holy and sprinkle it before God's mercy-seat there. He poured it, instead, at the altar's base as well as smearing some of it upon the horns of the altar. The altar pictured God's arrangement for acceptable sacrifice. The bullock's blood applied to it testified that the power of God's true altar or sacrificial arrangement rests upon and finds its strength in the blood of his High Priest, Christ Jesus. By his ransom-blood his underpriests, pictured by Aaron's sons, have their sins washed away and are justified to life. This benefit they must have before they can be ordained fully for the priesthood. For more on this, see the next *Watchtower*.

36. What is pictured by the fact that Aaron's sons were clothed with white linen garments for service?

37. (a) Why did not Aaron and his sons do the killing and offering of sacrifice that day? (b) For whom and how did Moses now offer a sin offering?

38. (a) Whom did the bullock symbolize? (b) What did the burning of its carcass, hide and dung outside the camp picture?

39. What did the burning of the bullock's fat and organs upon the altar symbolize?

40. (a) What was pictured by the disposing of the bullock's blood? (b) What benefit must Jesus' followers have before being ordained to priesthood?

MUST ALL BE "BORN AGAIN"?

RELIGIONISTS insistently cry that to be saved one must be "born again". True or false? False, because in their blindness religious leaders have taken a text limited in application and thrown it open to embrace all mankind. God is not bound by their private interpretation, but his qualification still stands, as the text states: "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."—John 3:1-5.

Note that it is the kingdom of God that one cannot see or enter unless "born again", and not salvation to life on earth. "Flesh and blood cannot inherit the kingdom of God," because that kingdom is heavenly and invisible to human eyes and composed of spirit creatures. Jesus' words above mean that one could not become of this heavenly kingdom class except he know the truth and be brought forth by the spirit or power from above. To illustrate: A man hears Bible truth, believes, consecrates to do God's will, is presented to Jehovah by his Advocate Christ Jesus, is accepted by God, who justifies him to life as a perfect man. But it is God's will that this justified human creature die in order that he may have opportunity to become a member of the invisible kingdom of heaven. He must die as a human creature, since flesh and blood does not inhabit that spiritual realm. Yet, while still on earth, Jehovah gives him the conditional right of life as a spirit creature. He is begotten of Jehovah's spirit; he becomes a new creature. (2 Cor. 5:17) This spirit-begotten one must henceforth be led by the spirit as a spiritual son of God. (Rom. 8:14-17) Faithful until the death of his fleshly body, the new creature is raised to life immortal in the spirit realm, a new creature brought forth in heavenly glory with Christ Jesus in the Kingdom.

It is to this Kingdom class under Christ, numbered at 144,000 (Rev. 14:1, 3), that the expression "born again" exclusively applies. But there is a great multitude of persons who are meek and teachable and who will be preserved through Armageddon and live forever on the cleansed earth. Such ones are not "born again". They gain salvation unto life, not in the spirit, but in fleshly human perfection on the Paradise earth.

CARIBBEAN NATIONS REJOICING

NATIONS in the Caribbean Sea area are rejoicing. The reason? The best news of all human history is now reaching them, namely, the good news of the establishment of God's kingdom through his King Christ Jesus. They are having part in fulfilling Moses' prophetic song of thirty-four centuries ago, "Rejoice, O ye nations, with his people." (Deut. 32:43) Strongly confirming this fact were the assemblies in Cuba and in Jamaica, attended by both the president and the vice-president of the Watch Tower Bible & Tract Society during March of this year.

This was the third annual visit by the Society's president, N. H. Knorr, and the vice-president, F. W. Franz, in behalf of the Society's Branch in Cuba and the general interests of the Kingdom-witness work throughout that island. When the seemingly belated news came through from the Brooklyn (N. Y.) headquarters in the latter half of February that conventions would be held in Havana and Camaguey during March with these brethren in attendance, the Cuban witnesses of Jehovah were filled with unbounded joy. Immediately, in proceeding with the convention arrangements, the brethren saw God's mighty hand working in their behalf. The Watch Tower Society conducts a missionary-training college in upstate New York, known as the Watchtower Bible College of Gilead; and just a few days before the convention announcement was read to the Havana company of Jehovah's witnesses a graduate from this college met up with the director of radio in Cuba in the course of her regular missionary work.

This *cabellero* holding this government job was familiar with Jehovah's witnesses in the United States. In fact, he knew personally the Spanish instructor in the college and also had several times enjoyed the hospitality at meals in the Society's Brooklyn Bethel home. To the missionary now before him in Havana he expressed willingness to assist Jehovah's witnesses in Cuba to the extent that he could. He was taken at his word. Now that the need arose of a suitable auditorium for the convention's public meeting, he was approached on the subject. He suggested getting the capital's biggest auditorium, the recently constructed *Palacio de Deportes* (Sports Palace), seating 8,000, for Brother Knorr's public address "Be Glad, Ye Nations", Sunday afternoon, March 10. He arranged to get it free, seeing that the Watchtower Society (*La Torre del Vigia*) is registered in all provinces of Cuba. But hold on there! note, please, that this is to be the first convention ever held in the Sports Palace; and so what about sound equipment for the Palacio? Our friend, the radio director, overcame this difficulty by carrying through arrangements to install adequate public-address system. So now, *onward* with advertising the public meeting as scheduled for the Sports Palace, by means of 250,000 handbills, and 3,000 placards (2,000 of them for store windows and 1,000 for information walkers on Havana streets), and 3,500 special invitations to be sent to newly interested persons, and big streamer banners. Havana citizens opened their eyes in amazement: simply this location of the public lecture was a fine drawing card, aside from the winsome appeal of the title itself, "Be Glad, Ye Nations."

In Cuba, since the three conventions in February of last year, Jehovah's work of Kingdom testimony has seen steady progress. More hundreds of *Cubanos* have been made to rejoice due to the spreading activities of His witnesses, and have been gathered to the flock of "His people" and been set to work as His witnesses. Also the Society's Branch office was moved to new and more commodious quarters in the fine section of Marianao, and allowing space for both the office and storage and shipping facilities of the Branch, as well as housing the Branch workers together. The former quarters on Padre Varela street were let go for exclusive use as a *Salon del Reino* (Kingdom Hall) of the central unit of Havana's three service units. Also thirty-three graduates of the Watchtower Bible College had by now taken up their stations in Cuba, sixteen of whom were on active duty at the Havana convention, while the seventeen others attended the later convention at Camaguey. Owing to all this progressiveness of effort and of organization on the part of all of Jehovah's witnesses in Cuba a new peak of Kingdom publishers was reached in January of this year, namely, 2,176 brethren out in the field that month to publish God's kingdom.

Thursday, March 7, the Pan American Airways plane from Miami, Florida, with the Society's representatives aboard, came to land at the Rancho Boyeros airport many kilometers outside of Havana, at 6:40 p.m. Present at the port to give them a most cordial welcome were twenty or more brethren, native brethren, Branch-office workers, and Watchtower College graduates. Then, by taxi and by a bumbling but hustling *guagua* the workers and their guests arrived at the Branch quarters in Marianao. Here

Brothers Knorr and Franz were entertained during the four days of their stay in town. This made it very convenient for the president to inspect the Branch and all its matters and to interview the members of the Branch staff. How satisfying it was to lodge on Society's premises and take one's night's rest in comfortable beds there—beneath mosquito-bar netting—and to join in the morning's Bethel service with its discussion of the day's Bible text and prayer, before enjoying a good breakfast with the brethren! At present five brethren regularly occupy the Branch quarters. All rejoice in their privileges.

A few hours before the president's arrival, J. M. Steelman arrived at the Branch. He is a Watchtower College graduate and was sent down to Cuba on missionary work last year. He now came in from an eight-month trip as a servant to the brethren visiting the companies of Jehovah's witnesses in several provinces of Cuba. During this time he had become quite a horseback rider and also very proficient in speaking Spanish. He had many experiences to tell, and had effected a good work among the scattered brethren and companies. He had grown to like service in Cuba better than in the United States. He was now called in to act as convention chairman and was entertained at the Branch.

Saturday, March 9, as opening day of the convention, was upon us before we knew it. This year the religious Lenten season and its carnival festivities did not prevent the convention committee from getting a suitable hall for all meetings outside of the public address. The clean and attractive quarters of the *Sociedad de Pilar* proved ample and adequate for the two-day program of events, and was vastly superior to the convention hall of 1945. A spacious patio to the rear of the stage allowed for a cafeteria, a refreshment counter and a space for lunching, and the sanitary conveniences were suitable. In front of the hall a banner was suspended clear across Estévez street, announcing the coming public lecture. Some squares away, at the intersection of Estévez and Monte de Jesus streets, a sign arrow directed all visitors to the convention hall. Over the proscenium of the stage a big banner spread forth the yeartext for 1946: "Be Glad, Ye Nations, with His People—Romans 15:10, *Rotherham.*" Chairs had been difficult to get; yet sufficient were procured but at a higher cost. A good public-address system made all speeches from the stage hearable to all. Quite a number of American brethren came across from the States to attend the Havana convention.

Promptly at 9 a.m. an assembly for field service opened the convention, with more than four hundred present. With the usual dispatch the field publishers were organized and sent forth in groups under captains. By 9:45 a.m. they were all afield. An auxiliary assembly took place at 1 p.m., to enlist other publishers, newly arrived, into the field work.

On their return from the field a half-hour of songs and of relating experiences by pioneers refreshed the brethren, and then, at half past three o'clock, Brother Steelman, speaking fluently in Spanish, formally opened up the convention. His welcome and his fitting words on Romans 15:10 brought applauses. Such expression of appreciation and of heartfelt agreement with what was said kept up throughout the two half-hour speeches that followed, namely, "Immovable for the Right Worship," and "Defense Through Knowledge", delivered by native Cubans.

For the night meeting the day's attendance mounted up to 522. First the program presented George Papadem, the Society's servant for the Havana Branch, who spoke on "The Joy of Liberation". Next the Society's vice-president, Brother Franz, spoke on the subject "Fear Not". Thereafter came the feature of the day, the president's appearance and his presentation upon the subject "Jehovah's witnesses in the Crucible". At his right on the stage stood R. Gonzalez, of the Havana Branch office, to translate Brother Knorr's words into Spanish. The Cubans thrilled to hear of the faithful integrity of their brethren in other parts of the earth during the terrible years of Nazi-Fascist-Vatican domination and of World War II. After an hour and a half of this Brother Knorr turned to extemporaneous speaking on the need of the Cuban brethren to likewise keep integrity in the years to come when the going gets tough for them. Then, after referring to the great Example of integrity, Christ Jesus, and also to patient Job, suddenly about 10 p.m. Brother Knorr announced the Society's publication of a new book in Spanish and held high the first copy to come off the Society's presses at Brooklyn. The title read *El Nuevo Mundo* ("The New World"). For two years the Cubans had been expecting this book (even before *"The Truth Shall Make You Free"* in Spanish), and, *mirad!* here it was! No copies were then available for presentation gratis to the conventioners, but just to see a copy and know it was now coming off the press and ample copies would be shipped into Cuba in a short time was an inspiration for vociferous joy. After such a day it was indeed a spiritually uplifted and determined band of conventioners that departed from the hall for their night's rest.

Sunday, March 10, was the big day. After an 8:15 a.m. talk on "Baptism", 105 Cubans symbolized their consecration to God by immersion in water. This was accomplished in the waters of the Gulf of Mexico at the seaside resort of *Playa del Encanto*. Meantime the morning service assembly proceeded at the convention hall. Then the brethren went out on their final advertising of the afternoon's public meeting. They were amply rewarded, for the meeting proved to be the biggest success yet in Cuba.

The address "Be Glad, Ye Nations" was advertised for 3 p.m. at that beautiful building on the seaside, the Sports Palace. The Cuban director of radio was present to supervise the public-address system, with free furnishing of the equipment by a relative of his, and he said: "I have done everything I can do technically, and now the Lord must do the rest." The Lord God did so. The intense listening of an audience of 1,510 in the arena of the Sports Palace, and their twenty-two applauses throughout the speech, testified that they heard, understood and were glad. The applause was not confined to the bloc of Jehovah's witnesses. It swept throughout the throng of more than 800 strangers present. When Brother Knorr closed with the words, "Then walk in the light and be glad," there was a sustained applause. So he came back to the microphone and exhorted them to study God's Word and to assemble with his joyful people, and invited them all to have a free copy of the recent booklet *'The Meek Inherit the Earth'*, in Spanish. About a quarter to five he sat down, and then the chairman invited the people of good-will to the local meetings at the Havana company's Kingdom Hall, and also to hear Brother Knorr's farewell speech that night at 7:30 o'clock in the convention hall. Evidently there was a response, for that night at the hall the convention attendance leaped up to 635.

At 7:30 p.m. the "Observaciones por el Presidente" proved to be a real treat to the conventioners. This included quite an account of Brother Knorr's experiences in Britain and the European continent during his trip abroad last November, December and January. Toward the opening of the speech Brother Knorr lit up the Cuban enthusiasm by expressing his desire to have native Cuban pioneers take up the course of study and training at the Watchtower Bible College of Gilead. He invited them to apply for a preliminary application blank after meeting. Then, after a review of conditions of the brethren and their work in Europe, his announcement of the new book (in Spanish) on "Organization Instructions for the Kingdom Publisher" caused another wave of joy. On top of this, as a final thriller, came his announcement of the all-nations convention at Cleveland, Ohio, this coming August 4-11. At his invitation to the Cuban brethren to attend, joy was unbounded, and on the crest of this wave of joy the Havana convention came to its close with singing "Give Praise to Jehovah" and a prayer by the convention chairman. At 9:12 p.m. the convention dissolved, and the farewell thenceforth exchanged between many brethren was "See you in Cleveland". A number of the Cuban pioneers met back-

stage with Brother Knorr and six of them filed applications for admission to the College.

Thus seen, much contributed to make this the best convention yet in Cuba. The Lord's doings were marvelous in our eyes. His blessing upon the field activities of the 528 different conventioners taking part therein for the two days showed 126 books placed, and 693 booklets, 42 magazines, besides 7 subscriptions, and handbill distribution and information walking with the placards. Also 14 back-calls were made, and those with phonographs had an audience of 28. All this occupied 1,505 hours.

CAMAGUEY

This midweek convention of two days at Camaguey in the interior of Cuba proved to be a worthy complement of that at Havana. As against Havana's population of over 700,000, Camaguey has only 80,000 and is one of the most Catholic towns in Cuba as regards number of priests and religious edifices. Last year, July 1, when seven graduates from the Watchtower College started operations for spiriting up the Lord's work in that railroad center, there was a tiny group of five irregular publishers. Now, after the co-operation of the seven College graduates with such local publishers, there is a healthy, active company of about forty publishers of the Kingdom. As a result of the street activity with the *Watchtower* magazines those seven *Americanos* came to be dubbed by Camagueyans the *La Atalaya* people. But since the intense advertising of the convention speech *"Regocijaos, Oh Naciones"*, they have come to be called the *Regocijaos* (*Be Glad*) people. It seemed to become a watchword in Camaguey, which city had never had such a convention, neither information walking.

Flight from Havana to Camaguey was accomplished by Brothers Knorr and Franz Monday, March 11, in a twin-motor plane of the Cuban Aviation Company. As it took off from the Rancho Boyeros airfield at 12:18 p.m. for its eastward flight many brethren were present to see them off from there, but hoping to see them again at the Cleveland all-nations convention. The bumpy flight along the north coast to a brief stop at Caibarien and thence inland toward Camaguey was quickly over in an hour and fourteen minutes. At the airport to greet them were a crowd of native brethren and also College graduates from missionary stations in Cienfuegos, Santa Clara and Camaguey. A special bus or *guagua* had been hired to transport part of the welcoming delegation, and in this the visitors from America rode into town with their brethren, a happy group for sure. Supper was served in the patio of the pioneer home on Avenue of the Martyrs. After this, 24 of us huddled together in one of the small rooms and Brother Knorr discussed with the College graduates their problems and ways and means of improving their circumstances in Camaguey, Santa Clara and Cienfuegos. (This corresponded with a like discussion with the pioneers in the Havana area on the night of his arrival at the Branch office in Marianao the previous Thursday.) At both conferences a question, a $64 question, was answered to the special pioneers' intense joy. It was, Can we go to the Cleveland convention? At Camaguey the pioneers had an enigmatic sign on the patio wall: *To Cleveland?* Now, with time allowed off from Cuba, those pioneers are planning to get to Cleveland on their own, even if it includes some hitchhiking.

In Camaguey, as well as at Havana, the local assembly was announced free over a radio station. Tuesday, March 12, smiled with benign sunny sky upon the gathering conventioners. For the occasion only the auditorium of the Antonio Maceo Society was obtainable. We were surprised to learn there existed some racial prejudice against the place, but this did not deter the persons of good-will who sought Kingdom truth from coming there. The Kingdom message and a desire to rejoice with God's faithful people acted as an attractive force that pulled them over all racial barriers. The public turnout for the advertised lecture "Be Glad, Ye Nations" surpassed what might be normally expected on a midweek night. The many placards placed in the store windows and worn upon the information walkers, something to occur in Camaguey for the first time, and the thousands upon thousands of handbills distributed, and the verbal announcements and invitations extended, caused a great stir, rousing up great interest and also smiting the local religious hierarchy with fear.

The first day of convention brought a great influx of Kingdom publishers into town. After the 9 a.m. service meeting at the convention hall 426 different publishers went out into the various forms of field activity. This was an excellent percentage of all those attending for the day, the peak attendance being 586. In attendance were 79 pioneers, special and regular. The day's preaching on the part of all publishers resulted in placing 79 books, 462 booklets, 2 subscriptions, and 307 magazines, besides handing out many announcements, and the making of 15 back-calls. All this consumed a total of 1,189 hours.

G. Castiñeira, one of the Society's servants to the brethren, acted as convention chairman and gave his address of welcome at 3:30 p.m. The same features and addresses were served on the Camaguey program as on the Havana program, except for some different speakers, namely, S. Ferrari, a Watchtower College graduate, and Brother Castiñeira. These two gave their speeches that afternoon, to hearty applauses on the part of responsive hearers. Also the College graduates from this area joined with other pioneers in spicing up the periods assigned to songs and experiences by recounting interesting events from their service memoranda. Their ability to use the Spanish language understandably and expressively would rejoice the heart of their instructors back north in the training College. The convention singing was also stimulating; and this year the mid-Cuba convention was favored with an orchestra of piano and violin, the players being College graduates, whose services made it a tuneful time.

The high point of the day was, of course, the president's address, at 7:25 p.m., on "Jehovah's witnesses in the Crucible". The *Salon de la Sociedad Antonio Maceo* was nearly packed, with a fine, clean-looking audience, which hung upon the speaker's words. At times those who understood English would give way to handclapping before the interpreter, Brother Gonzalez, could translate Brother Knorr's words into Spanish. This stirring account of how the brethren maintained integrity to God during the years of Nazi-Fascist dominance and of global war paved the way nicely for Brother Knorr to introduce the new Spanish publication *El Nuevo Mundo*. From this surprise he went on, in a few minutes, to another one, that of announcing his desire to have native Cubans attend the College at the Society's expense, to make it an all-nations college. After this meeting the assembly backstage of pioneer applicants exceeded that at Havana, and 22 preliminary application blanks were filled in by those who passed a reading test. It touched one's heart when a verbal questioning of these native pioneers disclosed that most of them had had little or no education in school, some just two months, or three or four, and others had taught themselves to read and write at home, just in order to be able to read the truth for themselves. These fine-appearing boys and girls and elder persons, how eager they had been to make themselves more efficient for learning of God and Christ Jesus, to serve them better! And now they were willing to brave the grueling experience of an intensive college course to better themselves still further for Kingdom service. How it made one love them for their zeal and earnestness! Those who passed the test of reading from the Spanish *Watchtower* fluently, with intelligent emphasis, were let fill in the application blank. It is our hope that eventually some of these will learn the English language and enjoy the favor of representing their Cuban brethren at college.

Wednesday, March 13, was another fine day. A baptism talk at 8:15 a.m. brought the brethren out early this day. Thirty-three (17 brothers and 16 sisters) came for water immersion. No facili-

ties being made available for this in town, we went out of town a few kilometers, to a little *rio* then waist-deep for the water baptism. Our tramp led us along the railroad track and past so-called "hut town", with its thatched roofs. Oh yes, this is College graduate Martha Abel's territory, where she has book studies. At first the conditions of extreme poverty here turned her stomach, but after steadfastly continuing to work among such distressing situations she got to inure herself to them for the sake of locating and feeding God's sheep here. The brethren baptized in the near-by *rio* felt uplifted spiritually and joyful, as one of them said: "More strength for the Lord's service." After returning to convention hall they went out and augmented the number of workers then busy in field witnessing. This day's work, added to that of yesterday, ran up a total of 2,148 hours spent afield, doing information walking and passing out handbills, and making 65 back-calls, and placing on the streets and in the homes 452 magazines, 185 books, 1,004 booklets, and 5 subscriptions.

The keen desire of the Camaguey conventioners to hear about Brother Knorr's visit to Europe and his observations there was satisfied by his address as last speaker on the afternoon's program. His closing of the address with a warm invitation to them to attend the August all-nations convention at Cleveland was received with appreciation, although many realized they could not attend. The audience for this midweek afternoon was 560, and from this we can judge about how many of the public attended the widely advertised public meeting that night. The chairman argued that, given a Sunday and a downtown theater of capacity, two thousand or more would attend this event. But what actually took place at the convention *salon* was sufficiently marvelous to cause praise to God for his favor and blessing. To allow seating space and accommodations for all possible comers the bookroom was cleared out and filled with chairs, and seats were placed in the patio to the rear of the stage, to be served by loud-speaker system. Seats were costly and hard to get, but the Lord saw that they were obtainable, more than 1,100 of them.

When delivering "Be Glad, Ye Nations", from 8 p.m. onward, the Society's president was greatly refreshed to see the place packed with 1,125, and 75 were crowded at the open doorway and windows, bulging out clear across the street and impeding traffic. Twenty-two applauses during the speech notified the neighborhood that the unusual crowd at that convention of Jehovah's witnesses was getting something about which to be joyful. Brother Knorr, after having closed his regular lecture, improvised some personal remarks to his audience and evoked further appreciative responses. This gave a heart-warming close to the convention, which dissolved at about 9:50 p.m., with hundreds bearing away a free copy of *'The Meek Inherit the Earth'*. The brethren were jubilant and felt this had been "the best convention yet". And as we ponder over that audience of 1,200 there as against just a company of 5 publishers in Camaguey last July, we do marvel!

JAMAICA

Thursday, March 14, sees us on our way to Kingston, Jamaica. Exchanging heartfelt words of farewell with all the brethren at Camaguey airport, with expressions of hope to see one another at Cleveland, we board the PAA plane. At about 8:45 a.m. the wheels of the plane's carriage lift off the runway, and as it passes by in its ascent we wave good-bye through our small windows to the brethren down below on the ground. About seventeen minutes later our plane wings out over the sea, leaving behind the mountainous coast of southeast Cuba. About thirty-five minutes more and we are over Jamaica. Hm-m! we never appreciated before how mountainous this island is. In about seventeen minutes we are across it and our plane touches earth. Our airport is about eight miles out on the Palisadoes peninsula, which runs out from the coast like a crooked finger for thirteen miles to almost close up Kingston harbor. What a background of mountains Kingston does have! the John Crow mountains right in its back yard, with the taller range of Blue mountains beyond them. It is a lovely setting.

But at the tall, spacious Temporary Terminal Building of the airport are Jamaican brethren to bid us welcome, together with T. E. Banks, the Branch office servant, and three College graduates, E. L. Carter, L. E. Dillon, and A. Bangle. Our getting through customs is not so prolonged, and soon we are motoring into Kingston with acquaintances new and old. Our dinner is taken in company with the Bethel family out at the Branch quarters at 151 King street, after which we inspect the Society's premises and properties there. We call to mind that the British Colonial Government here imposed a ban upon the WATCHTOWER publications in 1940 and that the ban was lifted first in November last year. This experience told heavily on the local organization, and at time of our arrival there were just about 700 regular and irregular publishers in Jamaica, and no pioneers. Shipments of literature had not yet arrived from the Brooklyn publishing house, and some of the brethren were in possession of only the February 1 issue of *The Watchtower*. During ban and war, the active Jamaican publishers went from house to house with just their Bibles and in instances with some mimeographed material. Now, with things opening up again, by God's grace, it was very patent that reorganization of the work and of the publishers in this British colony was urgently needed. The Society's president was now at hand to arrange and start it off.

A four-day convention in Kingston had been contemplated by the local Branch, but uncertainties and obstructions caused it to be called off. The 130 companies of Jamaican brethren were so notified. Enforcement of the government's Public Meetings Proclamation prevented getting the race-track facilities for the week-end, and the Ward Theater was available for only tonight (Thursday) and all day tomorrow (Friday). The engagement for this was retained, and Brother Knorr advised he would be glad to serve all the Jamaicans there during its rental. So fifty-two telegrams were at once dispatched to the closest companies of Jehovah's witnesses who could reach Kingston by at least tomorrow. However, many out-of-town brethren were already here, and doubtless more were on the way. It was therefore very gratifying to see 600 present at Ward Theater that evening for the session from 7 p.m. till nearly 10 p.m. How beautifully and livelily, and with what precision, they sang that opening song, "Thou Art Our Song." Brother Banks offered prayer and expressed the joy of the Jamaicans to have the Society's representatives among them. Brother Carter then took about 25 minutes to tell about the life and study and training at the College of Gilead. Brother Bangle, his fellow graduate, then discussed for twenty minutes "Book Studies, Back-calls, and Pioneer Work". A good service talk that was!

Then the "Cuba Trip" occupied Brother Franz for about a quarter of an hour. Now the song, "Take Sides with Jehovah," and then Brother Knorr took the stage. For about thirty minutes he told of "Jehovah's witnesses in the Crucible", which disclosed to these once isolated Jamaicans much information they did not know about the persecutions and faithfulness thereunder of their brethren in other lands. Then Brother Knorr turned to the Jamaican situation. In stressing the need for the immediate reinvigoration of the Lord's work in this postwar era he voiced his wish to introduce the special pioneer work into this island. This, and his call for brethren to prepare themselves for entrance into the Watchtower Bible College, elicited many outbursts of gratitude and hearty accord. After this meeting thirteen came backstage to indicate their purpose to take up pioneering just as soon as literature arrives in Jamaica. They wanted to make good for entering the College. So they got application blanks.

Next day, Friday, March 15, the morning service assembly opened at Ward Theater shortly after 8 o'clock. The special objective was to advertise the public meeting on "Be Glad, Ye

Nations" that night. Paper rationing as well as gas rationing was still in effect in Jamaica, and the paper supplies administrator cut down our Branch's request for 20,000 announcement leaflets to half that amount. About two hundred distributors showed up. These were sent forth in groups of six to nine under captains, each with about fifty leaflets, to various good distribution areas. They were determined that Ward Theater with its 1,000 seats should be packed out; to the question, "Can we do it?" they had shouted out in unison "Yes!" To Americans the circulating of just 10,000 handbills, without large newspaper ads and placards and information walking, in order to pack out a theater on the night of the day of distribution might seem like a drop in the bucket and *so* inadequate, but—!

Shortly after 2 p.m. the sessions at the theater resumed. The first speaker of the afternoon, Brother Dillon, talked for about twenty-five minutes on "Organization Instructions and Companies". Brother Wm. Johnson followed, on the subject "The Great Shepherd and His Little Flock"; and then Brother Franz, on "The Good Shepherd and His Other Sheep". As these two latter presentations appear in May 15 issue of *The Watchtower*, we make no comment thereon here, except that the reception which the 400 Jamaicans gave these presentations at Kingston assures us that all *Watchtower* readers greatly enjoy them too.

A song and the reading of telegrams from brethren not attending the assembly gave a break for a few minutes, and then shortly after 4 p.m. Brother Knorr came on with his address on "Trip Through Europe and Organization of Work". Beginning with a brief review of the growth of the work of God's people in Europe despite World War II, Brother Knorr stressed the need to repair and reinforce the organization in Britain and Continental Europe. He then adapted his further speech to the needs of the postwar organization in Jamaica. Since we are not building up a man-made organization, we are looking, not for a membership of self-seeking "suckers", but for those who actively hold forth the fruits of God's kingdom to others. Those who dropped away during war years, if now showing the attitude and action of the "prodigal son", should be received back cordially and given a part in the Father's service. We should not be traditionalists, putting unscriptural bonds upon ourselves, but must keep our freedom in the Lord by heeding his inspired Word of instruction. According to James, chapter two, we must show no partiality, as, for example, admitting a man who comes to a Bible-study meeting attired in a coat and excluding a man who for comfort comes without one or who is too poor to have a coat to his back. How the brethren enjoyed this instruction!

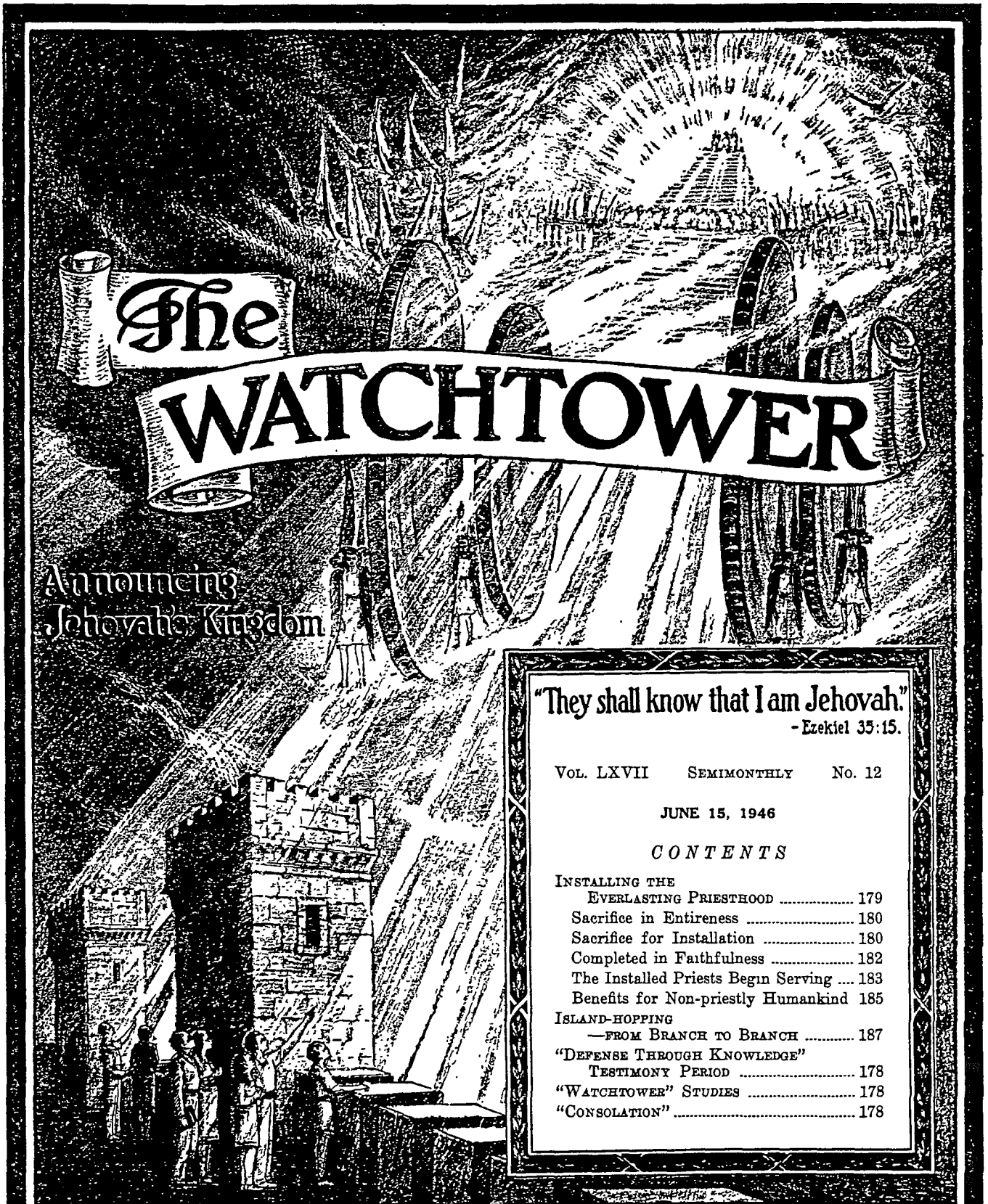
They came back with more applause when Brother Knorr explained the need of a new Branch servant and announced Brother Dillon as the new servant to succeed Brother Banks. Brother Banks had rendered good service since his appointment in 1938, but now the demands of the Jamaican organization were proving too much for his age of 75 years. So a new and younger man, specially trained at the College and at Brooklyn headquarters, was a timely provision for advancing God's work in this island of over 1,300,000 inhabitants, less than two percent of whom are pure white. Brother Banks will continue at work at the Branch, but will also enjoy the privilege of attending the Cleveland convention, which Brother Knorr next announced, as the Society's representative from Jamaica. After Brother Knorr finished, Brother Banks expressed his gratitude before all, and then the meeting concluded.

Toward 7:30 p.m., when the president and his party returned to the Ward Theater, it was found packed out and the entrance doors were closed. Besides the thousands seated, there were 50 standees. A loud-speaker installed at a window on the parquet floor trumpeted the proceedings from within the theater out across North Parade street to all those gathered in Victoria Park. It was interesting to stand there and watch those lined up along the iron fence about the park and sitting on benches beneath that enormously grown banyan tree, all together 220 listeners, in the bright moonlight, with no mosquitoes, gnats or dust to distract. The ably delivered speech came across splendidly, interrupted by the many applauses. After its regular finish we heard Brother Knorr exhort all his hearers to study their Bibles faithfully and to associate with Jehovah's witnesses that their joy with God's people might abound. Literature from our Brooklyn printery not being as yet in stock here, no free booklets were available to offer this audience of 1,270, but they were told how to keep in touch with the organization. A song and a prayer then closed this public event as well as the Kingston assembly.

The next two days, Saturday and Sunday, allowed for Brother Knorr to arrange the organization of the Branch under its new servant. Sunday night there came a fine gesture by the Kingston company in behalf of the Branch and its work. The Kingdom Hall, which was built on the second floor of the Branch building, belonged to them, not to the Society, and now the Branch needed this second-floor structure for expansion of its quarters. At the *Watchtower* study on this occasion the Kingdom Hall was all packed out, with brethren standing on the front and back outside staircases, and others seated in the sitting room of the Branch below, and still others standing outside at the open window, all together 500 in number. Brother Knorr conducted the meeting, using a hand-microphone, and everybody heard by public-address system. For the study Brother Dillon read the printed questions and Brother Franz the *Watchtower* paragraphs. This study being ended, then the servant of the Kingston company read and offered a resolution signed by its service committee. It proposed that the Kingston company negotiate to sell the Society its hall at a stated sum, this for the amplifying of the Branch quarters. This resolution was seconded, and then Brother Knorr talked on the situation in Kingston and Jamaica. He suggested establishing three distinct Kingdom halls in the city, splitting up the present company of about 250 publishers. He showed the advantages thereof and the growth in membership sure to follow. Five local brethren rose in turn and spoke enthusiastically for the proposed move. There were further comments by Brother Knorr, and then the question was put. There was not a dissenting vote. This pleased all present. It was a grand evening together, and many that had arrived in town just that day felt it worth while having come.

Monday, March 18, during noon hour, came the parting of the Society's president and vice-president from the Kingdom publishers in Jamaica. About two and three-fourths hours after the plane took off from the Palisadoes airport they were landing at the airport near Camaguey, Cuba. They had a joyful reunion with the seven College graduates stationed there and several Camagueyan brethren. Supper and a night's rest were taken at the home of these gospel missionaries. They reported that the effects of the convention and its activities last week were most encouraging. Business people who had displayed public-meeting placards in their windows were astounded at the success of the convention. Some said: "All Camaguey will soon become Jehovah's witnesses." They were corrected by being told that "all persons of good-will in Camaguey will become Jehovah's witnesses in His due time". Other persons, with whom the Kingdom publishers are having book studies, were greatly enlightened and spurred on by reason of attending and seeing this unparalleled assembly in their city.

Next morning, March 19, leave-taking time came once again. At about 7:45 a.m. it was *adios!* for these brethren at Camaguey, and in not many minutes the plane bearing our traveling brethren was off the ground and nosing eastward toward Haiti. At 8:50 a.m. we passed Santiago de Cuba, on our right, where we held a successful convention last year. About 9 a.m. we came over the United States naval base at Guantánamo Bay and then flew out over the waters of the Windward Passage between Cuba and Haiti. But the visit to this republic must wait for a later issue of *The Watchtower* to be reported.



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

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JUNE 15, 1946

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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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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"DEFENSE THROUGH KNOWLEDGE" TESTIMONY PERIOD

The above-named Testimony Period coincides with the entire month of June. In casting up as strong a bulwark of defense as possible through the knowledge of God's Word, Jehovah's witnesses are, throughout this Testimony Period, making a special offer of Bible literature. On a contribution of 50c they offer and place from house to house the combination of three bound books and a copy of the booklet *"Be Glad, Ye Nations"*. The three books may be any of the WATCHTOWER series from *The Harp of God* to *Religion*, inclusive. Many of our readers see clearly that it is not good that the soul be without knowledge in this most crucial time of world history, and hence they want to join in spreading the life-saving knowledge through the distribution of this special offer of literature. We shall welcome any requests from such readers for information on how to have a part with others in this "Defense Through Knowledge" Testimony Period. Write us without delay, and may you at the close of June be privileged to make your report of work accomplished along with all other faithful Kingdom publishers.

"WATCHTOWER" STUDIES

Week of July 21: "Installing the Everlasting Priesthood," ¶ 1-20 inclusive, *The Watchtower* June 15, 1946.

Week of July 28: "Installing the Everlasting Priesthood," ¶ 21-40 inclusive, *The Watchtower* June 15, 1946.

"CONSOLATION"

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII JUNE 15, 1946 No. 12

INSTALLING THE EVERLASTING PRIESTHOOD

"It will take seven days to instal you."—Lev. 8: 33, An Amer. Trans.

JEHOVAH'S great High Priest has been installed. His sacrifice has been offered and its precious life-giving value has been presented in the supreme courts of heaven. For centuries its benefits have been going out to those faithful few who are to be installed with the High Priest in the sacred service as his underpriests. But the benefits of the great sacrifice will not stop with the members of this priesthood. Necessarily the sacrificial benefits must go first to these, if they are to serve acceptably as priests in behalf of imperfect, dying humankind. However, the High Priest's efficacious sacrifice has power to remove the guilt and condemnation which hang over mankind. It will shortly be applied for the benefit of all men outside the priesthood who turn to Jehovah God, seeking his favor through his great High Priest.

[2] The installation of a high priest whose services can benefit an entire world of mankind is of such importance to us that it was prefigured in a living picture, by live actors, more than a thousand years in advance. Also the record of it was made and preserved that we might consult the shadow picture and compare it with the reality. Thereby we shall not err as to who is the rightful and genuine High Priest whose sacrificial work really counts for us with God. In the last preceding issue of *The Watchtower* we began examining the typical picture and comparing it with the antitypical reality. The typical picture was made by the prophet Moses and the Levitic priesthood. It is recorded at chapter eight of the book of Leviticus. Therein we saw Moses acting as Jehovah's representative, installing first his brother Aaron as high priest and then Aaron's four sons as underpriests. Aaron as high priest of the nation of Israel cast a long shadow into the future. Its outlines fell upon Jesus Christ, and in Him the Aaronic pattern found its perfect fit. Jesus Christ is therefore declared by the inspired Scriptures to be Jehovah's great heavenly High Priest. In a like way, the sons of Aaron are declared to be, as underpriests, the foreshadowing of the faithful believers in Christ Jesus who have dedicated themselves to God to follow in Christ's steps and to be made like him. As concerning their High Priest, Christ Jesus, it is written:

[3] "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are [Jewish] priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he [that is, Christ Jesus] obtained a more excellent ministry [than Aaron's]."—Heb. 8: 1-6.

[4] Aaron was anointed with the holy anointing oil, picturing the anointing of Jesus with the holy spirit of Jehovah God, to sanctify him to the High Priesthood. Through him as their Head, Christ's footstep followers receive this anointing with the spirit or active force of God. They are thereby sanctified or set apart to the sacred service as Christ's underpriests. This anointing of them began on Pentecost of A.D. 33, which was the fiftieth day after the resurrection of their High Priest from the dead, or on the tenth day after his ascension to heaven to appear in the presence of God with the value of his sacrifice for them. Hence it is written to them: "Christ [as High Priest] entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." (Heb. 9: 24, *Am. Stan. Ver.*) The bullock of the sin offering which Moses offered upon the altar in behalf of Aaron and his four sons pictured that sacrifice of Christ Jesus as the Sin-bearer. Aaron's sons, by virtue of the sacrifice of the sin-

1. To whom have the benefits of the High Priest's sacrifice been going for centuries? but to whom also will those benefits be applied?
2. (a) How was the importance of the installing of the priesthood indicated to us by God? (b) Whom did the typical high priest and underpriests foreshadow?
3. What did Paul write concerning our High Priest at Hebrews 8: 1-6?
4. What did Aaron's being anointed symbolize? and also the offering of the bullock for a sin offering?

bearing bullock, were pictured as cleansed from sin and thereby made fit to serve as underpriests. In like manner his followers who are anointed to be underpriests of the High Priest Christ Jesus receive the first benefits of his sacrifice because of their faith during the present evil world. They are justified from sin through his precious blood and have his righteousness counted to them, and thus they are cleansed in order to be taken into the heavenly priesthood.—1 Cor. 6:11; 1:30.

SACRIFICE IN ENTIRENESS

5 The disposal of the sin-bearing bullock left two rams still standing alive in the court of the tabernacle, and there was also a basket of breadstuffs as yet untouched. One of those rams is for a burnt offering, and the other is for use as a "ram of consecration", or installation ram. Moses now turns his attention to the rams. "And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards [the entrails] and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses."—Lev. 8:18-21.

6 Like the sin-offering bullock, this ram for the burnt offering pictured the human sacrifice of Christ Jesus. The animals which the Levite priests of Aaron's household offered did not actually take away sins, and therefore in obedience to God's will Jesus offered his own life in the human body as the desirable, needed sacrifice. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin [in the form of animals or beasts] thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Heb. 10:4-7) In the case of the ram for the burnt offering, Aaron and his sons laid their hands upon its head, meaning to say by this that the ram was being offered and sacrificed for them for the sake of their becoming priests of Jehovah God. This foreshadowed (1) that Christ Jesus confesses that the real sacrifice is his own and (2) that his followers confess that Jesus' sacrifice was offered for them in order that they might get the benefits opening up the way for them into the priesthood. Such priesthood has nothing to do with the so-called "priesthoods" of the many religious sects of "Christendom"; for these are not the true priesthood, but are merely a pretense, and not ordained by Jehovah.

7 In all his parts Jesus was a clean sacrifice, as pictured by Moses' washing all the pieces of the ram which had been cut up. And just as water is used as a symbol of divine truth, Jesus laid down his life in sacrifice in the service of the truth and he was clean because he was always in harmony with the pure truth. His blood represents his human life poured out, because God's law pronounces that "the life of the flesh is in the blood". (Lev. 17:11) Since his was a perfect human life, equal in value with that of the perfect man Adam in Eden, Jesus' shed blood had power to serve as an acceptable sacrifice to God, and to foreshadow this Moses sprinkled the blood upon the altar round about. Jesus offered his sacrifice in its entirety to God, as pictured by Moses' burning all parts of the ram upon the altar. It was not a fraction of a sacrifice, but was complete, and was all consumed upon God's sacrificial arrangement. This was what made it pleasing and acceptable to his heavenly Father, just as the burnt offering testified that the sin offering which had preceded it was acceptable to the Lord God. So the Bible speaks of the whole ram on the altar as a "burnt-offering for a soothing odor, as a sacrifice to the LORD". (Lev. 8:21, *An Amer. Trans.*) Hence the underpriests believe Jesus' sacrifice avails for them with God.

SACRIFICE FOR INSTALLATION

8 In the reality there is only the one sacrifice, that one made by Jesus "once for all". But in the ancient ordination of the Levitic priesthood there were several sacrifices needed in order to bring to view the different benefits or things accomplished by Jesus' one sacrifice. So Moses had to offer a third victim for sacrifice. "And he brought the other ram, the ram of consecration [or, the ram of installation]: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about." (Lev. 8:22-24) The first Bible translation, the Greek Septuagint Version, calls this ram the "ram of completing or perfecting", because it pictured God's means for perfecting or qualifying his priesthood, namely, Jesus' sacrifice. It filled their

5. How did Moses deal with the ram of burnt offering?
6. What did this ram typify? and what did Aaron and his sons' laying their hands on its head typify?
7. What was typified by the washing of the pieces of the ram, and applying its blood to the altar, and burning all of it on the altar?
8. How did Moses deal with the ram of consecration? and why was it called the "ram of completing or perfecting"?

hands full of power and authority to serve as His priests, and it filled their hands full of that which they could acceptably offer to Him in sacrifice. This gave them a standing with God as genuine, divinely recognized priests. Hence Aaron and his sons, in seeking a completion or perfecting of their installation into office, laid their hands upon the head of the ram of installation, the "ram of consecration".

[9] The blood of this ram as applied to Aaron's right ear, thumb and great toe has a pointed meaning. The shed blood stands for the sacrificed life of the High Priest Christ Jesus. Hence applying the blood to Aaron's right organs of hearing, manual work and walking says that Jesus heard the Word of God, which prophetically told of his sacrifice, and he heeded what was written concerning him in the volume of God's Book; he used his hands or applied his physical powers to fulfilling God's Word which he heard telling of his sacrificial duties as High Priest; and, thirdly, he walked in the pathway of sacrifice, straight up to God's altar, without turning to the right hand or to the left. And since it was the *right* ear, thumb and great toe that were blood-marked, this pictured that he thus heard, did and walked to the best of his physical powers. He trusted in God's sworn oath, which prophetically spoke into his right ear, saying: "Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4, *Am. Stan. Ver.*) That oath made certain a perfect, fully qualified High Priest not having any infirmity such as the priests under Moses' law had. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated [or, perfected] for evermore."—Heb. 7:28, marginal reading.

[10] The blood of the installation ram as applied to the right members of the underpriests bespeaks something as to the antitypical priests, Christ's anointed followers. It bespeaks that what they hear, do and follow is affected by the blood of the ransom sacrifice of Christ. They hear with their best (right) hearing from God's Word that "ye were bought with a price: glorify God therefore in your body"; and "ye were bought with a price; become not bondservants of men". Then they put their hands and feet, to the best of their ability, to use in the service of God, not that of sinful men. Furthermore, since the blood applied to them is that of the antitypical ram of installation of consecration, it means they turn their blood-marked ear to hearing what God's Word says regarding their duties in this priesthood to which God has consecrated or installed them. Then, having heard with the best of hearing, they obediently apply their right hand or best powers to carrying out those duties and they walk in the way of Jehovah's service, in the footsteps of their High Priest whose blood redeemed them. This means, in simple terms, that they offer "spiritual sacrifices" to God by showing forth his praises: "So that you may declare the virtues of him who has called you out of darkness into his wonderful light."—1 Pet. 2:5, 9, *An Amer. Trans.*

[11] The filling of the priests' hands was illustrated in the typical procedure which was first performed by Moses. "And he took the fat, and the rump [the ram's fat tail], and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: and out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: and he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD." (Lev. 8:25-28) "They were an installation-offering for a soothing odor, a sacrifice to the LORD."—*An Amer. Trans.*

[12] Since Moses is spoken of as waving these things of the consecration offering, he evidently put his own hands beneath those of the priests as they waved the things of the consecration offering to and fro before the Lord. To conform to this picture, Christ Jesus was installed as High Priest in order to present the precious value of his sacrifice to God; and everything in connection with that sacrifice he waved before Jehovah God, in a continual presentation.

[13] In the picture it was the fat and vital organs of the installation ram that were waved. This foreshadowed that, in carrying out the priesthood into which he was installed on earth, Jesus presented his sacrifice with heated zeal, keeping his mind upon what he was doing according to the Word of God, with pure, wholesome thoughts. He did not pull away his shoulder from God and his service, but served God with the strength of his best shoulder. For such faithfulness, "the government shall be upon his shoulder." But what about the cereal offering, that is, the unleavened cake, the oiled bread and the pancake (wafer) that were also waved? Jesus' words explain them: "The bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) Like the high priest of Israel, who offered the

9. What was typified by applying the blood to Aaron's right ear, thumb and great toe?
10. What does applying the blood to the right members of Aaron's sons typify?
11. How did Moses then fill the priests' hands and thereafter make a burning upon the altar?
12. What is pictured by Moses' waving these things before the Lord with the priests?
13. What did the waving of the fat, the liver and kidneys, and the right shoulder, and the cereal offering, picture?

fruitage of the cereal grains, Jesus brought forth the 'fruits of the kingdom'. He did so by expending himself in the flesh to bear the message and works of the Kingdom to the people. This fruit was free from the leaven of sin and religion such as the leaven of the Pharisees and Sadducees. His fruit was seasoned or permeated with the "oil" of God's spirit; and it was of fine quality and well done, pleasant like a wafer.

[14] Aaron's sons joined in waving the consecration offering. So, too, Christ's anointed followers join him in serving God with zeal, and with attentiveness of mind and pure hearts, and with the strength of their united shoulders. Everything they can offer to God really comes through Christ Jesus, who is both the High Priest and the Greater Moses. From Christ Jesus they receive the testimony, or the "fruits", of the Kingdom, and then, in the power of God's spirit and free from the sinful leaven of this world, they bear forth the Kingdom fruits to the people of good-will for their spiritual food. All this they continually wave before God in his service, to be at last consumed in His service. It is as an "installation-offering with a soothing odour, a fire-offering to the Eternal". (*Moffatt*) Its acceptableness to God continually marks and distinguishes his true priesthood who serve him through Christ Jesus.

[15] The next action of Moses becomes understandable when we remember that God has raised up a prophet like Moses from his Israelite brethren, namely, Christ Jesus the Greater Moses. (Deut. 18:15-18; Acts 3:20-23) "And Moses took the breast [of the installation ram], and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses." (Lev. 8:29) The ram's breast, containing the heart, was Moses' assigned portion. His waving it before Jehovah corresponds with Jesus' loving the Lord God with all his heart. He showed his love by keeping God's commandments and faithfully carrying out his agreement to do God's will. Here again he was an example to his followers.

[16] "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." (Lev. 8:30) Aaron had already been anointed in his high-priestly garments with the holy anointing oil, and both he and his sons had already had the consecration ram's blood daubed on their right ear, thumb and great toe. Now the blood and oil, evidently in mixture, are sprinkled by Moses upon the entire priesthood in their official garments. The garments are what serves to identify or distinguish an official servant or honored servant; and in this picture the garments distinguished the high priest and his corps of underpriests. Sprinkling, then, the blood and oil upon the officially clothed priests was a way of telling us in advance that Christ Jesus and his anointed followers would be identified by the blood of the ransom sacrifice and by the spirit of God; their service to him would be connected with the blood and the spirit and would be distinguished by these. The blood of Jesus' ransom sacrifice and the holy spirit which comes from God through Jesus are two essential factors in the installing of Christ's followers as his underpriests or members of his "royal priesthood".

COMPLETED IN FAITHFULNESS

[17] After the foregoing procedure there still remained some portions of the flesh of the ram of consecration. "And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, so the LORD hath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded."—Lev. 8:31-35.

[18] That whole set of instructions shows that the consecration or installation or filling of the priests' hands with power and authority to serve God must be carried out faithfully to a completion.

[19] First of all, the installation ram must be completely consumed, either by eating or by fire. The portions of the ram that had not been burnt upon the altar or given to Moses as his part were to be boiled and eaten by the newly ordained priests as their appointed portion. (Ex. 29:27, 28) They were to eat it "together with the bread in the installation basket". (*An Amer. Trans.; Rotherham*) What they could not eat before the following morning was to be devoured by fire. Nothing was to remain. The fact that the Lord God commanded them to eat part of the ram boiled, together with most of the foodstuffs in the

14. What was pictured by Aaron's sons' joining in waving the consecration offering?
15. What was pictured by Moses' waving the ram's breast before the Lord God?
16 What was taught by Moses' sprinkling the officially clothed Aaron and his sons with the mixture of blood and oil?
17. What was done with the remainder of the ram's flesh, and how long must the priests abide at the tabernacle door?
18. What do these instructions show?
19. What was pictured by the fact that it was the portion of the priests to eat the ram's flesh boiled and from the basket of breadstuffs?

basket of installation, points to the comforting fact that Jehovah God would provide for the nourishment and sustenance of his "royal priesthood" while engaged in his service. Primarily, the nourishment would be of a spiritual kind, to keep them strong and healthy as new creatures begotten of God by his own spirit. However, their earthly provision while they were serving God in their fleshly bodies would also not fail, but would always be ample, with possibly some to spare. The apostle Paul, who was one of Christ's underpriests, so states, saying: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:13, 14) Jesus said that workmen deserve their food or meat. —Matt. 10:10; Luke 10:7.

[20] The installation requirements confined the priests somewhat. For seven days they must not leave the court surrounding the tabernacle, but must faithfully keep close to the tabernacle doorway, for they were tabernacle servants. God's orders to Moses, at Exodus 29:36, 37, tell what was done on those days: "And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar; and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy." This meant that from Nisan 1 to 7 of that year 1512 B.C. those priests whose ordination or installation was being perfected or completed must abide at their posts at the tabernacle and never go outside the court inclosure. Day and night they were to keep at their posts. "For seven days you must never leave the entrance to the Trysting tent, till the days of your installation are over; the installation is to last for seven days." (Lev. 8:33, *Moffatt*) Even so, Christ Jesus on earth never forsook his post of duty till death; he completed a period of duty corresponding to the seven days of installation. Hence when he was raised from the dead he was perfected as High Priest in heaven for evermore. Likewise with Christ's anointed followers: they must complete a perfect period of installation or consecration symbolized by the "seven days". In ministering to others the Word of God, they must be "faithful unto death". Then they will be perfected in the resurrection.

[21] "So Aaron and his sons did all things which the LORD commanded by the hand of Moses." (Lev. 8:36) At the end of the seven days or week of installation God completed his consecration of them to the priesthood: "for seven days shall he consecrate you." (Lev. 8:33) They were then qualified priests, with their hands filled with power and authority to offer sacrifices and gifts to the Most High God and to teach and instruct his people in His law and Word.

[22] At the close of Jesus' three-and-a-half-year ministerial work on earth, after having faithfully endured all the sufferings in order to vindicate his Father's name and sovereignty, he was fully qualified as Jehovah's High Priest. Therefore God fully consecrated or perfected him by raising him to life in the "first resurrection" to the highest heavens, to His very own right hand. Likewise, all Christ's followers who will finally be perfected as his underpriests in the skies will be those who stay faithful at their God-given posts of duty on earth, serving God at his spiritual temple, ministering to others with His Word. When God's kingdom is set up, and when the High Priest Christ Jesus comes to the temple for the judgment of the house of God, those having endured the trials and having faithfully finished their earthly service are raised from the dead to partake in Christ's resurrection, "the first resurrection." (Rev. 20:5) They will thus be fully consecrated or perfected as his underpriests in the heavens. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) During those thousand years of Christ's reign the benefits of his ransom sacrifice and of his High Priesthood are due to come to mankind in full measure.

THE INSTALLED PRIESTS BEGIN SERVING

[23] Whether that installation service was ever repeated at putting a new high priest in office, as, for instance, Aaron's son and successor Eleazar, we do not know. There is no record. (Num. 20:23-29) But it was not absolutely necessary to repeat it, because the one initial installation was sufficient to put the Aaronic house and all its male offspring into their priestly office once and for all, to continue down till the arrival of the true and everlasting High Priest. The thing to note is that, just as soon as the consecration or installation was finished and perfected, the Aaronic priests were set to work without Moses assisting them physically. Hence the day following their completed consecration Aaron and his sons undertook their sacrificial work, namely, on Nisan 8 of 1512 B.C. "And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.

20. How long must the priests abide within the court enclosure without leaving, and what does this typify?
21. When were they qualified priests, and in what sense?
22. When and after what are the antitypical priests fully qualified and perfected?
23 (a) Was that installation service ever repeated? (b) What began on the eighth day?

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat [or cereal] offering mingled with oil: for to day the LORD will appear unto you."—Lev. 9:1-4.

[24] It is true that Jehovah God had consecrated, installed, perfected or qualified Aaron and his sons as priests by the close of the week of installation. But now he must also confirm that fact before all the people for whom they were to minister as priests. He must confirm them in their priesthood before all those who expected to have approach to God through them. Hence if the Lord God would visibly appear or make a display before all Israel after the first sacrificial performance by Aaron and his sons, that would give the Israelites firm proof that these had been accepted and installed of God as His priestly servants. The first sacrificing that he had his newly installed priests do corresponds very closely with what he had prescribed for the yearly day of atonement.* (Ex. 30:10) But during the first year that the Israelites spent in the wilderness of Mount Sinai there had been no tabernacle of worship yet set up. Now indeed the tabernacle was erected, but the regular annual day of atonement was six months and two days off, namely, on the tenth day of the seventh month (Ethanim 10, 1512 B.C.). However, if the newly consecrated priests were to begin serving, there was no better service with which to start than an atonement service. Typically the Israelites were in an unclean state before Jehovah God. For one thing, during the previous year they had committed a national sin with the golden calf which they set up and worshiped during Moses' being away for forty days in the mountain to receive the law of God. An atonement procedure was therefore very suitable now. Likewise to atone for mankind's sin Jesus' sacrifice was most suitable.

[25] Aaron the high priest took the "young calf", or bull-calf, for a sin offering. It symbolized the perfect human creature who was marked for the ransom sacrifice, namely, the man Jesus, particularly because his sacrifice brings benefits first to the church class, pictured by Aaron's sons and the rest of the tribe of Levi. The "kid of the goats", or he-goat, which the combined other tribes of Israel brought for sacrifice also pictured the perfect human sacrifice, Jesus, at the age of thirty years, at which time he was baptized in the Jordan river. But this he-goat pictured his sacrifice as bringing redemption from sin to all believing men of good-will outside the church of Jesus' anointed followers or underpriests.

[26] The other animal victims that both Aaron and the non-Levitical tribes of Israel brought also pictured the one and only sacrifice of Jesus, but pictured it from various standpoints as to what it accomplishes or obtains. In support of this understanding are the apostle Paul's words: "But when Christ appeared as a High Priest of the blessings that are to come, He entered through the greater and more perfect Tabernacle (a tent not built with hands—that is to say, which does not belong to this material creation); and by means of His own blood, not the blood of goats and calves, He once for all entered the Holy Place; thus securing an eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have contracted defilement make them holy so as to bring about ceremonial purity, how much more certainly shall the blood of Christ, who through the eternal spirit offered Himself to God, free from blemish, purify your consciences from lifeless works to serve the living God?"—Heb. 9:11-14, *Weymouth.*

[27] Once again, on this eighth day, the general congregation of Israel gathered to the east of the tabernacle, in front of the broad gateway of the court. The skillfully woven hangings of the gate were drawn aside, and now the Israelites can look inside the court and see their newly installed high priest and his attendant sons go into action, undertaking their first sacrificial service for the nation. Above the tabernacle there hovers the tall pillar of cloud betokening the invisible presence of Jehovah God. How will he appear before the children of Israel at the close of the sacrificial service? is the question. We watch to see. "And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you." (Lev. 9:5, 6) Yes, Jehovah will confirm the obedient work of his priests.

[28] Listen, now, to hear for whom the bull-calf is to be offered as a sin offering. "And Moses said unto Aaron, Go unto the altar, and offer *thy* sin offering, and *thy* burnt offering, and make an atonement for *thyself, and for the people* [of the tribe of Levi]: and offer the offering of the people [of the other tribes], and make an atonement for them; as the LORD commanded. Aaron therefore went unto the altar, and slew the calf of the sin offering, which was

*See "Atonement for the New World", *The Watchtower* August 15 and September 1, 1942.

24. (a) The installation of the priests being over, what must God now confirm to the Israelites? (b) Why was an atonement service now appropriate?

25. What was symbolized by the young calf and by the kid of the goats for a sin offering?

26. What did the other animal victims that Aaron and the children of Israel brought typify?

27. What did the congregation of Israel do at the opening of that eighth day's proceedings, and with what event in view?

28. For whom was the bull-calf offered as a sin offering? and how did Aaron dispose of it?

for himself [as representative of his house and tribe]. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: but the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. And the flesh and the hide he burnt with fire without the camp."—Lev. 9:7-11.

[29] Here the disposal of the bull-calf of the sin offering has the same meaning as the disposal of the bullock which was used in the installation of the Aaronic priesthood.* Jesus is the true sin-offering, of whom those animals were advance types. "For him who knew no sin, [God] made a sin-offering on our behalf, that we might become God's righteousness in him." (2 Cor. 5:21, *The Emphatic Diaglott*) As the victim for the sin offering was slain at the right or north side of the altar of sacrifice in the court surrounded by white-linen hangings, so Jesus was slain upon earth but within God's righteous arrangement. Jesus was righteous, being without blemish in a human sense, no less than the typical animal victim was without blemish as a bull-calf. His blood provided sin-atonement for all believers of humankind. "For," says God, "the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:11) In harmony with this fact the victim's blood was applied by the high priest Aaron to the horns of the altar and poured out at its base. Does this not well show that nothing can be offered in sacrifice to God except upon the basis of Jesus' blood which washes away the believers' sins?

[30] The burning of the sin-offering's fat, kidneys, and flaps of the liver upon the blood-marked altar bore witness that Christ Jesus applied himself with strength and earnestness to God's service, keeping it uppermost in his inward thoughts, and yielding to it the abundance of his weight and influence. The dragging of the rest of the carcass of the victim to a place outside the camp of Israel, and burning it there, bore witness that "thus it behoved Christ to suffer". As he said to his disciples who were sorrowing at the unjust court trial, condemnation, sufferings on the tree, and death of Jesus of Nazareth: "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26, 46) He underwent all such sufferings as an outcast in the eyes of the religious leaders of the congregation of Israel. He was an ill-smelling savor of death to them, like a burning bull-carcass, and hence was condemned to death by them as a godless malefactor outside of the camp of God's people. Such reproach and suffering were for a proof of his integrity to God, testing whether the Devil could turn him into rebellion against God because of the sufferings that God permitted the Devil's crowd to bring upon him. But just as the rich fat and inward organs of the sin-offering victim were burned with acceptance on the altar while the carcass was burned outside the camp, Jesus was faithful to God in his inward parts while he was undergoing all such reproach, abuse and suffering even to the death. From Jordan to Calvary he was yielding up a sweet, soothing, acceptable odor of sacrifice to God from amid the fires of the altar.

[31] That Jesus' sin-atoning sacrifice was successfully rendered to God and was pleasing to Him was foreshadowed by what next followed in the type, namely, the sacrifice of the "ram for a burnt offering" which Aaron the high priest had provided. "And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar." (Lev. 9:12-14) This sacrifice was offered up in connection with and after the sin offering for Aaron and his household. It confirms God's full acceptance of the sin offering, the same as in the case of the ram for a burnt offering sacrificed during the installation of the Aaronic priesthood. (See page 180, ¶ 5-7.) Christ Jesus as High Priest ascended to heaven with the value of his human sin-offering and presented it in the personal presence of Jehovah God, and God's acceptance of this was markedly made evident by his outpouring of His holy spirit upon Jesus' faithful followers, to make them his underpriests. (Acts 2:22-36) These gain spirit life in heaven.

BENEFITS FOR NON-PRIESTLY HUMANKIND

[32] Next in the order of that ancient day in the wilderness of Mount Sinai came the sin offering made by the installed priests for the non-priestly tribes of Israel. Their he-goat was slain by Aaron as the qualified high priest. "And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first [the bullock for the Levites' sin offering]. And he brought the burnt offering [a calf and a lamb], and offered it according to the manner [of burnt offerings]. And he brought the meat offering, and took an handful thereof, and burnt it upon

*See *The Watchtower* of June 1, 1946, page 171, ¶ 37-40.

29. What does this disposal of the bull-calf typify, particularly as to killing it and applying its blood?
30. What was typified by burning its fat and vital organs upon the altar while its carcass, etc., were burned outside the camp?
31. What was typified by the disposal of the ram for a burnt offering?
32. What was then offered for the children of Israel? and whom do they therefore typify?

the altar, beside the burnt sacrifice of the morning." (Lev. 9:15-17) Now, this sin offering was for the sins of the tribes of Israel outside of the tribe of Levi. Hence the camp of Israel pictured all those of humankind, outside of God's "royal priesthood", who will avail themselves of Jesus' ransom sacrifice by faith and obedience. The camp, therefore, represents those of humankind who are brought into harmony with Jehovah God by means of Christ's redemptive sacrifice and his millennial kingdom and who thereby gain eternal life on the paradise earth.

[33] Just as the people's sin-offering came after the one for Aaron and his household, so all believers of humankind outside of the "royal priesthood" receive the benefits of Christ's sin-offering after the members of His priesthood. Those of the priesthood get the atoning benefits now, during this period from Pentecost down to the end of this world at Armageddon, for God now justifies them to life by reason of their faith in Jesus' blood and its worth. But the benefits of the one Sin-offering do not halt with qualifying these for the royal priesthood; the benefits therefrom are extended afterward to believers of humankind during the thousand-year reign of Christ Jesus as God's King-Priest. That would mean, after the battle of Armageddon, which rids the earth of Satan's wicked organization and clears the way for Christ's rule over mankind without interference.

[34] The people's burnt offering of the young calf and lamb gave evidence of Jehovah's acceptance of the sin offering in their behalf. In the antitypical sense the evidence of God's acceptance of the greater Sin-offering in mankind's behalf will shortly be given, after Armageddon. To add to the evidence of God's acceptance there was a meat offering, or cereal offering, of which Aaron burned a handful on the altar together with the animal victims. This pictured that the sin offering bears fruit or produces acceptable results, for the life-nourishment of the people. Those of humankind who gain everlasting life on earth in the New World of righteousness exercise faith in God's acceptance of the propitiatory sacrifice of his dear Son, and they partake of its precious life-benefits the same as the church of the underpriests have done. The apostle John shows such benefits will be available to mankind gaining earthly life in the new world, when he writes to the church: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:1, 2.

[35] One further fact must be shown with regard to the great Sin-offering from which humankind gets everlasting benefits. This fact was foreshadowed by the final set of animal victims which the high priest Aaron slaughtered. These made up what were called "peace offerings". Some prefer to call them the "thanksgiving sacrifice"; others, the "recompense offering". A peace offering could be sacrificed as an expression of thanksgiving. It was to be an "offering made by fire, of a sweet savour unto the LORD". (Lev. 7:11-15; 3:1-5) Thanksgiving would be a due recompense to the Lord God for the everlasting good derived from the sin offering; and the peace offering testified that thanksgiving was recompensed to God for having brought the sinner into peaceful and spiritually prosperous connections with Him through the sin offering of Christ Jesus.

[36] Accordingly the high priest Aaron proceeded to the peace offerings, now that the sin offering and the burnt offering were taken care of. "He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump [the ram's fat tail], and that which covereth the inwards, and the kidneys, and the caul above the liver: and they put the fat upon the breasts [of the bullock and the ram], and he burnt the fat upon the altar: and the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded."—Lev. 9:18-21.

[37] This typical sacrifice gives certain promise that the believers of humankind, typified by the nonpriestly tribes of Israel, will continually offer to Jehovah God their thanksgiving for opening up the way to peaceful relations with him by Jesus, his Sin-offering. They cannot enrich him any, but they will be anxious to recompense him by manifesting their gratitude through Christ Jesus, giving themselves in full dedication to God through him. And the High Priest Christ Jesus will present their thankful dedication before the Supreme Being. Already, the thousands of "men of good will" who are hearing the message of God's kingdom by Christ Jesus are expressing their thanksgiving to God. They do so by dedicating their lives for all time to Him and daily singing forth his praises by preaching the Kingdom gospel. This brings them advance blessings now.

[38] "And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings." (Lev. 9:22) What this blessing asked

33. What was pictured by the fact that the sin offering for Aaron and his house was offered first and the people's sin offering after that?
34. What was typified by the offering up of the people's burnt offering and their cereal offering?
35. Why were the peace offerings so called?
36. How did Aaron dispose of the victims for the peace offerings?
37. What did the offering of such peace offerings typify? and how are "men of good will" already offering thanksgiving to God?
38. After having finished with all the offerings, what did Aaron then do and what did this symbolize?

for upon those accepting redemption through Christ Jesus is shown by the following: "Speak unto Aaron 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." (Num. 6:22-27) This blessing will come upon humankind in its fullness during the thousand-year reign of Christ Jesus, who is the Seed of Abraham in whom all families of the earth are to be blessed. As Aaron gave the people Jehovah's blessing after having done with the people's sin offering, burnt offering and peace offering, so this Kingdom blessing upon mankind will accompany the release at that due time of the benefits of Jesus' precious Sin-offering. It will lead believing humankind eventually to justification to everlasting life.

[39] To crown that ancient day of the opening activities of the newly installed priesthood Jehovah manifested his confirmation of them in office. "And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." (Lev. 9:23, 24) If Jehovah had not accepted this ordained priesthood as true and qualified, he would never have sent out his miraculous fire from the pillar of cloud above the tabernacle and devoured the remainder of the sacrifices upon the altar. Since the tabernacle had been standing just eight days, that was the first entry by Aaron, accompanied by Moses, into the Most Holy of the tabernacle, before God's presence represented there. Hence their entry foreshadowed Jesus' ascension to heaven and his appearing there in Jehovah's glorious presence with the merit of his earthly sacrifice. Their coming forth alive and blessing the people pictured the coming of Christ Jesus, who is both the High Priest and the Greater Moses, into his thousand-year kingdom of blessing for humankind. "And as it awaits men [the priesthood] to die once, but after this a judgment; so also the Anointed One, having been once for all offered for the many, to bear away sin, will appear a second time without a sin-offering, to those who are expecting him, in order to salvation."—Heb. 9:27, 28, *Diaglott*.

[40] About 485 years after that fiery demonstration of God's accepting the Aaronic priesthood, he caused fire to fall from heaven and to burn up the sacrifices upon the altar at Jerusalem, proving that he accepted the temple then being dedicated by King Solomon; and the glory of Jehovah filled the temple and the people fell down and worshiped him, saying: "For he is good; for his mercy endureth for ever." (2 Chron. 7:1-3) Jehovah's miraculously enkindled fire consumed all the sacrifice, demonstrating that he had accepted it and would make full use and disposal of it for the benefit of those worshiping there through Christ Jesus. At Armageddon, fiery destruction from heaven will consume the Devil's organization, but during the thousand-year reign of Jehovah's royal High Priest God will manifest to a completeness, to all that live on earth, His acceptance of this faithful High Priest and his sacrifice. The manifestation will be by means of the blessings which will then descend upon the people, relieving them of sin and its death-dealing effects, till at last they arrive at human perfection in God's image and likeness, with perfect ability to refrain from sin and to do His perfect will. Then no religion or worship of false gods will be permitted on earth by the reigning High Priest and King. Hence their deliverance from sin and death will not be ascribable to any but to the true and living God, who accepts the atoning work of his Royal High Priest, Christ Jesus. For this reason believing and faithful humankind will accept the life-giving ministrations and teachings of this anointed Priest of the Most High and will worship Jehovah as God for ever and ever, shouting His praises.

39. (a) What did Moses and Aaron then do, and what then followed? (b) What did Moses and Aaron's movements at that time typify?

40. What was typified by Jehovah's fiery manifestation, and by the people's shouting and falling upon their faces?

ISLAND-HOPPING—FROM BRANCH TO BRANCH

OUR last report on the tour of the president and vice-president of the Watch Tower Bible & Tract Society in the Caribbean sea area left them suspended in mid-air in a Pan American Airways plane over the Windward Passage between the islands of Cuba and Hispaniola. Just before sighting Haitian territory the Society's officers, N. H. Knorr and F. W. Franz respectively, ran afoul of rough air currents and a squall of rain. About 9:50 o'clock of this morning of Tuesday, March 19, Haiti's island of Gonave comes to view on their right. Then mountainous territory of Haiti proper appears to their left, and later land becomes visible to their right. Soon we (as if traveling with them) are passing across the coastline, with Port-au-Prince, capital of Haiti, to our right down below.

It is not long now, and our plane comes safely to earth at the airport. Here we are expecting two of the Society's American representatives, Roland Fredette and Harold Wright, both graduates of the Watchtower Bible College of Gilead and now stationed on Haiti for missionary work. They are at the port to meet us, and with them three native brethren. Despite our inability to speak French we easily get through customs and are quickly on our way in a taxi toward town and the Grand Hotel Oloffson on the mountainside. As we drive into town it is

just teeming with native life, mostly dark-skinned and jabbering either in French or the more popular Creole speech. What would you think of a capital city of 150,000 inhabitants without omnibus or streetcar? Such is Port-au-Prince. Here transportation is either by passenger-hungry taxis or by shaggy burros. Oho! see those native women perched not very ladylike aback those burros and saddlepacks, slung on either side of those plodding beasts. See those open shops and the many handicraft industries that are going on. There, too, are the ubiquitous beggars, and children half-clad or naked for this hot climate. There is the market, where the natives set out their wares and the products of the earth and sell by the penny's worth because the common people cannot afford to buy in larger values from day to day. Many of them are hardened to going hungry for a day or two at a time.

This is a Negro republic, and although it has the place of the smallest American republic it has the densest population in the Western Hemisphere, its 3,000,000 inhabitants being crowded 275 persons to the square mile of land. No wonder life is hard for the majority! No wonder so many, without your invitation, try to thrust their services upon you upon a commission basis! Yet Haiti is one of the lands meant when the prophet Moses, as echoed by the apostle Paul, sang out: "Be glad, ye nations, with his people." And the facts as they transpired to us showed many Haitians were rejoicing with Jehovah's few people among them, despite local hardships, and all because the kingdom of Jehovah by Christ Jesus was set up in the heavens A.D. 1914 for the early relief of afflicted mankind.

We are very glad to see that the Society's missionaries here are well-housed and comfortably situated at Place Jeremié, almost within a stone's throw of our hotel room. Here at their house, in their big double room, a meeting has been arranged for tonight, for just those professing to be brethren. A few minutes after 7 p.m. the meeting begins, with 11 of them in attendance. Our missionary fellow, Fredette, opens the meeting, in French, welcoming the American visitors and then introducing Brother Franz as the evening's first speaker. But who is that young man, that sun-kissed Haitian, standing at his right to translate for him into French? That is a native pioneer of about a month, who became interested in Kingdom truth about a year ago by reading, in English, the Society's book *"The Truth Shall Make You Free"*. We met him at the airport, and now he shows us his interpretative ability. Brother Franz spoke on the theme of "islands", with special reference to Psalm 97:1 and Isaiah 42:10. Then after fifteen minutes he introduced the Society's president, Brother Knorr.

This being a trip with organizational objectives, Brother Knorr spoke for the next hour, divided with our youthful interpreter, on the urgent question of organizing the work in all Haiti. So, with appropriateness, he announced the establishment of a new Branch of the Watch Tower Society, on Haiti, and that R. Fredette was appointed to be the Branch servant. Fredette and Wright have been active as pioneers in Haiti since their arrival last August, and their duties and activities since then have made time pass very quickly for these two young men, with no time for homesickness. And now the setting up of the Branch means a big forward step and a convenience for the work in Haiti. And so with a feeling of satisfaction and gratitude all the appreciative brethren went home, traveling through the night before the 10 p.m. curfew law was enforced by the military government at present holding power in Haiti. A downpour of rain after our getting to bed under mosquito nets gave notice of the coming of the regular rainy season, but it also seemed to bespeak that spiritual blessings were likewise raining upon Haiti.

For most of the daylight hours the next day was spent in going over the matters of Branch organization with the new servant thereof. Meantime, also, there is some advertising work carried on in the field, without handbills, newspaper ad, or placards, and hence mainly by personal visits to interested persons and giving verbal invitations, announcing the public meeting tonight, Wednesday, March 20, at the Branch auditorium. The speaker is to be the Society's president, from America, and the subject, "Be Glad, Ye Nations"; and the time, 7 p.m. How many do you expect at the meeting tonight, Fredette? The reply is: "Oh, about 40 to 45." But the estimate proves wrong, on the favorable side, for all seats are occupied in the main hall, the others standing to the rear or occupying seats in the two adjoining living rooms. All together it is an audience of 74, and with good interest. Our young interpreter has no written translation of the speech and has not previously seen the English manuscript, but he gets along well, being stumped only a time or two for words. The audience hear a good translation of the message in their own tongue. It took almost 1¾ hours to get it to them this way, but the time hearing this was well spent. At the close of the meeting they readily accepted the booklet that is offered, *Face the Facts,* in French, and 80 copies are handed out free. Pleasure over this public event and over their gracious reception at the Branch quarters is evident in the expressions of all in attendance. From now on those having book studies in their homes will have reason to show livelier interest, and all will be better disposed to attend regular meetings at the Branch.

Next day is the first day of spring, and it rains. Before breakfast, as we look northwestward from our hotel porch to the harbor of Port-au-Prince a partial rainbow appears in the sky. Today we are to cross the border into the Dominican Republic, and we inquire about the *mal passe* through which we must fly to Ciudad Trujillo. Our plane is due to fly at 10:55 a.m., but out at the airport we cannot take off then because of bad weather reported at our destination and also a 30,000-foot mist column at the *mal passe*. At noon we board the plane, amid the rain, and take the regular dinner served, while grounded at our embarkation port. But at last a favorable weather report comes through, and about 12:42 p.m. our plane gets off the grounds as we wave good-bye to Fredette, Wright and our interpreter at the port building. We fly over the border lake, but as we get into the pass the mist thickens. As our plane makes a 180° turn we think we are returning to Port-au-Prince, but it manages to keep under or to skirt the mist-cloud, and we get along over a big lake, Lago Enriquillo, and then over Dominican territory. Finally we reach the Caribbean sea and follow the coast-line up to Ciudad Trujillo, which lies at the mouth of Ozama river. In a little more than an hour from the take-off we are safely landing at the airport of the Dominican capital. Here we are tendered a grand reception by fourteen rejoicing brethren, twelve thereof being well-known graduates of the Watchtower Bible College. The six of these graduates who are stationed some 150 miles north at Santiago de Los Caballeros specially come down to join with the six at Ciudad Trujillo for the occasion.

DOMINICAN REPUBLIC

This Spanish-speaking republic of 1,969,773 is predominantly Negro and mulatto. Our next four days here are days of pleasant companionship, service and organizational arrangements. Our first meal, supper, in Ciudad Trujillo is taken at the pioneer home, while it rains and lightens outdoors. Yes, indeed, these pioneers are both aware of and interested in the all-nations convention of eight days, August 4-11, at Cleveland, Ohio, and they bubble over with joy to know they have the freedom to come and will be welcomed. Next afternoon Brother Knorr calls these twelve together at the home for private conference. It was to inquire into their conditions in this foreign assignment and to propose and discuss better arrangements for their comfort and security. They gladly declared in favor of the new arrangements, and they took great courage therefrom to forge ahead with the work here in the future.

The pioneer home is on the second floor at 87 Padre Billini

street. Outside, above the balcony overlooking the street, is fixed a large sign of blocked wooden letters, *Salon del Reino, Testigos de Jehová,* while downstairs at the entrance to the staircase is posted a glass-covered sign announcing the weekly meetings of these witnesses of Jehovah and extending an invitation to these free meetings. By rearranging their dining-room and adjoining sitting-room, the pioneers convert it into a commodius Kingdom *Salon.* Tonight (March 22) being Friday, it is service-meeting night, and eight o'clock is the hour. The company servant is College graduate L. Johnson, who, with his wife, was the first to come down here in April of last year. Four others came here in later months; and the six pioneer missionaries at Santiago have been in the land just about a month.

The company servant has so arranged his service-meeting program to have all twelve missionaries take part, in Spanish, in the meeting, besides a couple of Dominican brethren, this taking up the first half-hour. It included the day's Bible text and comment, a discussion of an *Informant* article and service, three field experiences, then a treatment of Organization Instructions, and finally a demonstration of sidewalk work with the Society's magazines, in which five of the pioneer girls took part. It was a delightful half-hour for the 25 of us present, even for the Society's president, who does not speak Spanish. But now his turn on the program came, to finish off the hour of meeting. Faithful to the purpose of this business trip, and using his traveling companion as his translator, Brother Knorr addressed the brethren on the need of activity in the field according to Organization Instructions, and spoke of the bright outlook for a larger ingathering of the Lord's "other sheep" in this part of the Caribbean sea area.

In the Ciudad Trujillo company organization, besides the special pioneers, there are ten company publishers, all proceeding according to Organization Instructions. The company is well organized, as evidenced by their use of the Society's forms for reporting and checking up on field work, and also by the signs in the Kingdom Hall denoting several departments for rendering various services to the field publishers. Saturday afternoon is the weekly time for the street-corner work with the magazines; and it brought pleasure to hear how well the magazines take with the public. All of us rejoiced at the Lord's provision for the speeding up and enlarging of the work in this republic, namely, by the establishment of a Branch office here to directly supervise the work. Under appointment by Brother Knorr as president, Brother Zene Caryk was temporarily put in as Branch servant until the permanent servant thereof arrives.

The brethren were not asleep to the big opening for a public lecture to be served by the Society's president among them, and again here, as at Port-au-Prince, the effectiveness of advertising such public lecture by word of mouth was demonstrated. Only the persons of good-will were thus invited. Through a misunderstanding, these were not instructed to bring along friends and relatives. Sunday, at 3 p.m., was the announced time. Certainly no disappointment was due to be registered when an audience of 75 assembled at the *Salon del Reino,* in the face of a threat of rain. The *Salon* was filled, and all gave rapt attention indeed as Brother Knorr made his eighth delivery of the lecture "Be Glad, Ye Nations". Despite the translation into Spanish requiring the speech to take more than an hour and a half to deliver, the hearers said they could have listened longer. They applauded appreciatively at the close of the speech; and after dismissal the *Salon* hummed with enthusiastic and animated conversations, dampened not one whit by the shower of rain outside. (Dominicans do not like to get their heads wet.) Though many attenders already have the literature, booklets were placed with the audience, some free and others on contribution. The Branch servant's wife rejoiced because 17 of the 22 persons upon whom she makes back-calls and conducts book studies came out for the lecture.

Supper that evening at the Branch quarters could be eaten with gusto by all the missionaries around the table. Thereafter came the spiritual food, and Brothers Franz and Knorr joined in serving them the treatises which have since appeared in *The Watchtower,* namely, "The Great Shepherd and His Little Flock" and "The Good Shepherd and His Other Sheep". Then Brother Knorr went on to give a more direct admonition to these missionaries to "walk circumspectly" in their foreign assignments. Let them make straight paths for their feet lest they be entrapped by the scheming adversary and his worldly allurements. By purity and faithfulness of conduct they will give the enemies no cause for reproaching the truth and Jehovah's organization. Their undivided attention to the blessed work on which they have been sent forth will be their safeguard and will bring them many compensating joys and blessings.

PUERTO RICO

Next day, Monday, March 25, allowed for some further companionship. This was with fifteen of our brethren out at the airport as we waited for our PAA plane to put into port and then to take off. At 12:31 p.m. it rose into the air, with our tourists aboard. In about forty minutes it had reached the eastern coast and was sailing across the Mona Passage, which separates the island of Hispaniola from Puerto Rico. In less than half an hour we reach the northwestern tip of this United States possession, and then our plane courses along the north coast past Arecibo and other coastal towns. Then the island's capital comes into view, with its suburbs, San Juan on an artificial peninsula which almost encloses a fine harbor; then the Puerto de Tierra section, and then the larger section of Santurce. San Juan the old capital is really on an island connected with the mainland by bridges at the east. Shortly after 2 p.m., E.S.T., amid rainfall, our plane grounds at the airport. It is on what is called Isla Grande, which juts out into the harbor.

With our brethren who came out to meet us we hasten as quickly as possible out to the pioneer home in Santurce, and we get there a few minutes before an event, at 3:15 p.m., E.S.T. It is a 15-minute transcribed program, broadcast over station WIAC, of 580 kilocycles and 5000 watts. The transcription, in Spanish, was made by Leo VanDaalen and wife, and Gordon Kammerud, graduates of the Watchtower Bible College of Gilead and now residents at the pioneer home. With us they listen to their own transcribed program. It presented a brief musical introduction and then a three-way conversation about the activities of those witnesses of Jehovah in town to announce and advertise the public address tomorrow night by N. H. Knorr on "Regocijaos, Oh Naciones", at the Ateneo Puertorriqueño in San Juan. The transcription was excellent and left us all grinning with pleasure. At the pioneer home living was somewhat crowded, four new College graduate missionaries having arrived here by plane just four days ahead of us. In a small dining-room fourteen of us take supper together. After that comes Brother Knorr's special conference with the missionaries stationed here. When he apprises them of the establishment of a Puerto Rican Branch office, they break out in joyful applause. Raymond V. Franz is announced as Branch servant, and Leo VanDaalen as servant of the pioneer home. Suitable housing quarters are now ordered for this enlargement of the work. Of course, too, these missionaries rejoiced to learn of their freedom to attend the 1946 convention at Cleveland, Ohio, if financially able. So we may hope to hear from some Puerto Rican delegates during the sessions of that all-nations get-together.

Arrives the public-lecture day, Tuesday, March 26. We have advanced our watches an hour to agree with Atlantic Time in effect here. A 9 a.m. service assembly, led by L. VanDaalen, brings together a number of Kingdom publishers, just nineteen of us; but an afternoon assembly will also be held for others then free to get out into the field work. All together, 65,000 handbills had been printed, and now only 18,000 remained to be distributed. Also there were sets of hand-painted placards for

thirteen information walkers to wear while putting out handbills. This was quite a novel sight for San Juan. Some Americans gnashed with their teeth to see the work with the placards and with the *Watchtower* magazines boldly to the fore down here on this island as well as up in the United States. Just the same, the magazines place well, and the handbills all went out fast into eager hands. And did you notice that big banner stretched across Ponce de Leon avenue, a ways down the avenue from the Ateneo Puertorriqueño? There is another banner like it announcing the public address, stretched across Fernandez Juncos avenue. Both banners were painted by one of our missionary girls. Besides, 250 special letters of invitation were mailed out to persons of good-will, and today there is a small announcement about the lecture in the newspaper *El Mundo*. Several spot announcements are also broadcast over the radio. How will Puerto Ricans respond to all this advertising? Will they fill the Ateneo's 192 seats?

The day quickly passes with all its activities, and then at 7:50 p.m., after we have indulged the tendency of the Puerto Ricans to arrive after the announcement time, the public meeting gets under way at the Ateneo. All seats are filled. Many persons stand, while others are accommodated with chairs out in the reception lobby lengthwise of the auditorium. It makes up a crowd of 260! There are folks here from Arecibo on the north coast and Ponce on the south coast, and from Rio Piedras and elsewhere. The audience warms up to the speech, many being able to enjoy it both in the English and in the Spanish translation. They do not hold back from applauding, and at the dismissal of the meeting they are brimming over with elation of feelings and with the joy and rejoicing to which Brother Knorr's speech has stirred them up. The booklet *Freedom in the New World* (in Spanish) is given out free, to the number of 216 copies. The event exceeded our best expectations!

We spend one more day in Puerto Rico, namely, Wednesday, March 27. In moving about we squeeze in a brief visit to the notorious "Fangito" section on the mud flats of the harbor, to see for ourselves this section where our missionaries have worked. The filth and low living conditions of this "Fangito" have caused much untoward talk against the United States' occupation of the island. But even in other parts of the city a nice business frontage along the sidewalks will be nothing but a screen to degraded slums of the common people behind. Nevertheless, into all these quarters Jehovah's witnesses penetrate with their uplifting Kingdom message of hope, comfort and gladness. Puerto Ricans are proud of their otherwise beautiful island, and some day God's kingdom will transform it into more of a Paradise than they already consider it to be, with perfect moral and living conditions prevailing therein.

Since our plane is not due to leave till an hour past midnight, the time allows for us to attend the Wednesday night service meeting in the living-room of the pioneer home. All present make up a gathering of 39. Due to an extra feature on tonight's agenda, the service meeting is confined to a half-hour, but it is both well planned and well executed, in Spanish. After a few minutes the weekly course in Theocratic ministry follows, with the instruction talk presented by a College graduate and then a student talk of 6 minutes by a Puerto Rican company publisher, followed by a constructive criticism of his presentation. Now comes the extra feature as Brother Knorr during the next hour exhorts the brethren on to faithful activity in preaching the gospel. He cheers them with proofs of God's blessing upon the work in other lands, notwithstanding the global war. Near the end he announces and exhibits the new Spanish bound-book *El Nuevo Mundo* (*The New World*), as a climax to his exhortation to them all to keep their integrity toward God.

Bidding the brethren farewell at the pioneer home, we start out for the airport, accompanied by four of the missionaries, and get there not long before midnight. Toward 1 a.m. of the newborn day, Thursday, March 28, our plane arrives and fuels up. We get aboard, and at 1:12 a.m. we are off the ground, bound for the isle of Trinidad, that British colonial possession hugging the northeastern coast of South America near its delta of the Orinoco river. On into the night we fly. At 3 a.m. our stewardess comes by and tells us how "WONDERFUL" it is that we are not to make a stop at St. John's on Antigua island, but that by taking a more direct route we shall reach Port of Spain on Trinidad an hour earlier. We gaze out our window and see the moon rise, low in the southeast heavens, just a thin sliver of the decrescent moon coming up and climbing into the starry sky. Ten minutes before 5 a.m., and there below to our left we see an island of bluish-white light in an ocean of darkness. Yes, that is the city of Port of Spain on Trinidad's west coast, but we fly on inland 16 miles eastward to Piarco airport and land at 5:02 a.m. As we taxi toward town the day breaks and we enjoy seeing early morning sights along the way.

Port of Spain has a mixed population of 100,595. It lies mainly on a flat area and is backed by an arc of undulating hills. Its government post office is the most imposing building. At 7 a.m. Gilbert L. Talma drops in on us at the Queen's Park Hotel. He has been the Society's servant of the Trinidad Branch since 1932, and was here when the government put a ban on *The Golden Age* and other WATCHTOWER publications in 1936. There was a public meeting in protest against this ban in 1940, shortly after World War II began, but down till April 10, 1945, no action toward granting relief was taken by the colonial government. Then a petition was circulated and signed by 20,851, petitioning for freedom of worship and press for Jehovah's witnesses in Trinidad. This was submitted to the secretary of state for the Colonies at London, England, on September 11, 1945. In view of such action and the rising sentiment locally, the Trinidad government quit its stalling and raised the ban last November. WATCHTOWER literature has since been circulating, but many persons seem not to know the ban has been lifted.

Port of Spain is to hear the message "Be Glad, Ye Nations". We are aware of that as we go through town and see the placards in windows of stores, yes, of Roman Catholic proprietors too, and the posters pasted here and there, and also the bumper signs on front and rear of the city's open-air streetcars. A drop in at the Branch quarters at 64 Frederick street brings us in contact with a number of native advertisers and also James and Bennett Berry and F. L. Pate and Alexander Tharp, these four being Watchtower College graduates. Brother Tharp arrived just last Sunday, but the Berry brothers and Pate came over from their assigned territory on the island of Barbados and have been here since March 10. Before their coming the Trinidad brethren thought they could not do information marching with public-lecture placards; but now with the encouragement of these missionaries they undertook this innovation and gave Port of Spain an eye-opening surprise. For the various uses 350 placards were provided, besides the 300 posters. A first printing of 20,000 handbills was exhausted and was followed by a second printing of 20,000, and this by a third printing of 20,000 more. Since Monday the distribution has been going forward. Even out at the airport it was known about the lecture, and the immigration officer there inquired about it of Brother Knorr on going through the regular formalities of entry. As for newspapers, three of the local business concerns freely contributed their advertising space in the papers for announcing the lecture, one concern three times, a second concern twice, and a third once. Also on the St. Vincent street side of the Globe Theater, the motion-picture house where the lecture is to be given, a big banner is displayed.

Saturday, March 30, the two-day assembly of Jehovah's witnesses in Port of Spain began. For this the Globe Theater was obtainable for only mornings and till 3 p.m. Hence the evening meetings were scheduled for the Princes Building facing the

Queen's Park Savannah, just a short distance from our hotel. About 9 a.m. the Assembly began at the theater, and 462 were in attendance. There were brethren from various outside islands, Dominica, Barbados, Antigua, and Tobago. Without piano or orchestra accompaniment they started off singing "Take Sides with Jehovah"; and what a treat it was to listen! The day's text and comment, and prayer, and then experiences by pioneers, followed in order. After a brief address of welcome Brother Talma introduced the Society's visiting president. Brother Knorr unburdened himself of the load of love and greetings from the Brooklyn Bethel family and of all the brethren met in Europe and along his route to this island. Then he discussed the individual Kingdom publisher as being the basic unit in God's visible organization of "his people". He showed the requirement resting on each and all of God's people to be publishers of His name and kingdom. We consider no man as "most important". We are not following any man, but the Lord Jesus, and we are carrying out instructions according to God's Word. Worldly governments, such as that in Trinidad, may ban the Kingdom literature and the legal organization of God's people, but such political governments cannot succeed in muzzling the mouths of the individual Kingdom publishers whom God has commissioned to preach and be His witnesses.

During the past year there were 130 to 150 publishers in Trinidad, and in all the British West Indies there have been about 350 publishers. There exists the need of better organization of all these for the larger work ahead. So the conventioners rejoiced when Brother Knorr announced the establishment of what is designated as "British West Indies Branch", with Alex. Tharp as servant of it, and with more than 970,000 islanders under its care. This was to replace the hitherto Trinidad Branch under the now aging Brother Talma. This 69-year-old brother, however, will work in conjunction with the new and larger Branch, which officially began functioning May 1. Brother Talma stepped forward and expressed appreciation for himself and all the conventioners. Then the new Branch-servant designate, A. Tharp, addressed the convention on Romans 15:10, which is the yeartext of Jehovah's witnesses.

After dinner 465 conventioners assembled for the baptismal discourse, beginning 1 p.m. Thereafter, while the other brethren went out into field work, the candidates for baptism were transported in two hired buses several miles out of the city to San Juan river, near the hilltop city of San Juan which was the island's capital city during the days of Spanish occupation. There at this shallow river, amid clusters of tall bamboo which arched over us on both sides of the stream, we witnessed the immersion in water of 39, of whom 26 were sisters in the truth and 13 were brothers, one of these being a former Seventh-Day Adventist minister of many years' activity as such. The day's field activities were carried on by 205 publishers, who reported 510 hours' time, during which 187 books were placed, 535 booklets, and 266 magazines, besides securing 5 magazine subscriptions.

Only 377 got out to the 7 p.m. meeting at Princes Building to hear the speeches by Brothers Franz and Knorr on their respective subjects of 'The Great Shepherd' and 'The Good Shepherd'. After finishing the discussion of John 10:16 regarding the Lord's "other sheep", Brother Knorr showed the propriety of the "other sheep" class to identify themselves as such, as by not partaking of the bread and wine at the Memorial supper. This identifying themselves should not and will not lead to any unjust discrimination against them nor bar them from service privileges due and open to them. Brother Knorr's discussion then turned to pioneer work. His expressed desire to have the Watchtower Bible College of Gilead train representatives of all nations, including some from British West Indies, won a warm response. And so, after the close of the meeting, about fifty brethren young and old met with him to hear more about pioneering and also the entrance requirements for the Bible College. No application blanks were filled out then for the College.

Ten o'clock Sunday morning had been decided as the best available hour for the president's lecture, "Be Glad, Ye Nations," at the Globe Theater. After the regular morning session there with a program lasting till about 9:30 a.m., the public began coming in for the lecture. The theater has a seating capacity of 1,500; but more than a hundred stood at the open side-exits. The total attendance counted up to 1,611, the biggest public attendance yet on Brother Knorr's Caribbean trip. Again and again they burst into applause, and then on streaming out of the theater they gladly accepted free copies of the booklets that were offered them. The presence of a number of women with white East Indian shawls over head and shoulders reminded us that one-third of the population of Trinidad is made up of elements from the Far East, and several of the Kingdom publishers here are East Indians.

The afternoon meeting at the theater was addressed by the Society's vice-president on the subject "Vindicated on the Covenant by Sacrifice", this being based particularly on Psalm 50:5. Then the convention moved out again of the Globe Theater and over to Princes Building for the evening meeting. Evidently many of the public that had heard Brother Knorr's public address of the morning acted upon the chairman's invitation there to all to attend the speech tonight. On Brother Knorr's arrival fifteen minutes before the announced time, seven o'clock, the auditorium was jammed full to overflowing with 874 persons. Without delay meeting was opened with songs, and then Brother Knorr began early to talk on the experiences and faithfulness of Jehovah's witnesses inside the white-hot crucible of persecution. He gave his observations of Jehovah's "strange work" and organization in Britain and Europe during his recent trip there. His hearers became oblivious to the flight of time as the extended account continued on; and anon they were moved to tears and to handclapping. The announcing of the Cleveland Convention and the invitation to come raised up a ripple of loud chuckles. This final session of the Assembly closed about 9:40 p.m. It filled up the measure of Assembly blessings to overflowing. Today's field witnessing lifted the total of literature placed on streets and in homes during this two-day assembly to 359 books, 832 booklets, 433 magazines, with 15 subscriptions, and 9 back-calls' being made; the whole consuming a total of 810 hours. This seed sown must now be cultivated.

DUTCH GUIANA

Monday morning, April 1, the hotel management wakes us up at four-ten o'clock, for we must get out to the airport and onto an early plane for Surinam, or Dutch Guiana. At 6:43 a.m. our plane lifts off the ground and we are scooting over Trinidad's jungleland and out to sea. As we pass by the mouths of the Orinoco river delta we note how muddied the sea is with the detritus carried down by that mighty river. We come over the mainland now and over denser jungleland, cut through by rivers, and with mountains showing up far inland to our right. At last we cross the broad Essequibo river and then the Demerara river and land at Atkinson Field, the American airport on territory leased for 99 years. But civilian passengers may not leave this airport to go to Georgetown or other points in British Guiana, except by a very special permit from the British government. Such permit, however, is not granted, because this would cause competition with British West Indies Airways, which has flights to British Guiana just twice a week and is subsidized by the government. From Atkinson Field an hour and twenty-seven minutes' more flying, and then we are landing at Zandery Field in Surinam (Dutch Guiana). This field lies 48 kilometers (or 29 miles) from our destination, Paramaribo. Here our clock is shoved a half-hour ahead of Atlantic time.

At the airport we are met by a long-time worker in the Guianas, M. A. Baptiste. From here it is an hour's ride by PAA bus into the city. The road traversed, built partly by the American army, leads us through thick jungle and past rice fields, small pineapple plantations, banana groves, and other tropical growths, and alongside a railroad track and then a canal. We also pass an internment camp for German prisoners, including those who scuttled that 8,000-ton vessel whose hulk we shall see lying on its side in Paramaribo harbor in a vain attempt to block vessels from getting up the Surinam river to the interior bauxite fields, the world's richest source of aluminum. The outskirts of Paramaribo do not look so inviting, but call up memories of San Juan's "Fangito". However, as we get into town and familiarize ourselves more with it, its quaintness charms us more and more. All along the auto road we noted the numerous Indian population, and here now in town we could almost imagine ourselves to be in the Far East itself.

The signs on most of the stores and buildings are, indeed, in Dutch, but how about the people on sidewalks and *straten*? Look at those Hindus in white attire with turbans or with loin cloths, and white-bearded *sadus*, and those East Indian women with bracelets and anklets, and with a nose-ring in their left nostril! Smallish Javanese women, with shirtwaist and long skirt, move gracefully along. Other persons show Chinese features. Halloa! over there go two husky *Djukers*, barefoot black-skinned bushmen from one of the three tribes in the interior. Just shorts, and a cloth or cape over their shoulders, make up their raiment. Those Creole women from the West Indies look neat in their clean headdress and bright-printed calico dresses. Intermingled with the passing crowd are the whites, from the Netherlands or other countries. *Ya*, we have good reason to accept the saying that Paramaribo, with its population of 55,480, is the most cosmopolitan city in all South America. The official language is Dutch, but most of the people speak some English or the so-called "täkie-täkie", a hodge-podge *lingua* without grammar.

Tonight we are to hold a meeting at the Van Sypesteynschool, a high school. The outdoor gymnasium pavilion has been granted us free, and 39 of the brethren and interested ones turn out for meeting and seat themselves on the backless benches. Meeting opens at 7 p.m. with singing "Hail to the Lord's Anointed". Being given the understanding that they all know English, Brother Franz then speaks to them in English for half an hour on the theme of 2 Chronicles 16:9. After this Brother Knorr conveys to them the love of all the brethren he has encountered and then uses about fifty minutes to show and explain the relationship of the Lord's "other sheep" to the Theocratic organization and their privileges of service under the same instruction or "one ordinance" as applies to the remnant of the "little flock". Following this meeting there are informal questions, which are answered by both visiting brethren. By a show of hands the majority of the audience express a preference for the meetings to be conducted in Dutch.

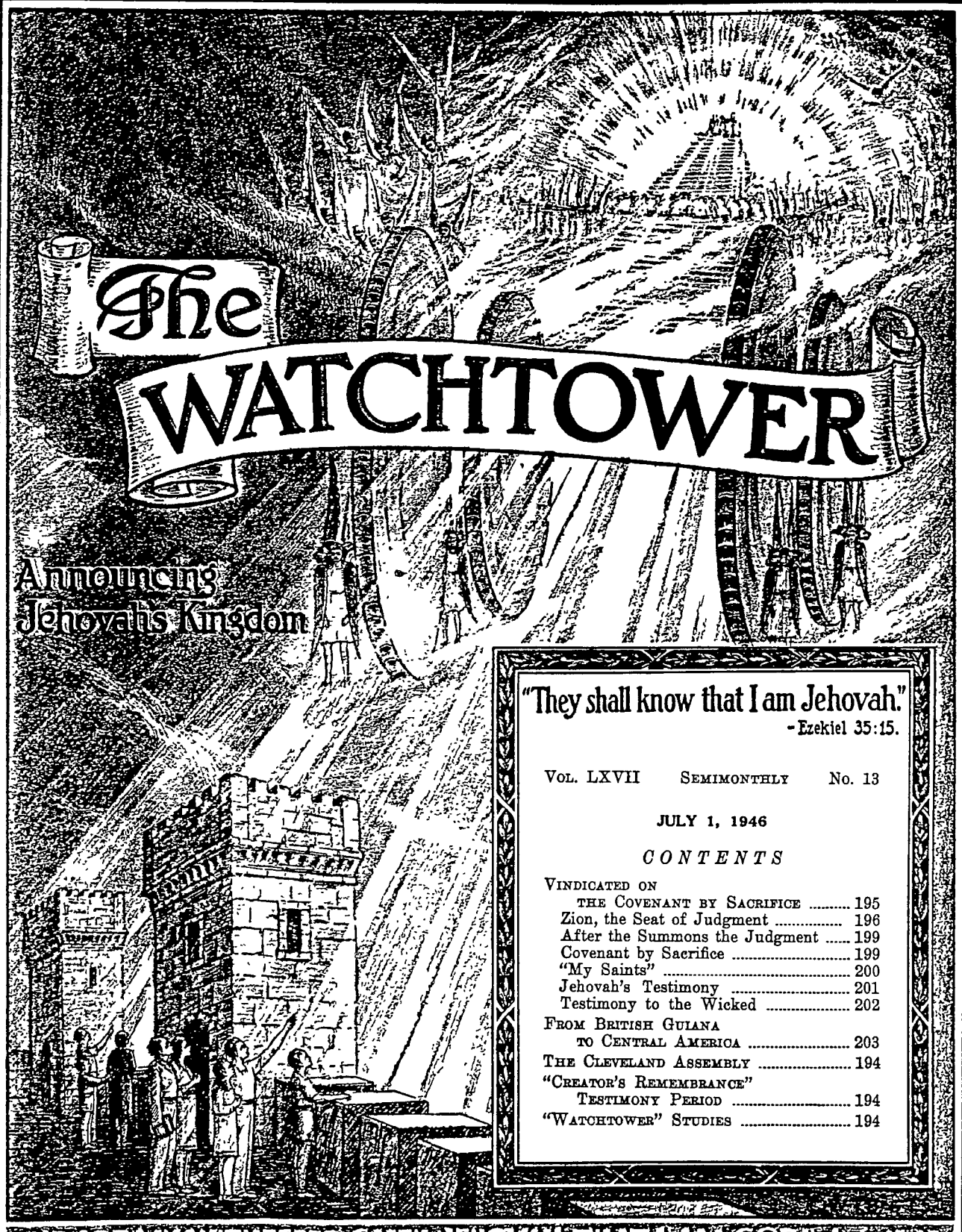
A public meeting has been arranged for, the owner of the Bellevue motion-picture theater granting the use of it free during the hour of 6:30 to 7:30 p.m. on Tuesday, April 2. A bit inconvenient that weekday hour, but it must not be wasted. Announcements of the lecture appeared in the three local papers in their Wednesday and Monday editions, and also 500 handbills have been distributed. Also invitations are extended by word of mouth, some to friends as we are walking along the street that day accompanied by brethren. The lecture is advertised to be only in English. In view of our experience last night with the brethren, Brother Knorr improvises a speech in simple, uncomplicated phrase on the announced subject, "Be Glad, Ye Nations." Excellent attention is paid by this audience of 175 or more, and at the close of the hour they clear out of the theater with a glad message in their hearts. They represented just a token of many others throughout Surinam with truth-hungry hearts, and to reach all these Brother Knorr laid plans according to how the situation opened up to him. It seemed well to arrange to set up a distinct Branch office there in Paramaribo under a trained College graduate, and also to bring in an additional quartette of graduate missionaries to reside and work there and help these sincere and simple, humble people. The brethren and interested ones down there promise to co-operate with the Society's arrangement for amplifying the work. They felt greatly comforted and refreshed by the Society's sending its president and vice-president down to visit them.

Sorry we cannot carry out our original schedule to stay in Paramaribo till Thursday, April 4, but the commercial competition between the members of the United Nations organization *forced* a change of our schedule. It is only a 1½-hour flight on the Pan American Airways from Paramaribo to Atkinson Field. But we American civilians are barred from getting off that American military field in British Guiana and taking a steamer down the Demerara river to Georgetown. To stop in British Guiana and get leave to visit there we must use the British West Indies Airways (BWIA) services to Mackenzie, 60 miles south of Georgetown, and lie there overnight and then steam down the river to that capital city. So we must fly the PAA course of 576 miles, of more than four hours' duration, all the way back to Port of Spain, Trinidad, on Wednesday, April 3. Then on April 4 we must use our BWIA tickets (obtained with difficulty at $126 each) and then fly the BWIA plane of eight passenger seats 203 miles northeast to the island of Barbados and from there 389 miles southeast to Georgetown, or, rather, 60 miles more beyond to Mackenzie.

We expect the College graduates, Wm. Tracy and A. Lindau, to secure passage on this same plane and to fly with us to Mackenzie. On our return to Port of Spain, Trinidad, we find Brothers Tracy and Lindau at the hotel, awaiting us. They had arrived late the night before, but the BWIA tickets held in reserve for their trip to British Guiana were sold to others that afternoon. What else is there to do than transfer Brother Franz' ticket over to Brother Tracy that at least he might get to Georgetown during Brother Knorr's visit there? and Brother Lindau must stay in Trinidad awaiting later disposition.

BRITISH GUIANA

About 9:30 a.m., Thursday, the BWIA plane left the Piarco airfield with Brothers Knorr and Tracy among its ten passengers, Brother Knorr sitting up in the pilot's cockpit. During the stop at the airfield outside of Bridgetown, Barbados, they were able to spend about an hour with fifteen of the Barbadian brethren who came out to meet them. A number of them had been over to the Trinidad assembly the previous week-end and learned there of Brother Knorr's passing through Barbados. The hour was a profitable time of answering troublesome questions, and this made the Barbadians rejoice the more at having met the Society's representatives. From here Brothers Knorr and Tracy flew toward their final destination and reached the coast of British Guiana. But just within twenty minutes of landing at Mackenzie the plane turned back and headed for Piarco field, Trinidad. Why? Oh, to land at Mackenzie they must encounter heavy mist, and one of the plane's motors was accustomed to "act up" in murk and mist, and hence the pilot would not risk a landing at Mackenzie. So at 4:45 p.m. the same day Brothers Knorr and Tracy showed up at the Queen's Park Hotel, Port of Spain. That night it meant "early to bed" in order to be "early to rise" for their flight direct to British Guiana, without stopover at Barbados. At 4 a.m. the hotel telephone bell rang, and our weary travelers rose and made ready for another try at getting into British Guiana. But upon the success of this attempt we must refer our readers to the next succeeding report to learn.



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

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JULY 1, 1946

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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THE CLEVELAND ASSEMBLY

Jehovah's witnesses world-wide are all interested in what is going to happen in Cleveland, Ohio, on August 4 to 11. The Watchtower Bible and Tract Society, Incorporated, is arranging for an eight-day convention and it will be an all-nations Theocratic assembly of Jehovah's witnesses because representatives will be coming to Cleveland from all parts of the earth. Many delegates have already arrived in the United States from Europe, Africa, South America and islands of the seas. Many others are on their way from these and other continents. Thousands of students of the Lord's Word will gather together in the Cleveland Stadium for worship of Almighty God from August 4 to 11. All *Watchtower* readers are welcome to attend all the sessions, or as many as they can arrange to attend. The Society has set up headquarters in Cleveland to arrange for rooming accommodations. For information in this regard address Watchtower Convention Rooming Committee, 2515 Franklin Boulevard, Cleveland 13, Ohio. Make your plans now and bring with you people of good-will, those desiring to serve God and anxious to serve the Kingdom of heaven announced world-wide. Detailed information can be obtained from your local company of Jehovah's witnesses. There is a rich blessing in store for those attending this first all-nations assembly in the postwar period. Come, and "be glad, ye nations, with his people".

"CREATOR'S REMEMBRANCE" TESTIMONY PERIOD

For a month usually devoted to the recuperation of one's physical vigor and strength and youthfulness in the Northern hemisphere the above name is very fitting. Not only will school children then enjoying their vacations but also all others of Jehovah's witnesses will want to remember their Creator by publishing the message of his name and kingdom. During August they will offer to the reading public the combination of four of the Society's booklets on a contribution of 10c, or any ten of the booklets, including *"Be Glad, Ye Nations"*, on a contribution of 25c. The distribution of booklets has proved a splendid way for many new publishers to get started in the work of giving witness to God among the people, and doubtless many *Watchtower* readers will be interested to take a part therein and thus show remembrance of their Creator. All that is necessary to be put in touch with those who will give practical instruction and association in the field service is to drop us a brief word. Do so, and we shall give it our earliest attention. At the close of this August Testimony Period we should be delighted to receive field reports of more publishers of the Kingdom message.

"WATCHTOWER" STUDIES

Week of August 4: "Vindicated on the Covenant by Sacrifice," ¶ 1-20 inclusive, *The Watchtower* July 1, 1946.

Week of August 11: "Vindicated on the Covenant by Sacrifice," ¶ 21-41 inclusive, *The Watchtower* July 1, 1946.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII JULY 1, 1946 No. 13

VINDICATED ON THE COVENANT BY SACRIFICE

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Ps. 50: 5.

JEHOVAH has called into court all those who have relationship with him through the great covenant by sacrifice. All "Christendom" is interested; she is before the bar of justice, because for many centuries she has loudly claimed to have covenant relationship with God through sacrifice. All Jewry is likewise interested, because this persecuted people, according to their own history, entered once as a nation into a covenant with Jehovah God by sacrifice. Also those persecuted Christians who are known all over the earth as "Jehovah's witnesses" are interested. Why? Because their very name obligates them to go on the witness stand for the One whose name they bear and to point out the fact as to the covenant here involved. The question up for settlement is, How have all those who profess to have solemnized the covenant with the Lord God by sacrifice lived up to it? What connection has the non-fulfillment of the covenant with the disturbed, disastrous world-conditions today? Who is righteous in the matter? Has God, who is party to the covenant, any grounds for making complaint and seeking justice against the covenant-breakers?

[2] For a view of the setting in which this court is conducted we turn to Psalm 50 of the sacred Scriptures. It correctly foretold the situation in this twentieth-century time. It also sets out God's indictment or legal statement of charges. It shows what is the case with the defendants on trial and what is the only way to take to escape the execution of the sentence against the guilty. The One who is the Judge in this court is the One who at the same time files the charges against those professing to have a covenant relationship. He is Jehovah God. It is his covenant that is concerned. It was originated and drawn up by Him; no one understands it better or can render better judgment concerning it than he can. We want to learn what this Supreme Judge recommends as the sure way to avoid being sentenced with the covenant-breakers and undergoing execution of that sentence in the coming great world-disaster.

1. (a) Whom has God called into court, and who are interested in this case? (b) What is the question up for settlement?
2. (a) What does Psalm 50 show in this connection? (b) Who is the judge in this case, and what do we want to learn from him?

[3] Psalm 50 is entitled "A Psalm of Asaph". The original Asaph was a temple servant at Jerusalem, of the tribe of Levi. He was a musician, and King David set him over the service of singing at the house of the Lord God. He became the fatherly head of a house or line of musicians or singers; and it was for this musical house which descended from Asaph that Psalm 50 was written. The evidence appears to be against its having been written for the original Asaph in the days of King David or of King Solomon. Psalm 50 is the first of twelve Asaphite psalms or songs, and all of them are distinguished for making prominent that Jehovah God is the great Judge. —See titles of Psalms 73-83, inclusive.

[4] In the opening verse of Psalm 50 we see the summons being issued for all interested persons, particularly those interested in the vindication of the Most High God, to attend the court and be witness to the righteousness of the proceedings and to the vindication of the great Judge. The psalm begins: "The Mighty One, God, Jehovah, hath spoken, and called the earth from the rising of the sun unto the going down thereof."—Ps. 50: 1, *Am. Stan. Ver.*

[5] It is an unusual Personage that issues the summons; and the emphasized translation of the Bible by the noted J. B. Rotherham shows how He is designated according to the original Hebrew of the Psalms: "El Elohim Yahweh [Jehovah] hath spoken and called the earth, from the rising of the sun unto the going in thereof." The One calling out the summons is "El Elohim Jehovah". That designation is a solemn one, and was used on the occasion of making solemn declarations of one's purpose and one's obligations. For one historical case of such we quote from Joshua 22: 21-23 giving the solemn statement by the Reubenites, the Gadites and the Manassites to the other tribes of the nation of Israel: "Then responded the sons of Reuben and the sons of Gad and the half tribe of Manasseh, and spake unto the heads of the thousands of Israel: El-Elohim-Yahweh [Jehovah], El-Elohim-Yahweh [Jehovah], he knoweth, and Israel he shall know; if in rebellion or if in

3. According to the title, for whom was Psalm 50 first written?
4. In the first verse what do we see being issued?
5. What is the designation of the Personage here sending out the summons?

treachery against Yahweh [Jehovah], . . . that we should build for ourselves an altar, to turn back from following Yahweh [Jehovah], or if that we might cause to go up thereon ascending-sacrifice or meal-offering, or if that we might offer thereon peace-offerings, let Yahweh [Jehovah] himself require it." (*Rotherham*) And in the Second Commandment of the Ten Commandments the Lord God tells his covenant people why they should not make or worship idols, saying: "For I *Jehovah* thy God [*Elohim*] am a jealous God [*El*]."—Ex. 20:5, *Am. Stan. Ver.*

6 All will notice that, in translating the Hebrew expression "El Elohim Jehovah", the American Standard Version Bible translated *El* as "the Mighty One", and *Elohim* as "God". The title *El* or *Mighty One* befits Jehovah, because he is really almighty and nothing just and right is impossible for him to do. The title *Elohim* befits him because he sums up and contains in himself all the powers and pre-eminent qualities that any and all other mighty ones could have and he surpasses all such others. *Elohim* is the title marking him as the Maker and Framer of all creation; it is the title applied to him in the opening verse of the Bible: "In the beginning God [*Elohim*] created the heaven and the earth." (Gen. 1:1) He deserves the attention of all his intelligent creatures.

7 *El Elohim,* or "The Mighty One, God", is what He the Creator *is;* and his name *Jehovah* (or Yahweh) is exclusively *his* name. It designates him as the God of purpose, the One who purposes and whose purposes never can be blocked or broken. *"He causes to be"* is what this name is understood to mean literally; and what He causes to come into existence is for a right and good purpose. He especially uses his name *Jehovah* in connection with his covenants or solemn contracts. It was in this name that he entered into the covenant by sacrifice with his ancient chosen people, the nation of Israel. When sending Moses to the Israelites to bring them into the covenant by sacrifice, He said to his prophet Moses: "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." And when Moses inaugurated the covenant with the Israelites at Mount Sinai in Arabia, we read—"he took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words."—Ex. 3:14, 15; 24:7, 8; *Am. Stan. Ver.*

8 Hence "El Elohim Jehovah" is the great Judge who sends out the summons and is the One with whom the covenant by sacrifice was made. That makes the matter most serious; and religious prejudice and misrepresentation against the name "Jehovah" should not be permitted to turn anyone away in scorn from considering this matter. If anyone of "Christendom" does so, it simply upholds the truthfulness of the charges made in the divine indictment. Psalm 50 shows that the consequences will be most serious and disastrous for such scornful one. It shows that all on the earth are summoned, from the far east to the far west, "from the rising of the sun unto the going down thereof," or wherever the sun shines.

9 In view of the general ignorance in which religion has left the mass of humankind, Jehovah's calling the earth over such a wide extent indicates that he obligates himself to do something. What? To get his message, by which he summons the court attenders, out to all nations, kindreds, peoples and languages. And since he sends his message by means of human servants on earth, as servers of the notice, this also indicates a tremendous work of publicity by his witnesses to get His message out. Not to speak of their publishing work done before, it can here be reported that since the close of World War I in the year 1918 Jehovah's witnesses have penetrated to most parts of the earth and have put in circulation nearly a half billion copies of books and booklets explaining the Bible, God's Word. Add to that other hundreds of millions of free tracts, magazines, announcements and recorded lectures and free Bible lectures delivered at public auditoriums, over radio stations and networks, and in private homes. But even with such an unparalleled publication in eighty-eight different languages by such few witnesses of Jehovah as there are, the end of the 'calling of the earth from east to west' is not yet.

ZION, THE SEAT OF JUDGMENT

10 One fact of which all should be notified is of where the judgment seat of the great Judge is, from where he sends his enlightening message. Psalm 50 declares: "Out of Zion, the perfection of beauty, God [*Elohim*] hath shined." (Ps. 50:2) This fact shows that mankind has moved far along the stream of time, bringing the grand climax of matters therefore now so near. When the typical covenant by sacrifice was made between him and the nation of Israel, God shined forth from Mount Sinai, in 1513 B.C. At that time, as the historian says in address to God, "Thou

6. Why does the designation befit him?
7. What does his name mean, and in what connection was it especially used?
8. What, then, makes the matter dealt with in Psalm 50 most serious?
9. (a) Calling the earth from sunrising to sunset shows Jehovah obligates himself to do what? (b) To what extent has he done it to date?
10. (a) Where now is the Judge's seat, and what does this indicate? (b) From where did he shine forth when the typical covenant by sacrifice was made?

camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." And Moses testifies regarding this to the Israelites, saying: "Ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And Jehovah spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone."—Neh. 9:13, 14; Deut. 4:11-13, *A.S.V.*

[11] That covenant of law, with the Ten Commandments as its fundamental law, was made with Jehovah over sacrifice or by sacrifice. It also had much to say concerning acceptable sacrifices. The sacrifice upon which this law covenant primarily rested was the passover lamb, slain down in Egypt on Nisan 14 of the year 1513 B.C. The instructions as to the holding of that passover feast were really the beginning of the law covenant; and the death of the passover lamb was the death of the victim over whose sacrificed life the covenant was made. The blood of the passover lamb was sprinkled upon the doorposts and lintels of the Israelite houses; it was the blood which made the law covenant valid or binding and operative upon the chosen people of God. Their march out of Egypt and toward Mount Sinai as Jehovah's freedmen followed a few hours later. Jehovah speaks of it, therefore, as "the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah". (Jer. 31:32, *Am. Stan. Ver.*) That covenant was inaugurated or dedicated at Mount Sinai by a spoken agreement between God and the Israelites, and by God's giving them his written law through the mediator Moses. This inauguration of the law covenant was made by or over a suitable sacrifice. Concerning this we read as follows:

[12] "And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen unto Jehovah. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words." (Ex. 24:3-8, *Am. Stan. Ver.*) "For where a testament [covenant] is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward." (Heb. 9:16-20, *Am. Stan. Ver.*) In a twofold sense, then, it was a typical "covenant by sacrifice".

[13] However, since then the great Covenant-maker and Judge, Jehovah, has moved from Mount Sinai to Mount Zion from which to shine. He there enters into judgment over his covenant with his people. In a typical or pictorial way this occurred after he brought the nation of Israel into the Promised Land and then aided their faithful king, David, to capture and occupy Zion, which was the stronghold in the city of Jerusalem. (2 Sam. 5:6-10) Shortly before dying, at the borders of the Promised Land, Moses spoke of this movement from Mount Sinai toward Mount Zion, saying: "Jehovah came from Sinai, and rose from Seir unto them; he shined forth from mount Paran, and he came from the ten thousands of holy ones: at his right hand was a fiery law for them. Yea, he loveth 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, *Am. Stan. Ver.*) All along the line of march Jehovah shone forth and revealed his glory.

[14] The Zion or Jerusalem to which Jehovah came in the days of King David and on which he later established his temple by King Solomon was just typical or figurative. It was prophetic of the heavenly Zion. This Zion is the capital organization which is exalted over all the universal organization of God, just as the Zion of old was the royal capital of the nation of Israel and had the visible "throne of Jehovah" upon which David and his faithful successors sat. Jehovah's King in that capital organization is

11, 12. (a) Upon what sacrifice did the law covenant primarily rest, and why? (b) Over what sacrifice was that covenant inaugurated, and how?

13. Since then, to where has he moved? and what does Moses say regarding this movement?

14. What is this Zion from which Jehovah now shines? and what is its foundation?

His beloved Son, Christ Jesus. After Jesus died on the tree as a martyr or witness of Jehovah, God raised him out of death and exalted him to his own right hand, "angels and authorities and powers being made subject unto him." (1 Pet. 3:22) The exalted Christ Jesus is thus the foundation of God's capital organization Zion, and as to this God made the declaration of purpose centuries in advance: "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." (Isa. 28:16, *Am. Stan. Ver.*) From this true Zion Jehovah now shines forth, for it is "the perfection of beauty", surpassing all the rest of creation.

15 Showing the difference between ancient Mount Sinai and the true Mount Zion of God's capital, with the superiority going to Zion, the apostle Paul says to the Christians who have entered into a covenant with Jehovah God by sacrifice: "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them; for they could not endure that which was enjoined, *If even a beast touch the mountain, it shall be stoned;* and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are COME UNTO MOUNT ZION, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh."—Heb. 12:18-25, *Am. Stan. Ver.*

16 We can now appreciate the prophecy of the coming of "God the Judge of all" to the true Zion, his capital organization of perfect beauty. Psalm 50 warns us of it, saying: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." (Ps. 50:3) That coming of God to his capital organization was in the year 1914, for in that year the Almighty took to himself his great power and began to reign by means of his capital organization Zion. He did so by putting His King, Christ Jesus, upon the throne to rule. At that time a prophecy applied which had long stood written in God's Word: "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (Ps. 110:2, *Am. Stan. Ver.*) The new king's first act of rulership in the midst of his enemies was the casting of Satan the Devil and all his demon angels out of the heavenly heights. The King's enthronement A.D. 1914 and the "war in heaven" which he waged thereafter in order to eject the Devil's invisible organization from their association with the heavenly sons of God was prophetically pictured in a vision described at Revelation 12:1-12. Running parallel with that "war in heaven" was the first world war, of 1914-1918, for the domination of the earth by the nations.

17 Nineteen centuries ago, it was three and a half years after Jesus' baptism and anointing with God's spirit that he rode into Jerusalem, entered the temple and executed a judgment against the religionists that were then defiling the typical house of God. Down here at this end of our common era it was three and a half years after his enthronement as Jehovah's Anointed King that Christ Jesus came to the spiritual temple of God, namely, in the spring A.D. 1918, and began judgment at the house of God. "For the time is come that judgment must begin at the house of God."—1 Pet. 4:17.

18 From then on Jehovah has not kept silence. When he was keeping silence prior to that coming to the temple of his Messenger and King, the hypocrites in "Christendom" were doing certain criminal things. They persuaded themselves that God's silence meant his approval of their religious misdeeds. His breaking his silence means that he would send forth his judgment message by means of his Messenger at the temple and by means of the faithful remnant of his anointed witnesses upon the earth. Out of Zion Jehovah has shined forth upon this remnant by illuminating the pages of the Bible for them and revealing to them the glorious message of the establishment of the Kingdom in 1914 by the conferring of authority upon Christ Jesus as King. Such glory light of Jehovah from Zion his witnesses on earth must reflect to all "men of good will" by preaching the gospel of the Kingdom to all nations of the world. At the same time they must be Jehovah's mouthpieces to declare his message of judgment against religious "Christendom", because the time has come for Jehovah God to break his silence against the practicers of religion who take his name but only to bring scorn and reproach upon it. At the time of executing his destructive judgments against them, at the battle of Armageddon, then God will put into play his forces of destruction like a consuming fire, and it will be very stormy about him as he expresses his wrath against the hypocrites. "For our God is a consuming fire."—Heb. 12:29; Deut. 4:24; Ex. 24:17.

15. How does Paul, at Hebrews 12:18-25, show the difference between Mount Sinai and the true Mount Zion?
16. When was fulfilled the prophecy "Our God shall come", and how?
17. How do we calculate the time of the King's coming to the temple?
18. (a) In what way has God not kept silence since then? (b) When will fire devour before him and it be tempestuous about him?

AFTER THE SUMMONS THE JUDGMENT

[19] That which follows Jehovah's summons is no secret trial, no closed hearing with the public debarred, all newspaper reporters shut out, and a tight official censorship clamped down against all possible leaking out of the news. Jehovah is not afraid of having the matter at issue fully aired to all heaven and earth. Aye, let all the universe get in on the news, for, after all the exposures and frank discussion and raging of the controversy, the end result will be that Jehovah's judicial fairness and impartiality will be enhanced and his side of the covenant by sacrifice will be vindicated. Only the religionists are in favor of a censorship, and they clamor for it lest they get their religious sensibilities hurt and their sanctimonious hypocrisy be exposed. Hence Psalm 50 shows the universal publicness of the hearing and trial, saying: "He called to the heavens above, and to the earth, to judge his people. *'Gather to me my saints, who have made a covenant with me by sacrifice.'* Then the heavens declared his righteousness, that God was giving judgment. Selah."—Ps. 50:4-6, *An Amer. Trans.*

[20] As to calling the heavens above to attend the trial, Isaiah the prophet had a vision of Jehovah's judicial representative seated on the throne at the temple, and writes: "I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." At the very vision Isaiah felt himself judged unclean, and he accepted the cleansing promptly tendered to him. (Isa. 6:1-7, *Am. Stan. Ver.;* John 12:39-41) Thus the seraphim are indicated as being present at the trial and testifying to God's holiness and righteousness. Furthermore, Christ the King is Jehovah's judicial appointee to the bench of judgment at the temple; and concerning him the prophecy has declared: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31, 32) That prophecy shows that Christ's attendant angels of heaven would also be present at the trial; and, besides that, it shows that "the earth", that is to say, all the nations of earth, would be gathered to the trial. They cannot escape being assembled for the grand inquiry and investigation, because Almighty God has called and those who must appear for questioning are located among all nations. Amid such an assemblage God judges "his people".

[21] *His people!* Who are they? They are the same ones as are meant by the expression "my saints", who are to be gathered to Jehovah God for a hearing and trial because they have made a covenant with Him by sacrifice. In the fulfillment of the prophecy in our day it is evident that the designation "his people" embraces not just all those who are by all proofs his covenant people but also those who religiously make claims to being His people in covenant relationship with him. That includes the natural Jews, who maintain that the covenant by sacrifice made through Moses still holds good, leaving them still Jehovah's chosen people. It also includes the millions of sectarian religionists of "Christendom", so called, who make their claims to being His covenant people through Christ. That means they are in an implied covenant with God. Since they claim the favored privilege of covenant relationship with Him, and its blessings, then they must be taken at their word and be judged according to the obligations and requirements of that covenant. Who, now, is it that stands the judgment test by God, who is "judge himself"?

COVENANT BY SACRIFICE

[22] It is necessary to determine what is this "covenant by sacrifice" in order to make sure who are in it and who are "my saints" in a true sense. In the ancient typical circumstances existing in the days when Psalm 50 was written, that which Jehovah God recognized as the "covenant with me by sacrifice" was the law covenant which all the nation of Israel made with him through Moses. Except that Moses undertook individually to make the covenant with Jehovah for the Israelite nation as their mediator, this "covenant by sacrifice" was not made with each and every individual Israelite separately. It was not made with any individual Israelites, but was made with the entire nation through the mediator Moses. No individual Israelite made an individual or personal covenant with Jehovah God by a sacrifice of his personal own self. The nation, through its representative elder men, declared in favor of this agreement with Jehovah God; and there was one passover lamb for each household when making the covenant in Egypt, and one set of sacrifices for the entire nation when dedicating the covenant at Mount Sinai.

[23] That ancient covenant by sacrifice continued until the real passover lamb was sacrificed, and then that old law covenant found its counterpart in a new covenant by sacrifice. It is written, at 1 Corinthians

19. What follows God's summons? and how, according to Psalm 50:4, will it be conducted?
20. How do the Scriptures show heaven and earth would be present at the hearing and judgment?
21. Who are "his people" meant in the prophecy, and why?
22. In the ancient typical circumstances what was the "covenant with me by sacrifice"? and was it an individual covenant-arrangement or otherwise?
23 What is the counterpart now of that ancient covenant? and who has made it, and over what sacrifice?

5:7: "Christ our passover is sacrificed for us." Yes, Christ Jesus is the true passover lamb whose blood makes valid or binding the new covenant upon his faithful followers, the true "Israel of God". (Gal. 6:16) Christ Jesus is the Mediator of the new and better covenant by sacrifice, and he is the One who makes it with Jehovah God in behalf of the new "holy nation", the "church of the living God". Jesus' human sacrifice is the one and only sacrifice that enters into the making of the covenant and the ratifying of it; as he himself said when offering his disciples the wine of the Memorial supper: "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." "This cup is the new testament in my blood, which is shed for you." (Matt. 26:27, 28; Luke 22:20) In view of the blood of his sacrifice it is written in God's Word: "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second." "How much more shall the blood of Christ, who through the eternal spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant."—Heb. 8:6, 7; 9:14, 15; *Am. Stan. Ver.*

[24] In times past the expression "covenant with me by sacrifice" has been understood by many Christians as meaning a personal covenant which each one makes at the time he dedicates himself to God through Christ in an agreement to do God's will henceforth. It was further thought that such personal covenant was specifically made with human sacrifice in mind, with the direct understanding that the covenanter was to be sacrificed with Christ Jesus and thus forego all right to perfect human life in the New World and, instead, inherit immortal life with Christ Jesus in the heavens. Thus each such covenanter was understood to make a separate, personal, individual 'covenant by sacrifice', that is, his own sacrifice, and distinct from the new covenant. But this is not the Scriptural understanding of the matter. When a believer in God and His Christ dedicates himself to God unreservedly to do God's will and to have God's will done toward him, he does not lay down any conditions upon which he thus dedicates himself to God, as, for example, that he be sacrificed with Christ Jesus. Certainly the men of good-will who today are dedicating themselves to God according to His will do not thus do on the condition that they be taken into the church which is the "body of Christ" and be "made conformable unto his death". Their full dedication of themselves is an unconditional one, and they let the all-wise God decide for himself what disposition to make of them as to their final destiny, whether of eternal life on earth or of life in heaven through being put to death with Christ.

[25] The "covenant with me by sacrifice" is God's *one* covenant made with his Mediator in behalf of all the spiritual "Israel of God", the church who are members of Christ's body. In Psalm 50:5 the expression "covenant with me" is in the original Hebrew "my covenant"; for which reason Rotherham's translation of the verse reads: "Gather yourselves unto me —ye my men of lovingkindness, who have solemnised MY COVENANT over sacrifice." God originated and proposed the new covenant over Christ Jesus' perfect sacrifice; and the purpose of this covenant is to 'take out of the nations a people for Jehovah's name', to wit, God's "holy nation" of spiritual Israel. God has a definite time for taking men into this covenant through the "one mediator between God and men, the man Christ Jesus". It is not for the believer on earth to stipulate, but it is for God to do His own will and determine which ones of those dedicating themselves to him to take into His covenant over Christ's sacrifice.

"MY SAINTS"

[26] Those whom Jehovah takes into the new covenant over Christ's one sacrifice to become members of his "holy nation" or "people for his name" are receivers of God's unspeakable loving-kindness. Hence they are called by Him "my saints", or, better translated by Rotherham, "my men of lovingkindness." What the psalmist calls each of them in his original tongue is "hhaseéd", which name occurs 32 times throughout the old Hebrew Scriptures, and 25 times in the Psalms alone. It is drawn from the root word meaning "mercy or loving-kindness"; and in the Bible, and especially in the Psalms, the mercy or loving-kindness of God to men is more outstanding than is the mercy or loving-kindness of godly men to others. Hence "my saints" undoubtedly means the ones who have received of God's mercy and loving-kindness through Christ by being taken into the new covenant by Jesus' sacrifice. Jesus is in a chief way God's saint or holy one or man of loving-kindness, and concerning his resurrection out of death and the grave the scripture says: "For thou wilt not abandon my soul to hades, neither wilt thou suffer thy man of lovingkindness to see corruption."—Ps. 16:10, *Roth.;* Acts 2:27, 31.

[27] Of all such ones, who taste of God's loving-kindness and mercy through the new covenant into which

24. What has been the understanding of many concerning the "covenant by sacrifice"? and why is it incorrect?

25. What, then, is the "covenant with me by sacrifice"? and what is its purpose?
26. Whom, then, does "my saints" specifically designate, and why?
27. How many are in that 'covenant by sacrifice' today and living up to it, as foretold by Isaiah?

they are brought, there is only a remnant on earth today. Of all those who profess to be in the new covenant (and all the sects of "Christendom" so profess to be) there is only a remnant who actually are in it and living up to their covenant obligations to be a people for Jehovah's name, His witnesses. As it is stated, at Isaiah 1: 2, 3, 9: "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah."—*Am. Stan. Ver.*

[28] The 'gathering' of Jehovah's saints or men of loving-kindness does not necessarily imply that they have been scattered, although the faithful remnant were scattered by malicious religious forces in "Christendom" during World War I. The gathering means that they are assembled together to the trial and judgment which Jehovah sets in motion by his royal Judge at the temple, Christ Jesus, the King. The assembling is brought about by the setting of God's judgment-message before all those summoned and concerned, by means of His Theocratic organization for publishing his message. Hence not only is the remnant gathered to the grand courtroom for the occasion, but also all those of "Christendom" who make loud claims of being God's saints in covenant relationship with him by Christ's sacrifice. Also present at the trial and judgment, as observers, would be the multitudes of persons of good-will, the companions of the faithful remnant, because surely these good-will companions are included in the sweep of "the heavens above and . . . the earth", to which God calls for their attention to this trial and judgment. Hence since the close of World War I in 1918 the gathering of all those professing to God to be his "saints" has gone forward, for the facts show that the judgment-message as declared in the remainder of Psalm 50 has been set before all the earth, and particularly before "Christendom", by the agency of Jehovah's faithful remnant of witnesses.

[29] Christ Jesus is the chief and topmost one of God's heavens, and he as representative of God's holy heavens declares Jehovah's righteousness. He declares God's faithfulness to His part of the covenant by sacrifice. He declares also God's impartialness in dealing with the other parties to the covenant, and his strict justice and his adherence to the rules of the divine court. The court is now set, with a full courtroom from heaven and earth; and now a pause occurs, as denoted by the word "Selah", which ends the first division or section of Psalm 50.—Ps. 50: 6.

28 (a) To what is the 'gathering', and how is it accomplished? (b) Who on earth are present at the grand assemblage?
29. How do the heavens declare God's righteousness?

JEHOVAH'S TESTIMONY

[30] Jehovah, beginning the trial, is first to testify, laying his charges against those who profess to be his people, his Israel, but either they are not such or they are not correctly carrying out the terms of the covenant by sacrifice. That covenant had much to say about animal sacrifices, back there in the first or typical covenant, and hence we hear Jehovah God now say: "Hear, O my people, and I will speak; O Israel, and I will testify unto thee: I am God, even thy God. I will not reprove thee for thy sacrifices; and thy burnt-offerings are continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?"—Ps. 50: 7-13, *Am. Stan. Ver.*

[31] God here describes the formalities of offering outward sacrifice without one's heart being in it in true worship of God. It corresponds with the religious formalism which the prophet Isaiah, likely a contemporary of the writer of Psalm 50, describes. Declaring that God is not pleased but is nauseated at such formal worship by those who do not live up to the covenant, Isaiah says: "Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith Jehovah."—Isa. 1: 10-18, *Am. Stan. Ver.*

[32] As we listen to Jehovah's testimony through his

30 Who testifies first? against whom are charges laid, and as respects what?
31. What does Jehovah God thus describe? and to what like expression of His through Isaiah does it correspond?
32. At such testimony from Jehovah why do our minds turn to "Christendom" and to her condition?

psalmist and through the prophet, our minds skip from the ancient time of the Mosaic law covenant by sacrifice to the present time of the new covenant by Christ's sacrifice. Religious "Christendom" with her hundreds of sects, religiously divided, politically divided, nationally divided, and militarily divided, claims to be in the covenant with God by sacrifice, and she scoffs at the small remnant of His anointed witnesses who are truly in the new covenant over Christ's sacrifice. "Christendom's" religion is all an outward formality, and not a heart worship of God "in spirit and in truth". It brings much reproach upon God's name. For this reason "Christendom's" condition spiritually, socially, morally, and physically, is as described by Isaiah: "Why will ye be still stricken, that ye revolt more and more? the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes: they have not been closed, neither bound up, neither mollified with oil."—Isa. 1:5, 6, *Am. Stan. Ver.*

[33] Hence "Christendom's" slogan for peace and her international organization for world peace and security will not bring peace or healing or social justice. Her schemes are no part of his covenant by sacrifice, but are against the kingdom of God's Son, whose sacrifice validates the new covenant. When "Christendom's" clergy of religion pray heavenward for her and for her worldly institutions, God will not hear. He *is* not hearing and answering. He says: "Your hands are full of blood." And after World War I and World War II, the bloodiest conflicts of all human history, "Christendom's" hands are full of blood; and that includes the religious clergy, from the pope on down. None of these clergy have done anything within their religious powers to prevent or stop war, but, instead, they have blessed and prayed for both sides of the carnal conflict and have sent their chaplains to give religious morale to both opposing sides and have hurrahed both sides on into the fratricidal slaughter. How, then, can God recognize their religious formalities? Do these things enrich God at all? Do "Christendom's" money drives for magnificent cathedrals and religious institutions and functions contribute anything to God's wealth and obligate him morally to them? Not one cent's worth! for all the world is his and all that is in it.

[34] What, then, should the people do who want to worship God aright, especially at this troublous time of the end of this old world? Let all those gathered together, Jehovah's witnesses and all, hear the instructions of "El Elohim Jehovah" (Ps. 50:14, 15): "Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." The sacrifice or offering which the acceptable worshipers of Jehovah God must offer instead of religious formalities is thanksgiving to God and payment of their vows or solemn agreements to Him. "*Sacrifice* to God a thank-offering, and fulfil your vows to the Most High." (*Amer. Trans.*) Offering thanks to him as a sacrifice means expressing gratitude to him from the heart by a life of praising Him, and this must be done through Christ Jesus: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:15, 16) At this crucial time of the world, with its end in the battle of Armageddon getting ever closer, this giving God the fruit of our lips in continual praise and thanks, and this doing good and communicating, means publishing the facts about Jehovah God and his purpose, and communicating to the suffering bewildered people "this gospel of the kingdom". When dedicating themselves to God, Jehovah's witnesses vowed obedience to His will; and now they must pay or fulfill their vows by keeping his commandments through Christ and announcing to all men His kingdom.

[35] The sincere ones hear God's reproof and correction and turn from religion and render Him obedience and worship in spirit and in truth. They are the ones whom He invites to call upon him through Christ in this time of trouble. They may do so with full confidence that he will hear them. He will deliver them from the snares of this world and from its destruction by His executioner at Armageddon. For His deliverance of them from the bondage and condemned condition of this world they now glorify him to all their friends and neighbors and associates. In the new world after Armageddon they will forever glorify him in life eternal.

TESTIMONY TO THE WICKED

[36] It is a grand privilege to be now a witness of Jehovah God, bearing his name and being entrusted with his message for proclamation to distressed humanity. The wicked, hypocritical religionists of "Christendom" are not thus favored. God withholds this privilege from them, as his next courtroom-testimony declares. "But to the wicked God says: 'What right have you to recount my statutes, and to take my covenant upon your lips? For you hate instruction, and you cast my words behind you! If you see a thief, you are friendly with him; and you make common cause with adulterers. You charge your mouth with evil, and your tongue frames up

33. Why will God not hear and answer "Christendom"? and why is he not obligated to her?
34. What should sincere worshipers sacrifice and pay, according to God's instructions at Psalm 50:14? and how?
35. Who call upon Him in this time of trouble? and what deliverance do they experience?
36. Why, and in the face of what testimony against the wicked, is it a privilege to be a witness of Jehovah God?

deceit. You sit down and speak against your brother, against the son of your mother you utter slander. These things you have done—and am I to be silent? You thought that I was just like yourself! I will correct you and set it forth in your sight."—Ps. 50:16-21, *An Amer. Trans.*

37 What business or what right have the wicked to pretend to teach God's Word and to be in his covenant by sacrifice when their conduct is as God's indictment here describes? "Thou therefore which teachest another, teachest thou not thyself? . . . Thou that makest thy boast of [having] the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written."—Rom. 2:21-24; 2 Sam. 12:14; Isa. 52:5.

38 The wicked religionists do not accept and apply to themselves the instruction and discipline which they read in the Holy Bible. And when Jehovah God raises up his faithful covenant-keepers to bear witness to his Word, the wicked show no love for the truth. Despite their oily professions with their mouths, they show hate for divine instruction and reproof by tossing God's Word over their shoulder and turning their back on it and trying to censor and to stifle Jehovah's witnesses. Although seeing the political and religious leaders and institutions stealing the worship, love and obedience of the people from God, the wicked do not protest against it by divorcing themselves strictly from this world. They pleasantly compromise, and join in praising and applauding the thieves and their political religious schemes. Claiming to be in covenant with God, still they seek this world's respect and keep on friendly terms with it, and their being a part of this world makes them spiritual adulterers. (Jas. 4:4) They speak double talk in order to deceive the simple-minded and to hide their selfish, worldly aims and desires. They sit in conferences and conspiracies and hatch up falsehoods. Then they wrongfully accuse Jehovah's witnesses and misrepresent and slander them, in order to keep the people from hearing and heeding Jehovah's message by his witnesses. This is the same as slandering their brother, their own mother's son, because they profess to be in the same covenant with God as His anointed witnesses are.

37. How are the wicked, who undertake to teach God's law, inconsistent with themselves?
38. What is the conduct of the wicked toward (a) God's Word, (b) thieves, (c) adulterers, and (d) their implied brethren?

39 The wicked religionists have judged God to be just like themselves. That is, they have set up their own human standards, and then they have painted God as approving of those standards and as using these religionists to be his preachers and representatives. Now that the time of trial and judgment is here of those professing to be in the covenant by sacrifice, shall God any longer keep silence? No; and he has not done so. He has raised up his witnesses who are faithful covenant-people for his name, and by these he has sent his message of judgment. By his message he shows up the wicked as hypocrites, and corrects the wrong impression that they have made respecting God. By his faithful witnesses he puts the matter forth plainly to the public and in the sight of the wicked. Thus Jehovah vindicates his side of the covenant and gives proof that he is not party to the wickedness of those not living up to the covenant.

40 Hear now His warning to the formal worshipers who at heart leave Jehovah God out of consideration: "Understand this, I pray you, ye who are forgetting God, lest I tear, and there is no deliverer. He who is sacrificing praise honoureth Me, as to him who maketh a way, I cause him to look on the salvation of God!" (Ps. 50:22, 23, *Young*) "Christendom" will keep on declining to consider the judgment message that Jehovah God sends by his covenant-remnant who are now backed up by the multitude of good-will companions. These companions have quit "organized religion" during this time of opportunity. At the battle of Armageddon God will tear wicked, hypocritical "Christendom" to pieces by his "Lion of the tribe of Juda", Christ Jesus his Executioner, and will blot out her religion.

41 Those, however, who will see God's deliverance and salvation to eternal life in the New World will be those who now set their way or life-course according to their covenant obligations. These avoid all forms of wickedness and hypocritical religious formalities. They remember God their Creator continually. They use their vigor, time, means and all to glorify him by daily sacrificing to him the sacrifices of praise and thanksgiving, declaring his holy name and his glorious kingdom by Christ Jesus.

39. How have such wicked ones misjudged God? and how has he vindicated himself on the covenant by sacrifice?
40. What warning does Jehovah finally give? and why will "Christendom" suffer it, and when?
41. How do those who will look on the salvation of God make or order their way?

FROM BRITISH GUIANA TO CENTRAL AMERICA

GOING into British Guiana during April, 1946, meant going into a British colony where the privilege of importation is forbidden to all literature published by the Watch Tower Bible & Tract Society. A total ban against importing this educational literature went into effect June, 1944, during the global war. Even copies of the Holy Bible containing no Watch Tower commentary but being simply versions published by other Bible societies were banned, that is, to Jehovah's witnesses. British Guiana's government certainly did not put itself in favor with the Lord God when it seized 258 copies of the authorized King James

Version Bible and withheld these from sincere Christians and also held up a shipment of Watch Tower literature imported under government license, which license had been issued after careful scrutiny of each item imported. In Trinidad, about 200 miles northwest, the ban there was lifted months ago, but down to preparing this report neither the circulating of a petition by Jehovah's witnesses nor the public distribution of thousands of copies of a leaflet reporting on the disposal of the petition had spurred the British Guiana government to put itself among the various governments of the British Empire and Commonwealth that had lifted all bans and proscriptions against Jehovah's witnesses and the Watch Tower publications which these use. Hence a situation faced the president of the Watch Tower Bible & Tract Society, our brother N. H. Knorr, as he undertook to enter British Guiana and to attend to the Society's Branch matters in that colony.

The previous day's flight for a landing at the field of the British West Indies Airways in British Guiana had failed. So Brother Knorr made another attempt on Friday, April 5. Leaving the hotel in Port of Spain, Trinidad, at 5 a.m., he and his companion, William Tracy, rode the journey of three-quarters of an hour out to the Piarco airfield. There all the passengers (some picked up yesterday at the island of Barbados) that had been grounded in Trinidad due to the plane's motor trouble over British Guiana were on hand. A few minutes after 6 a.m., with all these passengers aboard, the BWIA 8-passenger plane got on its way, bound again for Mackenzie, B.G. This time no stop was made in Barbados, but flight was made direct to Mackenzie. Arrival there was at 8:30 a.m. Before allowing our travelers entry here the British Guiana department of health officials at the airport checked their physical condition. From Mackenzie there is a shuttle plane which bears passengers to Georgetown at the mouth of the Demerara river. This amphibious plane takes on only six passengers and hence those unable to acquire passage on it must take the boat down the Demerara river to reach the capital city, Georgetown. Our friend Tracy was either fortunate or unfortunate enough to be assigned to this river boat. Thus he got to travel down the river's winding course, through jungles and past the little palm-thatched-hut villages, an interesting voyage indeed. Brother Knorr, having obtained passage in the shuttle plane, covered the direct distance of 53 miles in thirty minutes from the plane's take-off at Mackenzie field, thus reaching Georgetown on the Demerara about 10 a.m. Brother Tracy's river steamer docked at the Georgetown wharf at 3:30 p.m., or 5½ hours later.

The British Guiana Branch servant, F. E. Phillips, met the Society's president at the airport. The next few hours they spent in discussing with each other the conditions in Georgetown and in British Guiana generally as pertains to Jehovah's "strange work". For months now the local brethren, or Jehovah's witnesses, had had no new Watch Tower publications at all. Literature on hand, and not seized by the government, was available for the brethren's use in the service of God's kingdom; but no new supplies had been allowed to enter, no, not even the Holy Bible if consigned to *them*. Considerable letter-writing and other efforts by the Society's Branch servant to have the government ban lifted were without avail, and so it was deemed advisable to circulate the afore-mentioned petition requesting the government to lift its restrictions on free worship to *all* the inhabitants. Then the petition, signed by thousands, was presented to the Colonial government. Time dragging on during which the government held the petition under advisement, the Watch Tower Branch wanted the British Guianans to know that the petition had been submitted. Hence a leaflet was published by Jehovah's witnesses setting out the facts due to be known. The headlines read: "THE HOLY BIBLE BANNED IN BRITISH GUIANA—31,000 PERSONS SIGN PETITION TO THE GOVERNOR for the restoration of freedom of worship to all inhabitants of the colony, irrespective of creed." This leaflet, issued in response to thousands of inquiries, was widely circulated throughout the colony. Additionally, Branch servant Phillips interviewed the Colonial secretary and arranged for a call on him by the Society's president sometime during his visit. The time arranged for was the next day after arrival, or April 6, at 9:30 a.m.

William Tracy reached the city safely by boat, and was very glad to be met at the pier by Brothers Knorr and Phillips. In the past many years Brother Phillips had done excellent work in organizing the native brethren for Kingdom service, but he could not devote his full time to the Branch work and other Kingdom interests in British Guiana due to his other obligations. So it seemed well that the Society send someone here that could give full time to the work and do so with the co-operation of Brother Phillips. This brother, in unselfish concern for the work, rejoiced.

All too quickly Friday evening came. Much to the surprise of all in attendance, 180 brethren and interested persons turned out for an 8 p.m. meeting at the Georgetown company's Kingdom Hall. Brethren were present from many parts of British Guiana, all eager to meet with the Watch Tower president and to receive his counsel as to the work to be done. In speaking, the president devoted an hour and a half to organization details. He also introduced Wm. Tracy to the brethren as being a graduate from the Watchtower Bible College of Gilead and an experienced servant to the brethren, and who had now come down to British Guiana to aid the local Kingdom publishers in their field activities. Brother Knorr also took occasion to point out that in Jesus' days His followers had no supplies of Bibles and books for carrying on their preaching work. Still, thousands heard the Kingdom truth and joined themselves with those early Christians because they kept on going from door to door and village to village, preaching the gospel. Such, then, must be the method that Jehovah's witnesses in British Guiana would have to use until such time as the government ban was removed. Brother Tracy was now there to go with the brethren from house to house and, like them, to make back-calls on interested persons and to initiate Bible studies with Watch Tower literature in the private homes.

The appointment for the next day (Saturday) was kept, with the Colonial secretary, W. L. Heape. The Society's president undertook to explain to Mr. Heape the nature of our Christian work and why he thought the ban should be raised from Watch Tower publications. In other British lands the ban on such had been lifted, and in the case of Australia its government had been proved to be wrong in taking such action against Jehovah's witnesses, the Supreme Court declaring the government action unjustified. In Canada members of its national Parliament had constantly kept the matter before the House, because they believed it wrong to take away free worship, free speech and free press by taking measures against Jehovah's witnesses in Canada. However, bans might be placed on visible organizations and legal corporations, but as long as men had freedom to walk about and to talk, just that long the gospel of God's kingdom would continue to be preached in British Guiana, for God's consecrated witnesses will faithfully preach, with literature or with none at all. Thus many points came up for discussion with Mr. Heape. At the close of the half-hour interview he was left with a copy of the book *"The Truth Shall Make You Free"*, accompanied by the request to read it carefully. He promised to do so, and stated that the issue involved was now under consideration by the executive committee, composed of nine members. (On June 6, 1946, good news was cabled to Brother Knorr: "Ban Rescinded." In this we rejoice.)

At 8 p.m., same day, came the public meeting at the Town Hall. The Kingdom publishers had personally invited persons of good-will. Also a notice appeared in the newspapers notifying the public that the Watch Tower president would address them on the subject "Be Glad, Ye Nations". To the joy of all, the Town Hall was packed out, some fifty persons hearing the comforting message outside in the courtyard by means of loud-speakers. The total attendance was 653. The lecture was well received, and 26 persons turned in their names and addresses in response to the invitation to have Jehovah's witnesses call on them at their homes. Announcement was also made that next day (Sunday) at the Kingdom Hall, at 8 p.m., William Tracy would give a public lecture on "Will Man Succeed as a World-Builder?" This follow-up speech would serve to solidify the public interest still more and would promptly introduce the Society's new Branch servant to the public, with much spiritual benefit to them all.

Sunday's BWIA plane not departing for Trinidad until 1:30 p.m., Brother Knorr agreed to a 9 a.m. meeting with the brethren at the Kingdom Hall. To his audience then of 160 Brother Knorr gave two hours unstintingly of speech, recounting his European trip of recent date and then answering many questions, on doctrine and on service, that had been agitating the minds of

the brethren. Good admonition as to the future course to take was given to all those wanting to follow Christ and to go along with Jehovah's Theocratic organization under Christ. At the close of the meeting a brother in the audience rose and offered a resolution. This resolution, which was in handwritten form, expressed the brethren's heartfelt gratitude for the president's visit and also set forth their determination to advance the Kingdom interests in British Guiana. It was a joyful occasion, and a time never to be forgotten.

Morning meeting being now concluded, it was time to get out to the airport, pass through customs, and arrange for the president's return trip from Georgetown to Mackenzie by air. While these formalities were in progress, many brethren cycled from the capital city out to the airport, or walked thither, just to give their final good-byes to Brother Knorr. About sixty were present to see him off, including, of course, Brothers Phillips and Tracy. As the shuttle plane, with Brother Knorr aboard, taxied splashingly through the Demerara river and picked up speed to release itself from the bosom of the river, the group ashore waved farewell from the pier. Now the plane glided into the air and circled over the river and hit out for the interior city of Mackenzie. Safely reaching here, it discharged its passengers, and Brother Knorr took the regular BWIA service for flight to Port of Spain, Trinidad. His arrival here about 5:30 p.m. allowed him good time to make the special Sunday-night meeting at the Princes Building, where brethren and public alike gathered in excited expectation of his return.

The attendance of 650 packed out the auditorium engaged at the Princes Building. So meeting was opened several minutes before eight o'clock, with songs, and then Brother Knorr came onto the platform to deliver what proved to be a very stirring talk. Briefly he described his above trip to British Guiana, and then turned to Matthew, chapter 5, to discuss the persecutions predicted to come upon Jehovah's witnesses, and how, despite these, they must be the "salt of the earth" by having continually the savor of God's kingdom message. All the while they must let the light of this message shine and thereby must serve as reflectors of the "light of the world". They must keep their eye of vision fixed singly on the Kingdom and its service, not looking at the evanescent things of this visible world of Satan but at the eternal things which come with God's everlasting kingdom of the new world. In illustration of the foregoing, he recited the fidelity particularly of the brethren amidst Nazi Germany and its concentration camps.

Since so many persons newly interested were present to hear Brother Knorr's speech, his invitation to associate themselves with Jehovah's people regularly and to rejoice with His people was in good point. So all listened with intense interest to his description of the Watch Tower Society's purpose and the reason for its establishment of the Watchtower Bible College of Gilead, namely, to train and send forth ably equipped preachers of the kingdom of God so as to promote Bible study and to aid the multitudes of good-will to hear and to call upon Jehovah's name for salvation by his King Christ Jesus.

Meantime, two girl missionaries graduated from Watchtower College were on their way by PAA plane from Miami, Fla., to missionary stations in Montevideo, Uruguay. Unfortunately, they arrived too late in Port of Spain to attend this final address by Brother Knorr. However, it was very refreshing for them to be surprised with meeting Brothers Knorr and Franz and some of their classmates and other graduates of the College, there on their night's stopover in Port of Spain. Early next morning these two missionaries were up and off to the airport, at 5:30 a.m., to take the plane for the next leg of their flight toward Montevideo. They were in excellent spirits, having a sustaining confidence in the God whom they are serving.

VENEZUELA

Tuesday, April 9, pulled Brothers Knorr and Franz out of bed early, to get moving to their next appointment, in the Spanish-speaking country of Venezuela. About 7 a.m. their plane launches off into the air above Piarco field, and in a few minutes they are crossing the *bocas del dragón* between Trinidad and Venezuela, above the delta mouths of the Orinoco river, the discharges from which muddy up the sea. The plane now turns inland over Venezuela, and at 7:47 a.m. we are landing at Maturín's airport. Here we are advised we are 2.15 hours from La Guaira and 24 hours' flight from New York. New York sounds like home, but we fly west towards La Guaira. On leaving Marturín we fly over many flaming spouts from the beds of oil in this region. In less than an hour we have reached the airport of Barcelona, on the seacoast. Again in the air, our plane now follows the Venezuelan coastline to La Guaira, the seaport for Caracas. From the airport here we now take the PAA autobus for Caracas, the city of earthly fame as the birthplace of the South American liberator, Simón Bolívar. Its population is 500,000.

By a straight air course it would be only six miles up to Caracas, but by bus it is a tortuous route of 23 miles. From sea level our bus quickly gets onto the upgrade, and then climbs up the winding way, almost continually turning in and out, making many hairpin turns, grazing past descending cars. Ever higher we climb, on the edge of precipitous declivities, to gaze out upon marvelous mountain scenery, and finally passing out of view of the sea to our rear. We get up some 5,000 feet, near where the lofty-flying condors soar and wheel about, and then we descend. In an hour's time we reach the outskirts of Caracas, about 3,000 feet above sea level. At the PAA office in the center of the city, where our bus unloads, we meet up with a number of brethren. What pleasure is stamped upon the faces of all these brethren in exchanging greetings with us!

Here in Caracas we put back our watches just half an hour, to compensate for the distance we have journeyed westward from Trinidad. The afternoon soon gives way to night, and now we are assembled in the patio of a private home, on a steep mountainside street in the section of San Agustin del Sur. It is the home of a Venezuelan sister, in the truth since 1944, at which time she was reached by a pioneer sister at that time spreading the truth in Venezuela. Through the patio opening the stars and passover moon shine down on us here gathered. About 8 p.m. the meeting opens with prayer by a native believer and Brother Franz speaks on "Jehovah's witnesses in the Crucible". Thereafter Brother Knorr took up the theme, his words being interpreted into Spanish by his traveling companion. Needless to say, both are delighted as well as amazed to see as many as 22 assembled here this night. By show of hands 10 expressed the desire to be baptized in water to symbolize their consecration to the Lord God, and hence a baptism was appointed for the next day in their behalf.

Next afternoon the baptism goes off in good order, the baptismal talk being given by Brother Franz at the sister's home so freely thrown open to us; and eighteen are present to hear this Then we take a special bus for the mountain called "Silla de Caracas", and its waterfalls known as "Los Chorros", some distance out of the Federal District of the capital. We climb rough paths up the mountainside and come to the first waterbasin into which a 40-foot waterfall plunges. This is not satisfactory, and we climb up above this waterfall to another and larger waterbasin into which a still higher waterfall pours. Despite a few boys swimming, the sacred event proceeds in obedience to Jesus' command, and 10 consecrated ones are immersed, of whom one is a local pioneer brother with a record of six years' activity. It was gratifying to see how seriously all ten took this act of faith in obedience to God's will.

At 8 p.m. the brethren and interested ones reassemble in the small patio and adjoining rooms of our sister's home. This time the number of listeners has increased to 25. The brethren are under the impression that this will be their last meeting with the Society's visiting representatives. Tonight the talk by the Society's president was principally upon the increase of the Lord's work both in war-ruined Europe and in the Caribbean sea countries. The brethren were reminded that they must fulfill their consecration to God not only by beginning to undertake his service but by pressing on with constant endurance in his service, displaying the same integrity toward God as Christ Jesus and his prototype Job did. To aid and encourage God's consecrated ones to do this the Society published the book *The New World,* containing a detailed explanation of the book of Job in its modern fulfillment. Brother Knorr took delight in announcing to his patio audience that the translation of this into Spanish and the publishing of it in book form had been completed, and in proof of this he held forth to their gaze the first copy off the Society's presses. They were assured that

a supply thereof, besides other literature, would soon be reaching Venezuela.

The brethren rejoiced at this, and also at the company organization which Brother Knorr announced as now due to go into operation in Caracas. He designated a brother as the Society's appointed company servant, and a faithful and zealous native sister as the assistant company servant, for the time being. The brethren in Venezuela are out of stock of fresh supplies of literature from the Society, but they have not held back from field service on that account. They have gone out from house to house with what books they had and then placed them with interested persons on loan for a week. On returning for the books they have tried to cultivate the readers' interest further in the truth and to establish regular home book studies. A number of Caracas brethren have been encouraged to sally forth in the Lord's witness work due to someone experienced taking the lead and having them go with him into the field to observe directly how the work is carried on at the doors and in the homes.

Tonight's assembly, instead of proving to be a farewell, was the stepping stone to a larger one. To the pleasure of all Brother Knorr announced the holding of a semi-public meeting tomorrow night here in the patio, the speech *"Regocijaos, Oh Naciones"* to be presented by Brother Franz. He then urged the brethren to bring together for the occasion all those of good-will that they could. Come Thursday night, April 11, the place was crowded with 32 listeners, and fine attention was paid to the public address in Castellano. Then in formal farewell Brother Knorr came forward for a few brief words. At this point a young man, a son who had been accompanying his pioneer father in the field work in another state of Venezuela, rose up and asked leave to read a resolution. He read first in Spanish and then translated it into English:

"We, Jehovah's witnesses in Venezuela, in one body, declare our deep gratitude to Jehovah and his beloved Son, Christ Jesus, and also declare our sincere appreciation to our president, Brother Knorr, and his traveling companion, Brother Franz, for the stimulation from their refreshing lectures which we have received on this blessed occasion. . . . We desire the Lord to bless them, in this good work of uniting the different countries in the 'Theocratic education'. With our hearts full of joy we will return to our fields of activity. Brothers Knorr and Franz, we much regret the shortness of the visit, but with one voice and animated by new zeal for activity, we bid you good-bye. . . ." Having heard the English translation, Brother Knorr voiced appreciation of the resolution which was unanimously adopted by those present.

COLOMBIA

Next morning, Friday, April 12, before the bus' departure we enjoy about forty minutes of final association with a number of these brethren at the bus office in Caracas. A couple of young brothers who are active in the service and who are making good progress in speaking English filled out application blanks with a view to entering the Watchtower Bible College after they have fulfilled the necessary field requirements. About 8:20 a.m. our bus pulls away from these brethren, and in due time we are winding and weaving our way over the scenic road that leads us down to the seacoast at the Maquetia-La Guaira airfield. About 10 a.m. our winged ship soars up into the airy heights, whirring its way westward to Colombia. After an hour we drop down to a regular stop at Coro, near the gulf of Venezuela. Being on our way again, we duly come to famous Lake Maracaibo and cross its outlet and fly past the city of Maracaibo to the airport. We recall that two of the six brethren living at Maracaibo attended our assembly at Caracas. This is our last stop in Venezuela. Now our plane cuts across to the Caribbean sea. We fly past the coastal city of Santa Marta, where the first successful settlement was made by the Spanish invaders in Colombia in 1525. After a dinner above the clouds, we have flown across the mouth of the Magdalena river and land, at 2:10 p.m., at the river city of Barranquilla.

At the airport here, we transfer from the PAA plane, which is bound for Panama, and board a plane of the National Airways of Colombia (*Avianca*) bound for Bogotá, Colombia, which lies about 600 miles to the south. About 2:45 p.m. our plane glides into the air. We cross the Magdalena river to its east bank and start following it southward or upward toward its source. How many lakes there are here in the region of the river! Notice the many islands in the river, some so large that the river bulges out to flow around them. We cross numerous of the tributaries that empty into the Magdalena. How this mighty river bends this way and that in its irresistible flow northward toward the sea! At a big bend we cross over to its west bank and follow the river, always southward toward its headwaters. After an hour we cross again to its east bank. We feel as if on a voyage of discovery of the Magdalena river, not like the Spanish explorer Gonzalo Jimenez de Quesada, whose men toiled up this river to found the city of Santa Fe de Bogotá in 1538; no, not like him, but to discover the company of Jehovah's witnesses at Bogotá having the *santa fe* of the Sacred Bible. Now we strike farther east, and soon the river in its valley is lost to view behind the mountains which now line its eastern side. We fly over rough terrain. Then getting below cloud level we come out over a great plateau with cultivated fields. It is the great plateau on which Bogotá, the capital of the "Land of El Dorado", lies at an altitude of 8,505 feet above sea level.

At 5:26 p.m. we land at the airport, to be greeted by a happy band of eleven College graduates, all known to us, and an equally glad group of Colombian brethren. We are just 4° 35′ 56″ north of the equator, but at Bogotá's high altitude a topcoat feels comfortable at this eventide. Bogotá has an average temperature of 55.4° Fahrenheit (or 13° C.). We move our watchhands back a half hour, putting them at what is New York time or Eastern Standard time.

At Bogotá we are privileged to be given lodging at the missionary home of the eleven Watchtower College graduates, in a nice section of this handsome capital city. The Kingdom Hall of the company of Jehovah's witnesses is also located here, in the front room on the first floor of this missionary home. We are glad that the Society's missionaries are comfortably situated here, and our rooming here affords us regular association with them at meals and at other times. During our stay Brother Knorr presided at the meal table. At the morning Bethel service, which precedes the breakfast, he started the family of eleven missionaries off on conducting it in Spanish, each one giving his or her comment on the day's Bible text in Spanish. Necessarily Brother Knorr gave his own extended comment in English. It pleased him to see how much progress these missionaries, given a few months of basic training in Spanish at the Society's College, had made in the fluent speaking of that language. Those longest there in Colombia had been there only since October of 1945, when this missionary home was established. Up to then there was no company of Jehovah's witnesses in Bogotá, but soon thereafter one sprang up including native Colombia brethren.

The public meeting of Sunday, April 14, brought to light the extent of local interest in the Kingdom message which these missionaries and their active Colombian brethren had cultivated in Bogotá. The advertising of this public lecture, "Be Glad, Ye Nations," was done solely by invitations verbally given by missionaries and company publishers to interested ones of good-will. Although it was "Christendom's" so-called "Palm Sunday", and there was some rain during the meeting, this three o'clock afternoon meeting brought out an attendance of 87, the largest till then at the Kingdom Hall. Thirty of these came to the Hall for the first time. The best of attention was given to Brother Knorr's address, and warm appreciation was voiced by many for being helped to see the truth as never before. Great joy abounded on all sides, both for the large turnout to the lecture and also for the stimulating and heart-warming truths presented therein. Incidentally, by use of a few songslips and some typewritten copies, singing of Kingdom songs was introduced to the Bogotá Kingdom Hall at this meeting, both before and after the lecture. This happy day was finished off by two night meetings at the Kingdom Hall, the study of *La Atalaya* (*The Watchtower*) at 7:30 p.m., conducted by D. Lauderdale, at which 19 were in attendance; and then, immediately after, at 8:30 p.m., the study of *"La Verdad Os Hara Libres"* (*"The Truth Shall Make You Free"*), conducted by F. Brodeur, at which 20 attended. It was a good day of getting acquainted with one another.

Monday morning, after the seven o'clock Bethel service in Spanish and a good breakfast, we all continued at the table while Brother Knorr proceeded with a discussion of matters, apprising

all these missionaries of the arrangements that had been under consideration for the past several days. The missionaries rejoiced quite audibly to hear that a Branch office of the Society was to begin functioning there in Bogotá on May 1, and that John A. Green had been appointed as Branch servant and F. Brodeur as the servant of the missionary home. They took in all seriousness Brother Knorr's exhortation to be steadfastly faithful in their foreign service and also to live purely, walking before all the Colombians in paths of righteousness as loyal servants of Jehovah God, strictly attending upon His service.

The Colombians have already marked that these Christian missionaries are different from the worldly Americans who had established themselves in Colombia, and the only reason they can see to account for the difference is that Jehovah's witnesses have "the truth" and seek to live up to it. The absence of snobbishness, and, too, the unaffected friendliness and affableness, and the genuine interest shown by the missionaries in the spiritual well-being of these South Americans, takes well with the Colombians. The missionaries are building up much good-will. At first, because of inability to speak *Castellano* fluently, they began their house-to-house activities in the poorest section of the city, in what they called "Indian village" on the mountainside. They thought that these poor people would be more receptive and more forbearing with them while trying to master the language. But this was not generally the case. Furthermore, the Spanish that the missionaries would pick up here would be of the baser quality. Hence the missionaries emboldened themselves to shift working to the better section, the residential section, where the purer grade of Spanish is spoken with an appreciation of culture. Here the missionaries were pleasantly surprised to find a more gracious and sympathetic reception, and they have improved in the art of speaking as well as starting many home studies in the Bible. This fact is reflected in the class of people that, for the most part, attend the meetings at Kingdom Hall.

At sundown, Tuesday, April 16, began the day for celebrating the Memorial of Christ's death in vindication of the name and universal sovereignty of Jehovah God. According to the Bible calendar, this day, Nisan 14, was the 1913th anniversary of the institution of the Memorial by Jesus A.D. 33. At Bogotá Kingdom Hall the brethren met at the appointed hour for the Memorial, according to Jehovah's command by Christ Jesus. At 7:25 p.m. there was an appropriate song, and then prayer, and then followed the Memorial talk, extemporaneously in *Castellano*, by Brother Franz. When the Memorial emblems were served together at the close of the talk, those in attendance showed an understanding of who were Scripturally authorized to partake of the emblems, because just 4 of the 29 in attendance partook of the unleavened bread and red wine. Of these partakers there was just one native Colombian brother, and just one missionary. Then, agreeable to Jesus' own example after instituting the Memorial, Brother Knorr came to the front and addressed the brethren on Kingdom matters as applying there in Colombia particularly. He disclosed to them the Society's establishment of a Branch, and also the appointments of various brethren to fill all the organization posts of the Bogotá company of Jehovah's witnesses. The Society's publishing of *El Nuevo Mundo* was also made known. And thus about 9:15 p.m. this blessed meeting came to its close. Two native brethren expressed their high hopes of getting to the Cleveland all-nations convention in August. But as for the missionaries, they being so new on the ground and not desiring to cause any interruption to the good progress of the work in Colombia, they decided to forego this convention and stay at their newly undertaken posts of duty.

PANAMA

At 4 a.m., Wednesday, April 17, things began to stir at the Bogotá missionary home, for the Society's traveling representatives must get on their way on the early plane for Panama. A half-hour delay at the Techo airport allowed for longer visiting with the missionaries there, and then, at 7:08 a.m., our plane took to the air, gaining an altitude of 10,600 feet, to clear the mountains which lay beyond the plateau. Northwestward we flew to cross the Magdalena river and passed over Medellín, the most Catholic city in all Colombia. We grounded at its airport at 8:02 a.m. Here we had a layover of 2 hours 40 minutes, and transferred to a Uraba, Medellín & Central Airways (UMCA) plane. Again taking to the air, we cross the Cauca river, amidst mountainous terrain, and shortly after 12 noon we reach the airport of Turbo, Colombia, on a gulf which opens out upon the Caribbean sea. From here it is not long before we are winging across the isthmus of Panama, and then out across the Gulf of Panama and its islands. This year the military requirements do not call for the plane windows to be covered over as we approach the Panama Canal area, and we see below the city of Panama and the eastern approaches of the famous canal. About 1:45 p.m. we land at the Balboa airfield. Eleven College graduates, on missionary service in the republic of Panama, are on hand to welcome us. Five have come across the isthmus, from Colón, especially to meet us. In due time we are having supper with them at the missionary home established in Panama city.

Thursday noon, April 18, saw us on our way by the Panama Railroad train westward across the isthmus to Colón. For a considerable part our train runs close to the northern side of the Canal, allowing us to see many of its features. In little more than an hour and a half we reach Colón and are entertained at the missionary home there. Then at 7 p.m. a meeting with all the local brethren takes place at the Silver Club hall in the Canal Zone, it being presided over by the missionary Donald Kjorlien. The attendance of 94 was a fine commentary on the good witnessing work that has been done in this part of the isthmus during the past year. First Brother Franz addressed the gathering, emphasizing both organization and assignments of territory for witnessing work by companies as well as by individuals. Then Brother Knorr spoke more in detail on organization and on the progress of the work. We got away in time to catch the 9 p.m. bus for the trip back eastward to Panama city. At Colón 60 were reported as having attended the Memorial celebration two nights previously, at which 9 partook of the emblems; and at Panama city 146 attended, of whom 26 took of the bread and wine.

Our first meeting with the Panama city friends was Friday night, April 19, in Sojourners Hall, on the third floor. This being over a motion-picture theater, the continuous noise from below provided much interference against which to speak and hear. About 7 p.m. the meeting got under way, and it was grand, this year, to see 113 present. Brother Franz spoke on the matter of back-calls (or return visits) and on book studies with the interested persons as being a Scriptural thing of long practice. Thereafter Brother Knorr took up an hour to tell the brethren about his 1945-1946 European trip. He also encouraged the brethren to undertake the full-time pioneer work, and roused applause by extending an invitation to the Cleveland convention. The brethren also rejoiced to learn that a Branch was being set up in the Republic of Panama and that Roy W. Harvey, one of the missionaries, was appointed to be servant thereof. They expressed themselves as certain that it meant speedier growth for the work in all Panama.

Today in Panama city the advertising went forward of a public meeting to be held the following Sunday, to consider the subject "Be Glad, Ye Nations". By persistence and proper approach to the officials, the brethren have obtained the free use of facilities at the Instituto Nacional in Panama city, its stately Aula Maxima being granted for the speech in Spanish and its gymnasium for the speech simultaneously in English. Courtesy to the Panamanians and their national language dictated the assignment of the more dignified quarters to the Spanish meeting. In view of the bilingual nature of the event, the advertising handbills, 20,000 of them, and the placards, 100 of them, were in both Spanish and English. Forty placards were reserved for use of twenty information marchers on the streets, and the other placards were placed in show windows. Also, 1,000 postcards were printed, some in Spanish and some in English, and mailed as invitations to those on file as interested persons. Radio announcements were broadcast, free. The handbill supply all exhausted on Saturday, 5,000 more were printed for use on the next morning in the field.

Sunday morning, April 21, at eight o'clock, the brethren gathered at the Sojourners Hall for the baptism talk. While Brother Kjorlien addressed the English-speaking brethren in one part of the hall Brother Franz addressed those preferring Spanish in another part. English and Spanish together, there were ten candi-

dates for immersion. These were immersed in the waters of the Gulf of Panama at Bella Vista beach.

Today was "Christendom's" "Easter Sunday", with so many of the population taking trips into the interior. Despite this, the public meeting at 4 p.m. at the National Institute turned out very well. In the Gymnasium, to hear Brother Knorr's speech in the English, 289 were present. The new booklet *"Be Glad, Ye Nations"* was released here and distributed free after the meeting. In the Aula Maxima 92 were present to hear the identical speech in Castellano by Brother Franz, and the booklet *"The Meek Inherit the Earth"*, in Spanish, was distributed gratis. Thus the total attendance was 381. This was quite satisfactory, because a large part of the "strangers" present were those of good-will with whom the brethren have kept in touch by back-calls and book studies in the homes.

The Sunday evening *Watchtower* studies were held at the Sojourners Hall, and were well attended. At 6 p.m. the Spanish study in this magazine was conducted by a Panamanian brother, and at 7:30 p.m. the English study was conducted by Brother Knorr. At close of the study he gave a farewell address to the brethren, expressing the hope to see them again, but with the organization and work there grown larger and still more advanced.

COSTA RICA

Monday morning, April 22, we are again up at four o'clock, for an early flight to Costa Rica, Panama's northern neighbor country. All eleven missionaries show up at the airfield in Balboa to see us off. Several minutes before 6 a.m. our PAA plane makes a successful take-off, and we get above the clouds before the sun appears above them to silver up their tops. Our plane crosses the isthmus and gets out to sea, but follows the Caribbean coastline. About 7:30 a.m. we turn inland, at a point south of Port Limon, Costa Rica. As we pass it, to our right, we think of the successful convention and public meeting we held there a year ago. Our airplane pilot is feeling in good spirits notwithstanding the early rising from bed, and so he goes out of his way to give us a treat. Flying us in an arc, instead of over a straight course, he steers us past Turrialba volcano. As we peer down into it it looks dead, burnt out. But in a few minutes we are upon its neighbor, Irazú volcano. Three times our plane circles around it, right over its rim, and the third time our pilot dips the left wing away over, so as to permit looking right down into the crater. It is cracked and pocketed, and in what seems its deepest pocket it is filled with water that gleams like a lake of blue-green water. Then we fly out over the beautiful central plateau of Costa Rica, and in about twenty minutes land at San José's airport, at 8:15 a.m. Here we must move back our watches an hour, which puts them on Central Standard time (American).

To give us a hearty welcome at the airport seven missionaries are waiting, which means three more missionaries in Costa Rica than we met there last year. Branch servant T. H. Siebenlist has good news for us. It is that during the past month, March, a new peak of publishers was reached by both the San José company and Costa Rica as a whole. The company attained to 125 publishers, and the country to 324 publishers. At the Memorial supper just a few days ago 141 attended the meeting in San José. But not one partook of the emblems, indicating that all confessed themselves to be of the Good Shepherd's "other sheep". These sheep are doing a fine work of witnessing, and the *Watchtower* subscription campaign since January 1 has progressed favorably. Down until our visit the Branch servant's wife had secured 100 subscriptions, and in one particular day, at Quepos, she secured 17 subscriptions. It was a keen pleasure to meet with these missionaries at their new home and to go over the various matters.

Only one day of assembly with all the Costa Rican brethren was arranged for, namely, on Wednesday, April 24. For the morning and afternoon meetings the fine America Theater on Avenida Central was engaged. At 9:30 a.m. chairman Siebenlist called the assembly to order. After song and prayer, there were two demonstrations on "how to address people at the door". Woodrow Blackburn, a missionary here since last August, demonstrated the form of approach using the portable phonograph with recorded lecture, and then the Branch servant's wife demonstrated with the printed testimony card. Both of them illustrated the special offer of the Watchtower subscription campaign, speaking first in Spanish and then themselves translating it into English for our mixed English-speaking and Spanish-speaking audience. The entire assembly was a bilingual event of this sort, even the songs being sung simultaneously to the one musical tune, but in Spanish and English words.

"Jehovah's witnesses in the Crucible" was the next feature on the program, being given by T. H. Siebenlist in English and by Chas. Palmer in Spanish. Then Brother Knorr spoke on the theme "Experiences of Our Brethren in Europe". This led logically on to the matter of integrity, which presented the opening for Brother Knorr to thrill the Spanish-speaking brethren with the display of the copy of the new book *El Nuevo Mundo*. They applauded, too, the announcement of the Cleveland convention, to which all were invited. The information that the Branch servant and his wife, after two and a half years' service there, would be brought to the convention as Society representatives awakened further applauding; and the inquiry put to the Costa Ricans as to whether the Society should return them to Costa Rica drew out loud and insistent affirmative cries. They rejoiced still more to learn that on the return of these two, conventions would be held, a Spanish-speaking one in San José and an English one in Port Limon, at which the two convention delegates would report verbally to the fullest extent on the Cleveland convention.

After dinner the sessions resumed at the Teatro America. The new missionaries Mr. and Mrs. F. M. Hardin, arrived just April 9, were presented to the assembly by way of introduction, after which each individually gave a personal demonstration on presenting the Kingdom message at the doors. Chairman Siebenlist offered a commentary, in Spanish, on each one respectively. Now followed a demonstration of how to conduct a book study. This was presented by the missionaries, Sisters Palmer (as conductor) and Siebenlist and Hardin, with W. Blackburn acting as the casual caller who dropped in and tried to sidetrack the study from the lesson material in *"La Verdad Os Hara Libres"*.

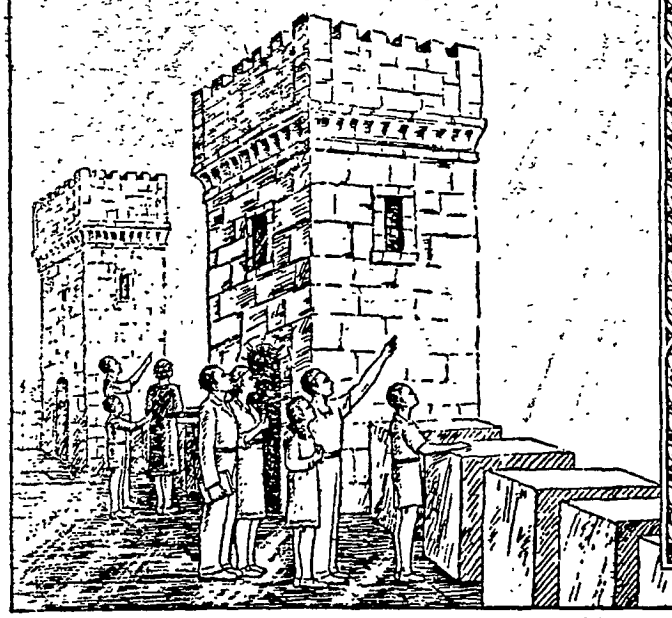
Then, because of its suitableness for God's consecrated ones as well as the public, Brother Knorr gave his address "Be Glad, Ye Nations". At this speech the day's attendance reached 218. At the end of the speech Brother C. Palmer, out in the audience, rose and offered a Resolution, in Spanish and English, expressing the appreciation of the Costa Rican brethren for the visit and service of the Society's representatives. This was adopted by loud cries of *Si* and *Yes!* After this meeting, many brethren had to depart.

The evening session was announced to be held at the San José company's Kingdom Hall. Though meant to be for Brother Knorr's special address to pioneers, all caring to come were invited to this special meeting. They did so, and the 150 who filled the small hall made up the biggest crowd there yet. The Society's president then counseled them on how to approach the people with the gospel message in the most effective manner. To illustrate his suggestions he had missionaries T. H. Siebenlist, Lora Palmer, and Chas. Palmer, successively, to give demonstrations, first in Spanish and then in English. Thereafter Brother Knorr commented upon all three, calling notice to the good points of each one's method and recommending such points to all his hearers. This he followed up with urging as many as possible, even encumbered persons and housewives as well as children on vacation from school, to take up pioneering. He suggested how they could arrange matters so as to undertake this great privilege of service He explained the requirements for pioneers to enter the Society's Bible College in the United States, at the Society's expense, and hoped to have Costa Ricans enter. Telling of his good hopes to see them all again sometime in the future and also his hopes for further good work in Costa Rica, he brought the meeting to a close. Numerous brethren came forward and discussed with him the possibilities for pioneer work, and several applications were filled out with the College in view. The gathering was slow in dispersing, but the brethren went home rejoicing, feeling that the fullness of the day's blessings made up for the shortness of assembly.

More than thirty of the brethren were out to the airport next morning to give us a loving fraternal send-off. Loaded down with their love and greetings to the other brethren along our way, we boarded plane, and at 7:30 a.m. our PAA plane was off the ground and headed north for our next stop, Managua, capital of Nicaragua. But further about this in the next issue of *The Watchtower*.

The WATCHTOWER

Announcing Jehovah's Kingdom



"They shall know that I am Jehovah."
- Ezekiel 39:28.

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JULY 15, 1946

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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WELCOME, "WATCHTOWER" READERS

You are cordially invited to attend the Glad Nations Theocratic Assembly of Jehovah's witnesses, Cleveland, Ohio, August 4-11, 1946.

Jehovah's witnesses world-wide are looking to the Glad Nations Theocratic Assembly as a time of feasting upon the Lord's Word, assembling with their brethren from all parts of the earth and engaging in the true worship of the only true God, Jehovah. Representatives from many nations will be assembled to tell you about Jehovah's witnesses and their activities in other lands. The August 1 issue of this magazine will carry the full program of the convention on its last page.

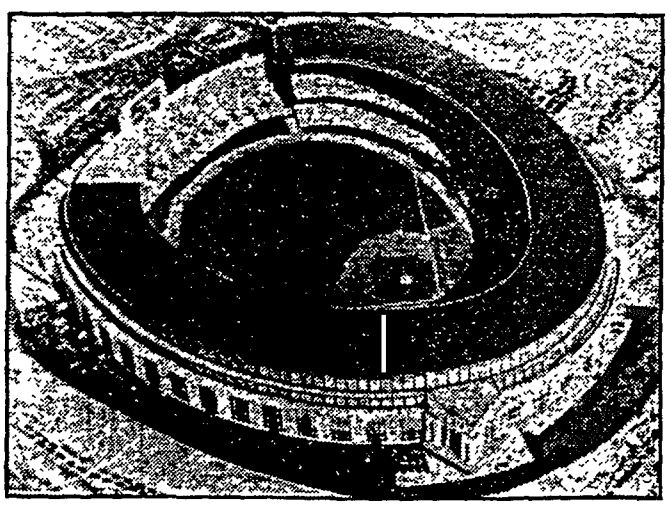
We hope that you will be one to enjoy all the convention (its eight days); or, if not, at least a portion of it. All *Watchtower* readers are entirely welcome to attend these sessions. **Make your plans now** and arrange for your room accommodations. **Cleveland will be a crowded** city, for it is expected that upward of 50,000 delegates will come from the United States, Canada and other parts of the world. Address your inquiry on rooming accommodations to Watchtower Convention Rooming Committee, 2515 Franklin Blvd., Cleveland 13, Ohio.

Bring people interested in preaching "the kingdom of heaven is at hand" to this Glad Nations Assembly. For details about special trains in all parts of the United States and Canada, and other means of travel, consult the local company of Jehovah's witnesses. Come and feast with the Lord's servants at the Glad Nations Theocratic Assembly of Jehovah's witnesses!

"WATCHTOWER" STUDIES

Week of August 18: "Return from the Land of the Enemy," ¶ 1-19 inclusive, *The Watchtower* July 15, 1946.

Week of August 25: "The Way of Return," ¶ 1-24 inclusive, *The Watchtower* July 15, 1946.



CLEVELAND MUNICIPAL STADIUM

The meeting place for the Glad Nations Theocratic Assembly of Jehovah's witnesses, August 4-11, 1946

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVII JULY 15, 1946 No. 14

RETURN FROM THE LAND OF THE ENEMY

"Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jer. 31: 16.

JEHOVAH has recently again distinguished himself as the Deliverer of his people from the land of the enemy. Those who have tasted his deliverance are the only happy and blessed people on this earth. They are the only free people, breathing a freedom which even the peoples of the modern democracies and republics do not enjoy. Such peoples under forms of political democracy are not free from man's great enemy, and their present-day difficulties prove it. Some centuries before our common era began Jehovah God brought about the deliverance the details of which are set down in the thirty-first chapter of the prophecy of Jeremiah. But the deliverance which he performed in that far distant past was only partial and temporary. Hence it was only typical of the greater and true deliverance which was yet to come. It guaranteed that the prophecy would be fulfilled in a larger and complete way in Jehovah's due time. This is the time of the complete fulfillment upon His people. For that reason these are glad and rejoicing; and hence, too, the cheerful invitation can now go out to all races and nationalities today: "Be glad, ye nations, with his people."—Rom. 15: 10, *Rotherham,* as quoted from Deuteronomy 32: 43.

[2] Who are the people today to whom Jehovah God has brought this great deliverance? Shall we say it is the Jews about 600,000 of whom have been restored to the land of Palestine in the Near East? Many religionists would like to apply the prophecy to mean such repatriated Jews. They interpret such relocating of the natural Jews to Palestine to be a sign that the coming of the Messiah, or the Anointed One, the Christ, is getting very close. The religionists of "Christendom", therefore, take this to mean that the mass conversion of the Talmud-observing Jews to Jesus Christ is also getting very close. But careful study of the thirty-first chapter of Jeremiah in its entirety shuts out such an application of the prophecy to the Jews who, under great difficulties indeed, are trying to restore and reconstruct the homeland of their forefathers.

[3] It is true that, in its first or miniature fulfillment, a part of the thirty-first chapter of Jeremiah did apply to the fleshly Jews or Israelites who were regathered to Palestine, beginning in 537 B.C. That was after the city of Jerusalem had been destroyed by the Babylonian monarch, Nebuchadnezzar, and had lain desolate for seventy years. In 625 B.C., nineteen years before Jerusalem's destruction, Jeremiah had foretold its seventy-year desolation, saying: "Therefore thus saith the LORD of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." (Jer. 25: 8, 9, 11) At the time that Nebuchadnezzar captured Jerusalem and destroyed it Jeremiah was being held there in prison as a victim of religious persecution. He was spared alive, though, and carried along with other captives first to Ramah, about four miles north of Jerusalem.—Jer. 40: 1.

[4] It is thought that Jeremiah wrote the prophecy of chapter thirty-one just after Jerusalem was demolished. He may have delivered it while he was at Ramah, in which case his words concerning that city of Benjamin would be very appropriate: "Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not." (Jer. 31: 15) Rachel, here mentioned, was the mother of Benjamin, and so she is pictured as interested in the children or inhabitants of the Benjamite city, Ramah. In fact, there are some who think that Jeremiah's words concerning

1. What deliverances were foretold at Jeremiah chapter 31? and why can all nations now be invited to be glad with Jehovah's people?
2. To whom would the religionists like to apply the prophecy, but why improperly so?
3. Upon whom did the first or miniature fulfillment of the prophecy come, and after what desolation?
4. When was Jeremiah's prophecy of chapter 31 written? and what in general did it foretell?

Ramah were transposed from their proper place in the book of Jeremiah; and hence Moffatt's Bible translation puts the prophecy concerning Ramah and Rachel after the first verse of chapter forty, to read thus: "A message that came from the Eternal to Jeremiah, after he had been released from Ramah by Nebuzaradan the commander-in-chief, who had found him there, chained among the prisoners who were all being carried from Jerusalem and Judæa into exile at Babylon: 'Here is what the Eternal says: "A sound is heard at Ramah, a wail, a passion of tears—'tis Rachel sobbing for her children, sobbing for her children gone, refusing to be comforted."'" (*Moffatt*) For Rachel's comfort her children are promised a return from the land of the enemy. Of course, that meant a return of all their fellow tribesmen, but it means much more today. So, whether written after or before Jerusalem's destruction in 607 B.C., Jeremiah's message from Jehovah, at chapter thirty-one, foretold joyful times to come. The real times meant are here, now. Therefore, "rejoice, ye nations."

"ALL THE FAMILIES OF ISRAEL"

[5] In 537 B.C., after Jerusalem's seventy years of desolation, a remnant of the Israelites did return from the northland territories of Babylon, the land of the enemy that had taken them as exiles. They did rebuild the city of Jerusalem and its temple and repair the other cities and recultivate the land. The overthrow of their enemy, Babylon, by the conquerors, Darius king of Media and his nephew Cyrus king of Persia, in 539 B.C., cleared the way for restoring the Israelites to the land of their forefathers. But no new covenant was made immediately with this restored remnant. More than five hundred years pass, and yet there is no record of the making of such a new covenant to supersede the old covenant made by God through the prophet Moses. There is no record of such, not even in the apocryphal books written during those four centuries after the Hebrew part of the Bible was finished and closed. Hence chapter thirty-one of Jeremiah's prophecy which foretold the new covenant had only a partial and miniature fulfillment upon that remnant of 537 B.C. Who, then, are the "families of Israel" whose history shows the complete fulfillment? It is now our pleasant task to see.

[6] Turning to the first verse of the chapter, we read: "At that time, saith Jehovah, will I be the God of ALL the families of Israel, and they shall be my people." (Jer. 31:1, *Am. Stan. Ver.*) "At that time" joins up this verse with the last verses of the preceding chapter, which read: "Behold, the tempest of Jehovah, even his wrath, is gone forth, a sweeping tempest: it shall burst upon the head of the wicked. The fierce anger of Jehovah shall not return, until he have executed, and till he have performed the intents of his heart: in the latter days ye shall understand it." —Jer. 30:23, 24, *A.S.V.*

[7] All the signs point to these as "the latter days". Now it is the time to understand, because the prophecy is reaching the climax of its complete fulfillment. In the typical fulfillment more than twenty-five centuries ago the sweeping tempest of Jehovah's wrath burst forth in fury upon the head of the wicked, particularly Babylon, whose military battalions had destroyed the city of Jerusalem and its temple in 607 B.C., thereby interrupting and interfering with the worship of Jehovah God there. That same Babylon held captive a faithful remnant of worshipers of Jehovah, such as Daniel, his three devoted companions Hananiah, Mishael and Azariah, and Ezekiel, Zerubbabel, and the high priest Joshua. Hence upon that aggressive and oppressive nation of demon-worshipers Jehovah God performed his further prophecy by Jeremiah, saying: "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and I will make it perpetual desolations." (Jer. 25:12) In fulfillment, in 539 B.C. Babylon's highly organized power was overthrown; and in 537 B.C. its Israelite captives were let return to Palestine to rebuild the temple of Jehovah's worship. It was His tempest of wrath that swept literal Babylon down off its seat of international power.

[8] Mark this, however: God's Word uses Babylon to symbolize another organization which has continued till this day. This organization was not destroyed when ancient Babylon fell to its conquerors, whom Jehovah God used, namely, Darius and Cyrus. In sacred Scripture Babylon is used to symbolize the great worldly organization of the false god whom ancient Babylon worshiped, namely, the Devil, Satan. Hence more than six hundred years after the ancient city of Babylon fell, the fall of the real and larger Babylon was predicted as something yet future, in the last book of the Bible.

[9] The original city of Babylon, or Babel, on earth was founded by a mighty servant of the Devil, namely, Nimrod, shortly after the flood of Noah's time. Nimrod, in defiance of Jehovah God, established himself before the people as a mighty hunter *before* or in opposition to Jehovah God. "Cush begat Nimrod: he began to be a mighty one in the earth. He was a

5. Why does Jeremiah's prophecy concerning the new covenant show chapter 31 was fulfilled only in miniature on the remnant of 537 B.C.?
6. With what does the expression "At that time" join up Jeremiah 31:1?
7. In ancient time, upon whom did that "sweeping tempest" of Jehovah burst? and why?
8. Besides as a literal city, how also does God's Word use Babylon? and what proves it?
9. How was ancient Babylon founded, and of what did it come to be a symbol?

mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. And the beginning of his kingdom was Babel," or Babylon. (Gen. 10:8-10, *Am. Stan. Ver.*) In such manner Nimrod permitted himself to be worshiped, adored and obeyed as a mighty one in preference to the true God Jehovah. He also made himself the first king of earth, with Babylon as the seat of his government and of his worship. Other worldly rulers, including Nimrod's successors, tried to act and appear mighty that it might be said of them: "Like Nimrod a mighty hunter before Jehovah." So they warred against Jehovah's servants and witnesses, and tried to force Babylon's religion upon them. Hence Babylon came to be a symbol of the Devil's organization with religion to the front, and which organization insists upon obedience to it and its religion rather than obedience to Jehovah God.

[10] The faithful Israelite remnant returned to Jerusalem after the fall of the ancient city of Babylon, but in course of time their offspring came under the power of the greater Babylon, namely, the Devil's organization, visible and invisible. Thus only for a time was the prophecy true concerning the Israelite remnant and their descendants: "At the same time, saith the LORD [Jehovah], will I be the God of all the families of Israel, and they shall be my people." (Jer. 31:1) This fact shows that in the final and complete fulfillment the expression "families of Israel" does not apply to the natural Israelites or Jews now restored in Palestine; because the enemy from whom the great deliverance is wrought is not ancient Babylon of Jeremiah's time, but is the larger and longer-enduring Babylon. It is the Devil's world organization, with its demonism known as "religion" and its selfish commerce and its un-Theocratic politics.

[11] The Jewish convert to the worship of Jehovah as Jesus Christ taught it, namely, the apostle Paul, makes this fact clear concerning "all the families of Israel" when he writes to the Christians at Rome: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; . . . For they are not all Israel, which are of Israel." (Rom. 9:3-6) That is to say, According to the flesh they are called Israelites, but just because they are fleshly descendants of the man Jacob or Israel they are not members of the true Israel of God. They are not necessarily Israelites spiritually, members of spiritual Israel. Hence Paul also says: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." (Rom. 2:28, 29) Even Moses and Jeremiah spoke of such circumcision of the heart. (Deut. 30:6; 10:16; Jer. 4:4) Neither Paul nor the other servants of God pointed out such things in order to stir up a wave of anti-Semitism, and neither does *The Watchtower* by calling attention to these things. Paul had good-will, and so do we also have good-will, toward sincere Jews who are enmeshed in religion but who are feeling after the true worship of Jehovah God.

[12] Paul spoke of himself as "circumcised the eighth day, of the stock of Israel". (Phil. 3:5) But he also tells us he was a most zealous follower of the "Jews' religion" or Judaism and of its "traditions of my fathers", and hence he was a persecutor of other Jews who had become Christians. "For 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." (Gal. 1:13, 14) The Jewish high priest was with the persecutor Saul of Tarsus in this course, and hence both their hearts were uncircumcised and they were not Israelites spiritually or Jews inwardly. —Acts 9:1, 2.

[13] The historical facts are plain, therefore, that the Jews living in Palestine were descendants of the remnant who left Babylon from and after 537 B.C., but that Saul of Tarsus and the other Jewish religionists of his day were in bondage to the Greater Babylon. This was due to being in bondage to religion, even though called "Judaism". Such religion put them on Babylon's side, for it put them in opposition to the Son of God and so in opposition to Jehovah God himself. The Son of God was the Leader whom Saul of Tarsus later chose to follow, and he said to the tradition-keeping Jewish religionists: "Full well ye reject the commandment of God, that ye may keep your own tradition. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things ye do. . . . Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men." (Mark 7:9, 13, 6-8) Rome, with its pagan Caesar, was a part of the Greater Babylon, Rome being the strongest visible part of the Devil's world organization. And the religious Jews showed they were in captivity to

10. Why was Jeremiah 31:1 true of the remnant of 537 B.C. only for a time? and why, too, does it not now apply to Jews in Palestine?
11 For the clearing up of this matter of "all the families of Israel" what does Paul say in his letter to the Romans?
12. Why was Paul, although circumcised and of the stock of Israel, yet not an Israelite spiritually or inwardly?
13. How was it true that, in Jesus' day, the religious Jews were in bondage to the Greater Babylon?

the Greater Babylon when they objected to Pilate's releasing Jesus of Nazareth, crying out: "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." And "the chief priests answered, We have no king but Cæsar".—John 19:12, 15.

14 For such reason the apostle Paul spoke of religious Jerusalem in Palestine as "Jerusalem which now is, and is in bondage with her children". (Gal. 4:25) Hence the religion-bound Jews of Paul's day needed the deliverance from the Greater Babylon, which Babylon is the mother of religion in opposition to God and his Son or Seed. Such needed deliverance came to those Jews who followed Christ Jesus, the true Seed of Abraham, that is to say, the true Son of God. He said to the religious Jews: "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." But to Jews who believed on him Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." —John 8:39, 40, 31, 32, 36.

15 Those Jews who followed his word and continued in it were made free and delivered from the Greater Babylon that is exposed by Jesus in Revelation, chapters seventeen and eighteen. Such obedient and faithful followers became members of the true "Israel of God", the true "children of Abraham". There was only a remnant of natural Jews who followed the Son of God and became children of God with him as heirs of God's kingdom. Hence Paul says as respects the Israel according to the flesh: "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) All Gentiles, steeped in religion of the pagan nations, were also in bondage to the Greater Babylon. But such Gentiles as believed the message of the truth and followed the Truth-teller, Christ Jesus, were made free and delivered from Babylon and were made a part of the genuine "Israel of God", or spiritual Israelites. In talking of the grace or favor of God that came to such Gentiles due to their faith, Paul writes: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law [of Moses], but to that also which is of the faith of Abraham; who is the father of us all."—Rom. 4:16.

16 Finally, exhorting both Jewish and Gentile Christians to stay free from Babylon and its religious bondage, the apostle writes: "But Jerusalem which is above is free, which is the mother of us all. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 4:26, 31; 5:1) As far as these were concerned, Babylon had been overturned and they were free, back there in that first century of Christ's coming to the earth in the flesh. At that time Jeremiah 31:1 began going into fulfillment toward these Christians of the faith of Abraham, namely: "At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be my people." (*Am. Stan. Ver.*) They became the people for Jehovah's name.

17 In 1946 what specially interests us is that the final and complete fulfillment of this prophecy of deliverance and restoration finds its location in our century, from and after A.D. 1919. It is useless for anyone to deny that all of "Christendom" as well as Jewry is in bondage to the Greater Babylon, this world of which Jehovah's great adversary is the god. Stark-naked proof of this is found in the fact that confusing religion is rampant everywhere, with hundreds of sects and cults, all of which participated, Catholic against Catholic, Protestant against Protestant, religion against religion, in the bloody first world war, of 1914, and then in the more frightful second world war, of 1939. According to Christ's words at Luke 21:25, 26 and at Revelation 12:7-13, that first world war was accompanied by "war in heaven" in which Satan the Devil and all his heavenly hosts were beaten by the newborn kingdom of God and were cast down to the vicinity of our earth. Thus the superhuman, invisible part of the Greater Babylon was debased to the earth because of God's wrath, and this was done by the newborn King, Christ Jesus, the Conqueror greater than Cyrus of old. Now the final burst of Jehovah's sweeping tempest of wrath against this Greater Babylon merely waits for His appointed time to begin the battle of Armageddon. Then the visible as well as the invisible part of this Greater Babylon will be destroyed with an everlasting destruction.

18 Following the close of World War I in November of 1918, who was it that was made free by a deliverance from the Greater Babylon? Not "Christendom", nor Jewry! It was the remnant of consecrated Christians who obeyed the word of the Greater Cyrus, Christ Jesus, and who are today known the world over as "Jehovah's witnesses". During World War I they were oppressed and subjected to great

14. How did the needed deliverance come to such Jews then?
15. Of what did the remnant of faithful Israelites then become members? and who else became members with them, and how?
16. As regards Babylon, what did Paul exhort them to do? and how did Jeremiah 31:1 begin going into fulfillment at that time?
17. (a) What proves "Christendom's" bondage to Greater Babylon? (b) When did Jehovah's tempest of wrath begin and when will it finish against Greater Babylon?
18. After World War I, who actually were made free from Greater Babylon? and how?

restraints by the warring powers of "Christendom"; but, contrary to the expectations and wishes of her religionists, these oppressed and restrained witnesses of Jehovah were released in 1919 and went forward with the work of bearing witness to God's name and kingdom. In the light of the truth they have continuously endeavored to wipe out all trace of Babylonish religion from their midst and to adhere strictly to God's Word of truth; and thus the truth has made them truly free from Babylon and its bondage. They are no man's slaves, nor any man-made government's slaves, nor Babylon's slaves, but are the free servants of Jehovah God by Christ Jesus.

19 Their liberty in Christ and their freedom from Babylon they demonstrated during the total war of 1939-1945, which war tended to regiment everything and everybody to the service of this bedeviled world. By the truth and by the backing of the God whose name they bear they have stood fast in the freedom with which Christ has made them free from Babylon. Not by any pressure from her have they been impressed into the service of this world. In their God-given freedom they come forth from the fiery crucible of war and totalitarian rule and march on in Jehovah's service, worshiping him with no fear but heralding the glad tidings of his kingdom and its blessings to the peoples of all nationalities. By preserving them in their integrity as his witnesses possessing his Kingdom message, Jehovah has proved to these spiritual Israelites that he is their God, their Mighty One whom they worship. They by their united fight for Christian freedom have proved that they are his people. Thus has come the final and complete realization of Jeremiah's words: "At that time, saith Jehovah, will I be the God of ALL the families of Israel, and they shall be my people." Does the rest of Jeremiah's prophecy, chapter thirty-one, add support to these conclusions? Yes, as further explanation of this prophecy below will show. It will disclose God's people with whom all nations are called to be glad.

19. (a) How did they demonstrate their freedom from Greater Babylon during the total war of 1939-1945? (b) How has Jeremiah 31:1 been proved to be true concerning them?

THE WAY OF RETURN

JEHOVAH'S deliverance of his faithful remnant from Babylon was a matter dictated by justice to his own name and also by his loving-kindness to those who agreed to uphold the honor of his name. Hence we read in Jeremiah's prophecy: "Thus saith Jehovah, The people that were left of the sword found favor in the wilderness; even Israel, when I went to cause him to rest. Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee [or, continued lovingkindness unto thee]." —31:2, 3, *Am. Stan. Ver.*

2 In Jeremiah's day some Israelites survived the brandishing of the sword of war and aggression by Babylon's king, Nebuchadnezzar. But they were forced out of their homeland and into the wilderness of this world as dominated by the great world power Babylon. Yet out there, by taking the right way of return to God's favor, they did find his grace and favor, and he satisfied their desire for rest by restoring them to their homeland where they could again worship and serve him freely. Likewise during World War I (1914-1918) the belligerent nations of "Christendom" forced Jehovah's consecrated people out into the wilderness of this Babylonish world, where they were subjected to great persecutions and abridgments of their liberty. They found no rest there, because they gave way to fear of men under the religious idea that the Babylonish powers of this world are those "higher powers" to which all Christian souls are instructed to be subject. They fell victims to the various schemes and conspiracies of the religious, political enemies to separate them from the obedient worship and service of the Lord God. Within themselves they were greatly disturbed and hence they sought rest from God. He showed grace and favor toward them in this wilderness of separation from His organization and its service. He showed them the way by which they might return to him and find rest for their hearts and minds. A faithful remnant then returned.

3 In both the ancient and the modern case such mercy was proof of God's loving-kindness. From ancient times Jehovah has loved this people for his name. And the ancient typical people of natural Israel foreshadowed the modern antitypical people of spiritual Israel. Therefore the apostle Peter quoted Jehovah's words to ancient typical Israel and applied them to antitypical spiritual Israel, saying to his fellow Christians: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9, 10, *Am. Stan. Ver.*) Consistently, then, at the close of World War I, when His people were afar off from him in the wilderness of exile and captivity under

1. By what two things especially is Jehovah's deliverance of his remnant from Babylon dictated?
2. How did Jehovah cause those "that were left of the sword" to find rest, both in the type and after World War I?
3. How is it true that Jehovah loves his people "with an everlasting love"? and how has he appeared to them?

Babylonish world control, Jehovah God appeared with favor to them. He did so, because from old time, from the time that Christ Jesus began leading the spiritual Israel of God, Jehovah has loved them, since they are his consecrated witnesses, a people upon whom His name is called.

4 Therefore Jehovah prolonged or continued his love to them, even during their temporary alienation from him. By means of such loving-kindness extended to them he drew them back home to him. From and after 1918 he lovingly revealed his further truths and purposes to them and renewed their privileges of serving as his witnesses and as ambassadors for his kingdom by Christ Jesus. "Christendom" makes loud claims to being his people, but what evidence is there today to show she has shared in this divine loving-kindness? However, by such mercy and favor to his consecrated remnant of witnesses, Jehovah has showed these that he is their God and that they are his favored people whom he is pleased to use as His witnesses.

5 Before considering the further words to the faithful remnant of Israel, let us remind ourselves of some historical facts which explain matters. Jacob, the grandson of Abraham, showed faith and devotion to Jehovah God and hence received a change of name to Israel, meaning "prince with God" or "ruling with God". By his two wives and their handmaids Jacob (or Israel) had twelve sons, from whom sprang the twelve tribes of the children of Israel. Jacob's specially loved wife was Rachel, and by her he had two sons, Joseph the firstborn and Benjamin. Joseph had two sons, Manasseh the elder and Ephraim the younger; but Jehovah God expressed a preference for Ephraim to become the greater, as if he were the firstborn. (Gen. 48:17-20) Ephraim and Manasseh became the heads of two tribes of Israel, in place of their father Joseph, who was Israel's firstborn by Rachel. This splitting of Joseph's offspring into two tribes was because God took out the tribe of Levi from the original twelve to be separated to His special service at the tabernacle of worship.

6 After the death of King Solomon two tribes, Judah and Benjamin, stayed faithful to Solomon's descendants on the throne, but ten tribes under Ephraim's leadership revolted and set up a separate kingdom. The first king was an Ephraimite, Jeroboam. This separate kingdom came to be called "the kingdom of Israel"; and, owing to its leading tribe, it was also called "Ephraim". On the other hand, the other kingdom, owing to its leading tribe, was called "the kingdom of Judah". By Jeremiah's time the kingdom of Israel, or Ephraim, had been overthrown by the Assyrian empire and the Israelite survivors of that overthrow had been deported to the lands of Assyria. (2 Ki. 17:5-23) The kingdom of Judah remained.

7 The Lord God, by Jeremiah, speaks further to *all* the families of Israel, that is, to all twelve tribes, as if to a woman, saying: "Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant, and shall enjoy the fruit thereof. For there shall be a day, that the watchmen upon the hills of Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God." (Jer. 31:4-6, *Am. Stan. Ver.*) Here Jehovah describes how his loving-kindness will be manifested to his reclaimed people, namely, by putting them back again in their old God-given territories and reconstructing them there as an organized nation. The fact that he addresses them as a maiden or virgin, saying, "O virgin of Israel," proves one important thing: that for this restoration to occur they must abandon all worldliness and must return to virgin purity in the worship of the true God.

8 That Jehovah would then be the God or the One worshiped by *all* the families of Israel is shown in the prediction that the watchmen on the hill country of EPHRAIM would cry out to all his brethren of the once rebellious ten tribes who worshiped the golden calves. The watchmen would call to them to arise and go up to Zion, there to worship Jehovah as their God at His holy temple. This shows that all Israel would once again be unified as an organization and that they would unitedly worship and serve the God of their faithful forefathers. No religious disunity would exist among them. Because of this, Jehovah's people would be filled with joy and gladness and be like a clean virgin making joyful noise with musical tabrets and dancing with all her virgin companions. And all parts of the organization would be fruitful and be enjoying freedom from want.

9 The Lord God fulfilled this prophecy toward the faithful remnant that came back from ancient Babylon from and after 537 B.C. They came back, not as a disunited nation, politically divided between two kingdoms and carrying on a state religion of worshiping golden calves or other religious idols; but as a united nation, to rebuild Jehovah's one temple and together to worship him as the only true and living God. Likewise in the days of Jesus and his apostles, the remnant of Israel were recovered from the servi-

4. How, since 1918, has he "drawn" them?
5. Who was the man Israel? and how was Ephraim related to him and his offspring?
6. How did the kingdom of Israel and the kingdom of Judah come about? and what befell the former kingdom?
7. By Jeremiah, how does Jehovah next address ALL Israel? and what important thing does this show?
8. What also is shown by the cry of the watchmen on the hills of Ephraim? and what results from obedience thereto?
9. How did Jehovah fulfill this prophecy toward the remnant of 537 B.C. and also the remnant in the days of Jesus and his apostles?

tude of the antitypical Babylon and were made members of God's spiritual temple under Christ Jesus the Chief Corner Stone. The Gentiles to whom the message of deliverance from Babylon was brought and who believed were also made members of the one and indivisible "Israel of God", spiritual Israel. In it neither Jew nor Gentile is looked on with discrimination, neither bond nor free; but all are one in Christ.

[10] Finally, from and after A.D. 1918, the remnant of Jehovah's consecrated people received his newly revealed truths and were freed from the bondage of fear and subjection to antitypical Babylon. They sought to be clean like a virgin from all religion and worldliness. Other believers who consecrated to God since 1918 and whom He accepted and justified have been made members of the remnant, with no discrimination against them. In this way all made up one indivisible Theocratic organization dedicated to unitedly worshiping one Almighty God, Jehovah. They worship him at his capital organization under Christ, which organization is called *Zion* and through which he rules all the universe. Thus the virgin organization of Jehovah's remnant today is filled with joy and moves harmoniously in his happy service. It knows no spiritual want, because the one God whom it worships has blessed it and made it fruitful.

A REGATHERING TO PROSPERITY

[11] This restoration and unification of the remnant of Israel is not to be kept secret from the world. It is to be made public among all the nations of the earth as a testimony to the faithfulness of God to his word and also in vindication of his name. It is to be published to the nations in order that those in search of the true and faithful God may believe and may join themselves to His people and may be made glad and sing with his people. "For thus saith Jehovah, Sing with gladness for Jacob, and shout for the chief of the nations: publish ye, praise ye, and say, O Jehovah, save thy people, the remnant of Israel." (Jer. 31:7, *Am. Stan. Ver.*) Spiritual Israel is the "chief of the nations", because Christ Jesus, God's most highly exalted Son, is the Chief Member of this "holy nation" of God, and all nationalities of good-will must line up under this capital organization of God. Some modern translators would make the Hebrew text read, instead: *"Shout aloud on the hilltops"* (*Moffatt*); and, "Shout on the top of the mountains." (*An Amer. Trans.*) Such translations, while doing away with the phrase "chief of the nations", show that the news of the remnant's deliverance and salvation from captivity to the Babylon of this world is to be proclaimed boldly and widely, as from hilltops and mountaintops. A great multitude must hear and learn how Jehovah has saved His people since 1918.

[12] The countries of Assyria and Babylon, to which the survivors of the kingdom of Israel and the kingdom of Judah were taken into exile from 740 B.C. to 607 B.C., lay north of Palestine. Jeremiah refers to these northern countries as he tells how Jehovah regathers his people: "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn."—Jer. 31:8, 9.

[13] The regathering of the remnant of God's elect nation from and after A.D. 1919 was evidently what Christ Jesus meant as a special sign of the end of Satan's Babylonish world, when he said to his disciples: "Immediately after the tribulation of those days [beginning A.D. 1914 with war in heaven against Satan and his demons] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens [Satan's invisible organization in heaven] shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory [of his kingdom]. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24:29-31.

[14] From and after 1919 the Lord God, by Christ Jesus his Son, has gathered together this remnant of spiritual Israel from all parts of the visible world, spoken of prophetically as the *northland* and *coasts* or ends and uttermost parts of the earth. They have been gathered, not bodily, but in an organic way, by their united acceptance of the Kingdom truth which has made them free and which God has caused to be preached in all nations since A.D. 1914 as a witness to such. (Matt. 24:14) In all nations the members of the remnant have been gathered into a unity of faith and of action. All of them hold to Jehovah's Theocratic organization and rule, and all of them receive his spiritual food and instructions through that organization, and all of them unitedly give a world-wide witness to God's holy name and his established kingdom under Christ.

10. From and after 1918, how has the prophecy been fulfilled toward the remnant of Jehovah's people?
11. To whom is this restoration and unification of the remnant to be made public? and why?
12. In the type, what was the "north country" from which God promised to bring them? and in what physical condition would some be then?
13. From and after A.D. 1919, of what is the regathering of the remnant a sign, and according to whose words?
14. Whence has this remnant been gathered? and how?

[15] With mercy God has led the faithful remnant back to their free homeland, their true and harmonious relationship with him as His servants and witnesses. He has done this by making the Kingdom truths plain and also by making comfortable and helpful organization-arrangements. Thereby the way back has not been too hard, but the spiritually blind, the ones hobbling along spiritually, and those who have been trying to nourish and bring up others spiritually have been able to travel the road to renewed peaceful relations with God within his Theocratic organization. It has not been a dry, parched road; but the Kingdom truth like a river of water of life has issued forth from the throne of God and of his reigning King and has followed and run alongside of the returning remnant all the way. His truth and organization instructions for service have straightened out the road so that no one has had real reason for stumbling. All along the way they have supplicated God's mercy and goodness for his own name's sake, that the reproaches might be lifted from his name and it might be honored and exalted by them.

[16] The modern versions agree with the ancient Greek *Septuagint* translation when they render verse 9 to read: "They went away in tears, but I lead them back consoled"; or, "With weeping they went away, but with consolation will I bring them back." (*Moffatt; An Amer. Trans.*) When Jehovah's consecrated people came under the enemy's oppression during World War I and were led away captive in fear and were thus cut off from God's free service, they came under his anger and displeasure and they wept. (Isa. 12:1) Now, due to being reinstated in his favor and in his witness work since 1919, they are consoled and comforted. And why has all this been so? God explains, saying: "For I have become to Israel a father, and as for Ephraim my firstborn is he!" (*Rotherham; An Amer. Trans.*) God extends fatherly treatment to his faithful remnant and loves them with a father's love of his firstborn son. He has begotten them as his spiritual children and they have become a "kind of firstfruits of his creatures". (Jas. 1:18) Christ Jesus, their Leader and Commander, is the "beginning of the creation of God" and so is God's "firstborn of every creature"; and they are heirs of God with him. (Rev. 3:14; Col. 1:15) Therefore God dries their tears of sorrow and repentance and brings them home from exile in "Babylon".

[17] The nations of this Babylonish world are far mightier than the small remnant of Jehovah's witnesses, who engage in no politics and maintain no standing army equipped with carnal weapons. Hence let all the people of good-will of all nationalities take note of Jehovah's power and know that He has delivered the weak remnant from their strong foes. "Hear the word of Jehovah, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For Jehovah hath ransomed Jacob, and redeemed him from the hand of him that was stronger than he. And they shall come and sing in the height of Zion, and shall flow unto the goodness of Jehovah, to the grain, and to the new wine, and to the oil, and to the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith Jehovah."—Jer. 31:10-14, *Am. Stan. Ver.*

[18] His witnesses have been fearlessly making a united, organized proclamation of God's name and kingdom in all parts of the earth since the close of World War I in 1918. Such united action stands as visible evidence that Almighty God has ransomed and regathered his faithful remnant and that they are singing the praises of Him and his kingdom at his temple "in the height of Zion". He has filled them with rejoicing and with spiritual abundance, so that, since their restoration, they have borne the "fruits of the Kingdom" to all nations by more than a half billion copies of Bibles, books and booklets; also by other hundreds of millions of magazines and free tracts, backed up by public lectures on platforms and on the radio and by testimonies at the doorsteps and by private Bible studies in numberless homes. They are satisfied with God's goodness through his King Christ Jesus; and their widespread witness activities are carried on for the purpose of ushering persons of all nationalities now into the gladness of His people, so as to rejoice with them.

COME AGAIN FROM THE ENEMY'S LAND

[19] In a final and complete way, therefore, in this twentieth century the faithful and true God has fulfilled his comforting words to the symbolic Rachel, to whom he said: "Thus saith Jehovah: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. Thus saith Jehovah: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be

15. In what merciful way has God led them back?
16. (a) How did they go away, and how did God lead them back? (b) How has he become a "father to Israel", and Ephraim become his firstborn?
17. What is noteworthy about this deliverance of the remnant? and to whom must this be declared that they may hear?
18. What is the visible evidence that Jehovah has fulfilled to his remnant the prophecy just quoted?
19. What comforting words has Jehovah fulfilled in this century to "Rachel"? and how do the Catholic versions of these words read?

rewarded, saith Jehovah; and they shall come again from the land of the enemy. And there is hope for thy latter end, saith Jehovah; and thy children shall come again to their own border." (Jer. 31:15-17, *Am. Stan. Ver.*) The Latin Vulgate and the Catholic Douay Version Bible read, at verse 15: "Thus saith the Lord: A voice was heard on high of lamentation, of mourning, and weeping, of Rachel weeping for her children, and refusing to be comforted for them, because they are not." This reads as if referring to a high place near Bethlehem rather than to Ramah in the tribe of Benjamin.

[20] Nineteen centuries ago it was quite proper for the apostle Matthew to quote verse 15 above and to apply it to the slaughter of the babes of Bethlehem-judah after Jesus' birth. (Matt. 2:16-18, *King James Version* and *Douay*) Rachel, beloved wife of Jacob, died near Bethlehem, which was then called Ephrath, and there she was buried. (Gen. 35:16-20) She was the mother of Jacob's well-loved son Benjamin, and in the territory of her son Benjamin's tribe the city of Ramah was located. Hence when the children or sons inhabiting the Benjamite city of Ramah were either killed or deported in the days of Jeremiah, Benjamin's mother Rachel is pictured as greatly distressed and weeping bitterly and seemingly inconsolably. Her great grief and lamentation then became a figure or symbol of intense sorrow and weeping, and hence now the lamentation and tears of the mothers of Bethlehem-judah over Herod's slaughter of their babes is compared with it. Rachel herself is represented as rising from her grave close by Bethlehem and weeping over these slaughtered babes; for Rachel's descendants, the children of Benjamin, were always the staunch upholders and allies of the royal line whose first king was born at Bethlehem-judah, namely, David, and which city was therefore called "the city of David". (Luke 2:11) That slaughter of the innocents came because the religious Jews of Jesus' infanthood were in bondage to the Greater Babylon, and the Jewish chief priests and scribes had disclosed to King Herod, Caesar's representative, where the Bible foretold Jesus' birth was to occur.

[21] Rachel thereby became a symbol of the mothers in Israel, particularly those in Ramah in the tribe of Benjamin. Jeremiah saw her grief in 607 B.C., both when he was Babylon's prisoner in chains at Ramah and also after his release. Rachel's consolation began to come seventy years later. Then the faithful remnant of Israelites, including Benjamites, came again from the land of the enemy, Babylon, and took up residence once more in the territory of Israel, including Ramah. (See Ezra 2:1, 26 and Nehemiah 7:6, 30; 11:31-36) Hence the return of Rachel's children was a part of the return of the entire remnant of faithful Israelites from enemy Babylon, and back "to their own border". According to Jehovah's unfailing words Rachel's hope for the future was realized. Her work and labor to bring forth and rear children was rewarded, for God's own name's sake.

[22] The slaughtered babes have not yet come back from the graves in a resurrection, although Jesus, who as a babe was obliged to flee to a foreign land (Egypt), did come back to the land of Judah and doubtless preached God's kingdom in his native city of Bethlehem, just a few miles from Jerusalem. However, the prophecy has come to its complete and crowning fulfillment from A.D. 1919 on. Beginning with that postwar year the remnant as foreshadowed by Rachel's lamented children did come back to their own domain. They came back from the enemy's land, from antitypical Babylon, where they had been in bondage and exile particularly during the year 1918.

[23] The remnant's mother is God's woman, namely, his universal organization, to whom Paul refers, saying: "Jerusalem which is above is free, which is the mother of us all." Hence Rachel represents this mother, particularly as she grieved when Jehovah's consecrated servants and witnesses were dragged off into Babylonian captivity during World War I because of fear of men and because of yielding to them as the supposed "higher powers". Now the great antitypical Rachel refrains her voice from weeping and stops her eyes from tears, because her foretold comforting future has arrived and her labor is having its reward. Her children, the remnant of Jehovah's witnesses, now recognize Jehovah God and Christ Jesus as "The Higher Powers" and submit themselves to them, and are now returned from Babylon's power and control. (Rom. 13:1) They are returned to their God-assigned place in Jehovah's Theocratic organization, where they work hard as His witnesses and engage in the great reconstructive work of Jehovah's worship in all the earth. And just as the Nethinim and other non-Israelites returned with the remnant from Babylon back in 537 B.C., so now: A great multitude of companions of good-will have broken loose from Babylon and returned with the remnant of spiritual Israel to God's organized service and worship. They are glad with His people, and the antitypical Rachel is fully comforted. Her work and labor have not been in vain.—Ezra 2:1, 58, 70.

[24] More regarding Jeremiah's prophecy, chapter thirty-one, we must leave to the next succeeding issue of *The Watchtower* to say.

20. Why was Matthew's application of verse 15 quite proper?
21. When did Rachel's consolation begin to come with reward to her work?
22. In the final fulfillment, how did Rachel's children return from the enemy's land to their own domain?
23 (a) Whom particularly does Rachel represent, and why has she stopped weeping? (b) Who have now come back with her children?
24. Where will more be said concerning Jeremiah, chapter 31?

UP THROUGH CENTRAL AMERICA TO THE U.S.A.

"THE king's business required haste," or, "the king's mission was urgent." Those words of David seemed fitting to the mission in behalf of the earthly interests of God's kingdom as undertaken by the president of the Watch Tower Bible and Tract Society, N. H. Knorr, beginning March 6 of this year. Since then twelve countries outside the United States and in the Caribbean sea region had been visited by air travel, namely, Cuba, Jamaica, Haiti, Dominican Republic, Puerto Rico, Trinidad, Dutch Guiana, British Guiana, Venezuela, Colombia, Panama and Costa Rica. Just a few days could be spent in each country, but six new Branch offices of the Watch Tower Society were set up in lands not till then thus provided. So with further arrangements to set up branches in two others, all the foregoing countries will shortly be served by local Branch offices for the better spread of the Kingdom gospel.

After three days of visit in Costa Rica, April 25 saw our Brother Knorr and his companion in travels, F. W. Franz, vice-president, on their way to the thirteenth country of their scheduled tour of eighteen countries outside the United States of America. More than thirty of their brethren, both American members of the Branch office family and also natives, were present at the "La Sabana" airport of San José, Costa Rica, as their plane took off, at 7:30 a.m., for its northwestward flight to Managua, Nicaragua.

Flying out over the central plateau of Costa Rica we soon come over a sea of clouds. In a little more than half an hour we are at Lake Nicaragua, 100 miles long. As we pass over it the broken clouds hide from our view the belching island-volcano of Omotepe. Soon we reach the northwestern shores and come over the flat neck of land that lies between Lake Nicaragua and Lake Managua, on the lower shores of which lies Managua, capital of Nicaragua, about 43 meters or 140 feet above sea level. No wonder, then, that it is so hot in Managua, lying as it does about 12° north of the equator. We come to land at Las Mercedes airfield, about six miles out of the city, and are given a refreshing reception by eleven missionaries, all graduates of the Watchtower Bible College of Gilead. The first two of these arrived from the States in June of last year; the others came in later, beginning with October. Prior to that no known witnesses of Jehovah were in all of Nicaragua except one at León, about fifty miles away, and he had been holding an assignment from the Society of all Nicaragua as his territory for witnessing. The growth in the witness work and in the organization for it was laid bare to us that very night. This was at the weekly service meeting of the Managua company of Jehovah's witnesses, established since the coming of these graduates from the Watchtower College.

The general meetings of the Managua company are conducted in Castilian or Spanish. The eleven missionaries were given basic preparation for this in their specialized training course at College, and all of them are making commendable progress in the mastery of the language. Meetings are held in the Kingdom Hall, which is in the front and main room of the missionary home. Being on the second floor, the Hall and missionary home enjoy considerable relief from the high temperatures of Managua owing to the breeze which blows quite stiffly at times and which is quite regular because of the trade winds of the Caribbean sea. Poor people of Managua, living in the one-story houses and hence in close, poorly ventilated rooms on the ground floor, suffer measurably from the great heat. And when the missionaries make return visits upon such ones and when they carry on Bible studies with such interested ones by means of the Watch Tower publications, the missionaries have to perspire and endure the heat for the time being with the inmates. What adds to the trying situation, and which calls also for fortitude in God's work, is that there is so much dust in the city. Within a few blocks of the center of the capital where the streets are paved the streets are just dirt, with a thick layer of hot, dry dust. The stirring up of this by breezes or by oxen drawing carts or by the six-seat covered carriages behind two skinny ponies continually going at a trot causes much of the dust to be inhaled by pedestrians. Much gets into their shoes to irritate tired, hot feet. Much of the house-to-house work done by the missionaries is on such unpaved dusty *calles*.

However, the missionaries are grateful to God to have this assignment of foreign territory, and are not anxious to quit it for a return to the territory in the United States. They prefer their Nicaraguan territory; as they keep on working it, "it grows on one," they tell you. Because of their love for the poor people who are hungering and thirsting for the Kingdom message, they endure the heat and burden of the day, thereby promoting with God-blessed success a grand Bible-education work, and are conducting many Bible studies in the humble homes of the people.

We looked interestedly to the service meeting, which was at 7:30 p.m. of the day of our arrival. One of the young men, a missionary, presided and the meeting went forward for three-quarters of an hour, all its features being strictly in Spanish except for a brief consideration of the *Informant* article, which was in both Spanish and English. At this meeting 34 were in attendance, the majority of them therefore being natives. At 8:15 p.m. Brother Knorr was privileged to address the gathering. By means of his interpreter he told of his tour through the twelve countries thus far. He held out hopes for still larger increase in the Lord's work in Nicaragua by calling attention to the startling increase in such other lands, by God's grace and blessing. His remarks, of about an hour, put fresh zeal and confidence into all present. It was good to see the service meeting not merely put on in Spanish but also with an interesting, well-managed program, just as these missionaries had been instructed to conduct at the College. The Memorial of Christ's death having so recently been celebrated, on the night of April 16, inquiry was made, with the reply that at this newly established company in Managua there had been a Memorial attendance of 52. Just 5 of these partook of the bread and wine served on that occasion. This proves that the majority doing the Kingdom witness work there in Nicaragua are consecrated ones of good-will, companions of Christ's remnant.

The best display of interest, proving the effectiveness of the witness work being done by the missionaries and by their native associate-workers, came Sunday afternoon, April 28. It was at the talk on "Be Glad, Ye Nations", by Brother Knorr. True, 400 special letters of invitation were sent out to all names on the missionaries' files; and this was amplified by invitations given by word of mouth to the interested ones upon whom they made calls; but not so large an attendance was awaited. At public addresses delivered at the Kingdom Hall by missionary speakers there had been attendances around 45; but now came a special occasion to invite out new interest. The roof garden or *azotea* on a four-story building about a block away from the missionary homes was offered free for Brother Knorr's address, by the *dueña* with whom one of the missionary sisters is conducting a home Bible study. It is a beautiful, breezy roof garden and overlooks the city of Managua. Extra seats were hired and brought up and put under the roofed part of the garden. At 3 p.m. sharp the meeting was opened by the chairman, a missionary, and then Brother Knorr began his delivery. His message was interpreted in Spanish to an intensely interested audience, whose numbers swelled to 158. One of the missionary girls rejoiced to see ten of her interested ones there. At close of the meeting the booklet *'The Meek Inherit the Earth'* (in Spanish) was offered free to all of good-will.

Present at the meeting was the Nicaraguan who once had been the only local witness, at León, and with whom the missionaries had tried, seemingly in vain, for ten months to establish contact. He sent a telegram advising he would arrive in town for Brother Knorr's meeting, and he was lodged there at the Kingdom Hall over Saturday night. He was highly pleased at assembling with those of like precious faith. Henceforth he will be visited at León by missionaries, who will join him in local witnessing, trying to round up all the interested and to organize a León company of Jehovah's witnesses.

An evening meeting at the Kingdom Hall closed out this day of gladness. This was for the study of the assigned paragraphs of *La Atalaya*, the Spanish *Watchtower*. At the close of the hour's study Brother Knorr was invited to the front for a half-hour of final address to this gathering of 42. He there disclosed at what he had been working during these several days of his presence, namely, the establishment of a Nicaraguan Branch office and the organizing of a regular company of active publishers in Managua. He announced Wm. Eugene Call as the Branch servant, and then named the appointments of the various missionaries to posts of duty in the now organized Managua company of Jehovah's witnesses. At this benefit to the work in Nicaragua all the brethren

rejoiced. They all felt stronger. They entertained larger hopes of a steadily mounting increase in the Kingdom interests in that land. They look to the Almighty God, whose due time for this increase has come, and for this reason they redouble their efforts and push ahead determinedly with His work.

HONDURAS

Tegucigalpa, capital of Honduras, was our next destination. The name is derived from *Teguzgalpa,* meaning *"cerro de plata"* or "silver hill", and which was applied originally to an Indian village. The Spanish mining camp, set up near by this village, in 1578, grew to become this picturesque city of Tegucigalpa on the Rio Naeaome or Rio Grande. It is an inland city with no rail communications whatsoever with other cities or countries, but accessible by bus, truck or airplane. We were due to reach it by plane, and must climb up airy heights to it, because it lies 3,300 feet above ocean level. Being given a good send-off by the Nicaraguan missionaries at the airport, we got on our way skyward about 10 a.m., Monday, April 29. Making a left turn, it was just two minutes till our PAA plane was out over Lake Managua and soon passing by the peninsula Chiltepe, which juts out above Managua city, and then we swept by volcano Mometombo to our left as we flew northwestward. Lake Managua, just 38 miles long, was crossed in little more than ten minutes. Next plains, but finally also mountainous terrain, over which our riding became rough. Our landing in Honduras at the airport was quite violent. Our shake-up was quickly offset by the reception given us by seven College-graduate missionaries at the airport. From here we taxied over dusty Honduran roads into Comayaguela, which is on the south or left bank of the Rio Grande. Tegucigalpa is on the right or north bank.

Although isolated as far as railroad ties are concerned, Tegucigalpa we found to be generally more improved and *progresista* than Managua. It also has a large reading public. As a result our missionaries place literature with considerable ease, many taking the magazines as these are offered on the street corners, and others frequently hailing the missionaries passing by on the streets to procure literature from these dispensers of the printed message. While the majority of the population are rated as Roman Catholic, they are such only in name. Our missionaries find that in their work from house to house they have their principal difficulty with fanatical *old* women. The expressed opinion in high financial circles of nominal Catholic Hondurans is that the Roman Catholic Hierarchy has lost out in Central America, and that with only the old women as religious devotees the Hierarchy cannot wield control over the male population. Hence there are many hearing ears in Honduras, and in one month a missionary carrying around his portable phonograph with recorded lectures in Spanish had an audience of 600 in the many homes of the people. Also the work of revisiting the interested obtainers of literature and of arranging for book studies in their homes moves forward with good progress and expansion.

The missionaries are well housed in a newly-constructed two-story house, and their front room on the first floor is set aside as a *Salón del Reino.* In the large-dimension front window they have an attractive sign advertising that this is the Kingdom Hall of Jehovah's witnesses, and announcing the time of evening meetings on Sundays, Wednesdays and Fridays, in Spanish, and a 3 p.m. meeting on Sundays for the study of the English *Watchtower* magazine. Our three-day stay not permitting otherwise, a semi-public meeting was set for the open night of Tuesday, April 30. Donald Burt, the servant of the missionary home, presided. Meeting opened at 7:30 p.m. The speech that followed, by Brother Knorr, translated into Spanish, was the same one that had thrilled so many thousands during this tour of the Caribbean area. Again at this meeting was demonstrated the effectiveness of advertising by word of mouth as in Jesus' day, to invite the interested ones to come and hear, for there was an attendance of 57, which filled all seats and overflowed to outside the doorway. At the close of the speech the pleased audience accepted free copies of the booklet *One World, One Government* (in Spanish).

Besides the missionaries, there were 8 company publishers that joined with them in publishing the Kingdom message to the homes of the people and on the streets. On Wednesday night came the regular Tegucigalpa company service meeting at the Kingdom Hall. A total of 18 attended this. The program, wholly in Spanish, was put on by six of the missionaries, and it was good to see with what courage and purpose they carried on, even though young in the use of this foreign tongue. But they made their meaning clear. Three of the girls put on a demonstration, to show how a Kingdom publisher calls upon an interested woman and then invites and takes her along to make a back-call upon another interested woman and conduct a book study in her home. At the close of the hour's program Brother Knorr came on as an added feature. He talked briefly about the increase and progress of the work generally. Then, in behalf of the work in Honduras, he announced the setting up of a Branch office there, with Donald Burt as its servant, and also the organization of a regular company in Tegucigalpa whose appointed servants he then proceeded to name. Of course, the effect of this was heartening. All were thankful for such arrangements for more efficient operations in this land, and joined in sending love and greetings to the Brooklyn headquarters family and to all other brethren yet to be met on Brother Knorr's trip.

EL SALVADOR

From Tegucigalpa's airport to San Salvador, capital of El Salvador, is a flight slightly south by west, of about 42 minutes. Starting off on this flight late Thursday morning, May 21, we soon came over mountainous El Salvador and landed shortly after midday on the plateau on which lies San Salvador, some 2,135 feet above the level of the Pacific ocean. The eighteen members of the welcoming committee at the airport to meet us were both Watchtower College graduates and native Salvadorans. They were all an initial token to us of the growth of the witness work here during the year since the first two College graduates arrived here the end of February of last year. The information we picked up shortly after our arrival bore witness to the same thing, namely, that at the April 16, 1946, Memorial celebration 36 attended of which just 2 ate the bread and drank the wine in testimony of their being anointed members of the "body of Christ". Also besides the ten missionaries stationed in El Salvador there were 13 native publishers then active in the San Salvador company of Jehovah's witnesses.

We found San Salvador to be a fine city, well paved and well lighted. Off to the west the volcano of San Salvador looms up 2,060 meters (6,758 feet) high. Its last eruptions, in 1917 and 1919, laid the city in ruins, and it appears that a much better city was built. Work begins early in the day, at 7 a.m. generally, and allows for a noontime siesta, but the wages of the average workman are low. This has affected the 1946 campaign in El Salvador for obtaining new subscriptions for *The Watchtower,* because many Salvadorans could not afford a year's subscription. But before we left, the Kingdom publishers had secured 173 subscriptions, which all helped toward reaching the 250,000 set as the goal for the entire earth.

The home of the ten missionaries has a large interior patio with trees and bushes, and the porticos or porches which run around this allow for the placing of chairs and holding of company meetings. This arrangement serves, therefore, as a Kingdom Hall. However, it appeared to us that this will soon prove inadequate, and that another Kingdom Hall will become necessary. Friday night is service meeting night in San Salvador, and our schedule allows us to attend the one on May 3. There are 39 in attendance. Before us we see a neat Monthly Service Chart, showing the course of the San Salvador company and its work during the past year. The program of nearly an hour is put on by native Salvadorans as well as a number of the missionaries, the missionary Roscoe Stone serving as chairman. There were four demonstrations of how to present the Kingdom message, and particularly in connection with the *Watchtower* campaign. A study of *Organization Instructions* was also included. Then experiences were related of how a company publisher obtained a subscription and how another made 10 back-calls during the past month. Four College graduates had arrived just a few days ago, on April 30, and these were introduced to the assembled company and given the opportunity to say a few words (in Spanish). The next fifty minutes was taken up by Brother Knorr in reviewing the expansion of God's work in West Indies and South and Central American countries.

A number of Salvadorans indicated their desire to be baptized in water in token of their full consecration of themselves to God through Christ Jesus. The baptismal service for these took place Sunday morning, May 5. Of the goodly number that turned up at the Kingdom Hall for this there were four candidates for immersion. After the baptism speech we all went out to a set of fine municipal bathing pools, known as *La Chacra,* on the outskirts of the city. There in the pool one side of which is a ravine wall the four were dipped in the waters. Thereafter the missionaries and company publishers went out into the field service announcing the lecture "Be Glad, Ye Nations".

The attendance at this 3 p.m. lecture was very gratifying, namely, 66, and the Kingdom Hall was well occupied. The various missionaries felt repaid to see present those of interest whom they had personally invited in their back-call work; one missionary counted ten of hers in attendance. The booklet *One World, One Government* was offered free to all wanting a copy, and they were invited to attend the company's regular meetings, including the *Watchtower* study that night. Many responded to this invitation, for we had an attendance of 60 at this study, at 7:30 p.m. After the hour's study the assembly listened intently, for another hour, as Brother Knorr recounted the experiences of the brethren in Europe during the epoch of the Nazi-Vatican-Fascist terror, including World War II. This served to show that, though organized religious-political opposition should develop in El Salvador, the Lord's work had no reason to fall off, no more than it did in Europe during the epoch of terror mentioned above. Now, with a Branch established, with R. Stone as its servant, the work should grow as never before.

Toward the close of the meeting it rained, with thunder and lightning, and the patio got a wetting, but the assembled company were very happy and filled with appreciation over the blessings of association which they had enjoyed the past several days.

BRITISH HONDURAS

Monday, May 6, and today we must be off to Belize, British Honduras, on the Caribbean sea. We board a plane of the Transporte Aerovias de Centro-America (TACA) at the airport, 6 miles out from San Salvador. About 10:45 a.m. our plane starts its dash to get into the air. We soar over the blue-green waters of Lake Ilopango, a lake of volcanic origin ten miles long and six miles broad, just six miles southeast of San Salvador. Then we come around and pass the cone-shaped volcano of San Salvador, to our left. We run into some mist, but can still see some distance. Shortly after 11 a.m., off to our right, we sight Lake Coatepeque with its two volcanos at its left side. Our plane bumps along, and ten minutes later passes the frontier lake, *Lago de Guija.* We are now over Guatemala territory, and are headed for the capital city. Just before 11:30 a.m. we come to land at the airport outside of Guatemala city. Here we make a stop of thirty minutes. Nevertheless, the ten College-graduate missionaries stationed in Guatemala consider it worth while to come out and see us and to regale us with their company. They give the good report that 65 attended the recent Memorial celebration in Guatemala city, of whom 6 partook of the emblems. It made us glad to note how pleased they are with their foreign assignment for work, and they asked not to be shifted back to the United States. We are pleased that we shall be coming back here to spend some days with these missionaries. And so, refreshed, we reboard our plane and fly to Belize, a city of 26,700 inhabitants.

At the airport we are met by the two lone missionaries of the Society then in British Honduras. This colony is predominantly of English-speaking colored population. For some time during World-War II there was a government ban against WATCHTOWER literature. This was lifted shortly before these two young men arrived, but in the interior a Roman Catholic priest still tries to have the ban enforced against the literature received by mail. The Roman Catholic clergy resent the presence of these two missionaries of Jehovah's witnesses; and one Irish-American priest, to whom a native druggist casually introduced them, grew indignant that the British Colonial Government should let them into the country. He declared that the British Hondurans are happy and contented in the way they are living and that these American missionaries are contaminating the common people and stirring up discontent in their hearts by giving them this Kingdom knowledge. The two boys reminded the priest that he claimed to be an American himself, and they sent him scurrying away by showing him from American prison statistics that the Roman Catholic system was no real guardian of the morals of the people of the United States. The American consul in Belize also informed the boys that he was a Catholic and that the house where the consulate was stationed was a Catholic home, but the boys reminded him that the consulate was in itself not a Catholic institution.

Following these boys in a car ahead, we motored along the Belize or Old river and crossed the bridge over the Haulover creek, which is the real mouth of the delta-mouthed Old river. This creek divides Belize in two, the Northside and the Southside. Belize lies just one foot above sea level, being built upon filled-in ground. Hence, at this latitude it is hot, and there is difficulty in the drainage of the city and in maintaining a water supply. Large vats of wood adorn the yards of the houses to catch the precious waters from the skies which drop during the rainy season from July on. About the level of the second floor there is a breeze blowing, and it helps to offset the intense heat. A hurricane demolished Belize in 1931.

Our two missionaries have, temporarily at least, installed themselves in a two-story frame house, on stilts like the rest of the native houses. In this they do their cooking, and sleeping under mosquito bars, and planning and arranging for their own field activities and those of the Belize company of Jehovah's witnesses. For the present the Kingdom Hall is located in a long room above the grocery store of a native witness. Here we attend a weekly company book study on Tuesday night, May 7, conducted by the missionary Charles Heyen. The small hall is filled with 36 attenders. After the regular study of the book *"The Kingdom Is at Hand"* Brother Knorr was invited to speak and took good advantage of the occasion to talk on "Organization", showing the need for such a thing and hence, too, the necessity for the use of printed forms for reporting, etc. On invitation F. W. Franz, his airflight companion, talked to the group, especially stressing God's mercy to those of the Belize company, according to the fulfillment of Matthew 24:21, 22, and he urged them to show mercy to others by bringing such the Kingdom message before Armageddon's tribulation breaks. Certainly this means that more should get out into the witness work afield than the nine company publishers who reported time in the field during the previous month. There is reason to believe more will do so.

In Belize the two missionaries have started the series of public lectures as announced by the Society for 1946. Just the Sunday previous, May 5, Elmer Ihrig had delivered the third of the series of eight, at the Liberty Hall on Barracks Road, with an attendance of 46; and the coming Sunday at the same Hall Charles Heyen was scheduled to deliver the fourth of the series, on "Swords into Plowshares", for which 1,000 handbills had been printed for circulation. But now the semi-public address of the president of the Watch Tower Society in the midst of the week, Wednesday, May 8, was announced as due at the same Hall. There was no handbill advertising for this, but all notification was given by word of mouth and thus was noised among the persons of friendly interest, by missionaries and company publishers alike. An audience much above what attended the regular public meetings was not expected. The meeting was opened about 7 p.m., and to the delightful surprise of us all a total audience of 102 showed up. After explaining the reason why they should be glad with Jehovah's people, Brother Knorr expressly invited them to study regularly with Jehovah's witnesses. He also extended the courtesy of calling on his companion, Brother Franz, to offer some words of exhortation to them all, which exhortation showed how they could, despite these times, live in harmony with 1 Thessalonians 5:16: "Rejoice evermore." Then Brother Knorr told them of the all-nations convention scheduled for Cleveland, Ohio, this coming August, and he invited them to attend, if possible.

He also comforted those unable to attend by disclosing that a local convention of three days would be held after the Cleveland event, to be served by a Society's representative in attendance at Cleveland. A vote by the audience to send their love and greetings along with Brother Knorr in his further travels till reaching the Brooklyn Bethel home drew forth words of appreciation from him. There was a song, and then he closed the meeting with prayer. Thus, with such encouragement, the new Branch office of

British Honduras was due to begin operations, with Elmer Ihrig in the capacity of Branch servant, and with more missionaries due to come to Belize.

GUATEMALA

Early Thursday afternoon, May 9, saw us back again in Guatemala city, although about three hours behind our flight schedule. This city has a population of 201,430 inhabitants, and is located among the mountains of Guatemala at an elevation of about 5,000 feet above the Pacific ocean. Our missionaries, ten at that time, are well situated here in a comfortable home on the second floor of a corner building on Fifth Avenue South. On the balcony at the corner angle of the house they had two metal signs, in color, one advertising the *Watchtower* magazine and the other alongside advertising the book *"The Truth Shall Make You Free"*, all in Spanish, of course. The hallway staircase up to their apartment is open at the top, but divides their dining-room space from the space used as a Kingdom Hall. In May, 1945, the first couple of this missionary group arrived in Guatemala city, and then the real organization and operation of a company of Jehovah's witnesses took place here. Two more missionaries joined them in August, and then the remainder arrived on March 1 of this year. During that month 21 company publishers (aside from the missionaries) reported field activity in giving the Kingdom news to the people. We compared this with the eight natives with whom we met in a private home of a believer on the night of February 24 of last year when we were stopping overnight on our way south to Argentina. What an increase!

With great desire we attended the 7:30 p.m. weekly service meeting in the missionary home Kingdom Hall the day of our arrival. The company servant, C. T. R. Peterson, missionary, presided and the full program went forward in Spanish, being carried on entirely by the College-graduate missionaries. It was a varied program. Besides the regular features, it included a demonstration by two missionary girls of how to get a book study started in a private Guatemalan home. After having observed how this service meeting went, Brother Knorr addressed the 22 listeners present through his interpreter. Of course, having marked the increase all along in his trip through Europe and now through Latin America, he cheered them with a review of the increase taking place in the personnel and activities of Jehovah's witnesses in these lands in recent years.

A meeting for the interested was planned for Kingdom Hall for Sunday afternoon, May 12; and for this 100 extra chairs were hired. This number was thought to be enough for the occasion. There were 235 special letters of invitation sent out to interested ones whose names were in the company's files, but aside from this the general inviting of the people was done by word of mouth, particularly in making return visits on the interested. If 100 attended it would be thought noteworthy. But Sunday afternoon the speaker, Brother Knorr, and his interpreter were obliged to stand at the head of the staircase to address an audience which filled all available chairs in Kingdom Hall and the adjacent dining-room and which overflowed into three of the missionaries' bedrooms. It summed up to an audience of 188. They gave the best of attention and did not refrain from applause. One missionary was elated to see 15 of her interested ones there; another, 14, and another, 10. At the close 138 free copies of *Freedom in the New World* (in Spanish) were distributed to them.

The Sunday night *La Atalaya* study was advanced to within less than an hour after the close of the lecture, and as many as could do so were invited to remain for it. There were 65 of them that chose to stay. What was the surprise of them all when, at 5:15 p.m., a plate lunch of a sandwich, potato salad, a cup of cold tea and a fruit salad was served free to all of them there at Kingdom Hall, prepared by the loving hands of the missionaries. The hour's *Watchtower* that followed the lunch was crowned by a quarter-hour of speech by the Society's president with information that gladdened still more the hearts of all those present. They voted to send their love and greetings along with him to their brethren in other lands.

It was a very pleasant time visiting with these Guatemalan friends and the Society's missionaries. Tuesday, May 14, was therefore seemingly too soon in arriving for our moving from their midst. The 1:45 p.m. flight, however, allowed for our taking breakfast with the missionaries at their home and enjoying the morning Bethel service with them in Spanish. Brother Knorr also gave them sincere and faithful counsel for their best interests in the Lord's work. They were comforted too at the new Guatemalan Branch office set up among them, with John N. Parker as its servant. After early dinner we all departed for the airport. Here, about twenty minutes before our flight time at a quarter to 2 p.m., the inspectors notified us that our registration with the police was not sufficient for taking our exit from the country; we should have had, instead, an exit permit issued at the National Palace. The offices of the National Palace would open first at 2 p.m., or fifteen minutes after our flight time. They were adamant in this requirement, and hence we were obliged to taxi to the *Palacio Nacional*. Meantime our plane flew. At the *Palacio* the granting of our exit permit was speeded up from a usual 16 hours' time lapse for attention to just 10 minutes, and we returned to the airport under arrangements to get the plane leaving there at 5:30 p.m. for Mexico city. The time of interim was filled in happily by further companionship with the missionaries.

MEXICO

During an interval of cessation of the rain we boarded the PAA plane, and shortly after 5:30 p.m. we are off into clouded skies and over mountainous country. At times we fly blind and again in between strata of clouds through which the light of the descending sun penetrates and at last come out into its uninterrupted beams. Thus aloft, we take supper. The sun gets below the clouds, reddening up the western heavens. About 8:24 p.m. we are passing Vera Cruz, all lit up below, and then we turn inland on a more directly westerly course for Mexico city. In the moonlight the mountains loom up dark along our course. Getting on toward 10 p.m. the lights of the national capital show up in the far distance. About 10:18 p.m. our pilot, flying as a test by instruments, makes a safe, smooth landing at the airport. While in Mexico city we are to lodge at the Society's new Branch office building. In a car driven by the Branch servant, John Bourgeois, we reach the Branch quarters about 11:24 p.m., where we are greeted by members of the family, including four instructors graduated from the Society's College of Gilead.

The new four-story Branch building, completed less than a year ago, is a fine acquisition for the Society's educational work in Mexico. It adjoins the old building, in which printing, shipping and office work was carried on for years, and which old building is now being renovated, remodeled and improved and made ready to house conveniently together many instructors for the educational campaign. At the time six instructors, besides two that were in transit for their stations in Honduras, were being housed at a home more than a mile away. At the Branch it was pleasant for us to take meals with the regular family of eleven members, and especially, before breakfast, to enjoy the morning Bethel service with its discussion of the day's Bible text, followed by prayer upon the day and all its activities by Jehovah's people everywhere.

Naturally the big event for Mexico was the three-day convention just ahead, on the coming Friday, Saturday and Sunday, May 17-19. For this the three servants to the Mexican brethren came in from off the road and were entertained at the Branch quarters. Many other brethren also came to town from parts of Mexico north and south, some even from Mercedes, Texas, across the border. The notification which was dispatched to all the interested ones generally on April 1 granted them a measure of time to make ready for the Mexico city assembly, but even then the time allowance was not long enough for many of the Mexican brethren to lay aside enough money to undertake the trip.

However, the many eager out-of-towners began arriving in the city days in advance, and we could not fully inform ourselves on the self-denials and the hardships that these earnest and faithful brethren underwent to get here and to convene with persons of like precious faith. In a way the assembly began Thursday night, May 16, at the weekly service meetings in Mexico city. The Mexico city company, growing out of all proportions of one assembly place, has now been divided up into two units. Brother Knorr was announced to attend the original unit's meeting on San Jerónimo street, and this Kingdom Hall was packed out. After the regular service meeting features Brother Knorr addressed the crowd on "education", encouraging those brethren still *analfabeticos* to put forth efforts to learn to read and write in order to be able to feast

on all the educational literature for themselves unaided. At the other unit hall in Colonia Condesa the gathering of 45 were pleased to have Brother Franz talk to them after service meeting.

Next day, May 17, the real convention opened about 9 a.m., with a field service rally, at the Arena Mexico, the site of last year's memorable convention. Field service did not dampen the ardor of these Mexicans young and old, and there were 760 present at this opener, after which they all issued forth into the field, to spread the Kingdom message throughout this capital city. Thus with good momentum the convention started off, and the three-day program of activities and meetings moved forward smoothly. At the hour of 3 p.m. came the formal address of welcome by the convention chairman, John Bourgeois, after which came speeches by one of the graduate instructors from the United States, and by two members of the Mexican Branch. The attendance rose up to 1,052 for the afternoon, but reached its peak with 1,120 at the evening meetings. At that time there was a preliminary speech by Brother Franz, and then the Society's president spoke upon the theme "Jehovah's witnesses in the Crucible", to much applause. He topped off this speech about maintaining integrity under crucial trials and persecutions by announcing and exhibiting the new publication in Spanish, *The New World,* and then advising the convention that a gift copy would be bestowed upon all above six years of age who would read the book. He surprised even the Branch servant and convention chairman by next holding aloft a question booklet for use with *The New World.* He had to advise them, though, that this lone advance-copy had just been received by mail from Brooklyn during his stay in Mexico city, but that copies would be available for all students of the new book in a short time. Then through three exits, and four abreast, the conventioners poured out of the Arena and joyously accepted each his copy of *El Nuevo Mundo.*

Outstanding on the second day, May 18, was a special assembly at 1 p.m. At this the conventioners were told of the disdainful attitude the Catholic Action press took toward the magazine work of Jehovah's witnesses on sidewalks and street corners, and how they had crowed because the departing of so many of last year's conventioners took them off the capital's streets and they had interpreted it to mean a falling away of many from the Lord's work. So now the 1946 conventioners had the opportunity to go forth with the magazines and to make the religious press swallow their words; and they did. Next of the outstanding features, after several afternoon speeches, was the disclosure and the release to the convention of the new *Nuevas de la Teocracia* (or *Kingdom News*) with its stirring article "World Conspiracy Against the Truth". After an all-too-short interval for supper came a platform demonstration of a model "company service meeting" and a model "Theocratic ministry school". For this, more than 40 brethren were seated on the Arena wrestling-match ring, and they put on a typical well-arranged, well-conducted service meeting of an hour and then a 25-minute class of a Theocratic ministry school. This showed how it should be done as regards these important weekly meetings; it provided a good example for companies to follow.

The climax of the day came with Brother Knorr's account of the experiences of the brethren in Europe during 1934 to 1945, and also the developments of his tour around the Caribbean sea basin. Added to the thrills of this account was his reading of a telegram that he had just received announcing the lifting of the ban against the WATCHTOWER literature in West Africa; and then another telegram, received that day, and announcing that the 1946 *Watchtower* subscription campaign had attained to 310,600, or 60,600 subscriptions more than the goal of a quarter of a million. Finally came Brother Knorr's invitation of our Mexican brethren to the Cleveland convention, his disclosure that his interpreter, J. Bourgeois, was appointed to attend that convention as Mexico's special delegate, and then the joyful news that, after the Cleveland assembly, three conventions on successive week-ends would be held in Mexico city, Monterrey and Mazatlan, for the convenience of the brethren. These three-day events would be served by Brother Bourgeois and also another convention delegate, T. Siebenlist, the Costa Rican Branch servant. All this news raised this gathering of 1,288 to grand heights of joy and thankfulness. Thereupon a conventioner, a servant to the brethren, gained recognition of the chairman and mounted the platform to read a resolution of appreciation and determination. It was unanimously adopted with a loud shout of *Si!* Brother Knorr acknowledged it.

Sunday, May 19, closed the convention. At the morning service rally 876 turned out; 57 of these were registered as pioneer or full-time publishers. All were instructed to be back in their seats at 11:30 a.m., and so the time allowed for just a few hours of field work. There was no information marching with placards nor public distribution of handbills nor newspaper publicity, to advertise the 12 noon presentation by Brother Knorr on "Be Glad, Ye Nations". There were special printed invitation announcements which were given to persons of friendly interest as encountered during the field work, and which invitations they must show on admission at the Arena. Hence the 1,574 that came represented no curious public but persons of genuine interest seeking education on the truth. Their more than a score of applauses proclaimed their gladness at the message of God's people. They were given free copies of *Freedom in the New World.*

For convenience a baptismal service was held at the main Kingdom Hall at 3 p.m., and many out-of-towners stayed for this. The 75 candidates, or 52 brothers and 23 sisters, were immediately thereafter baptized in the pool of the *Baños del Chopo.*

TEXAS

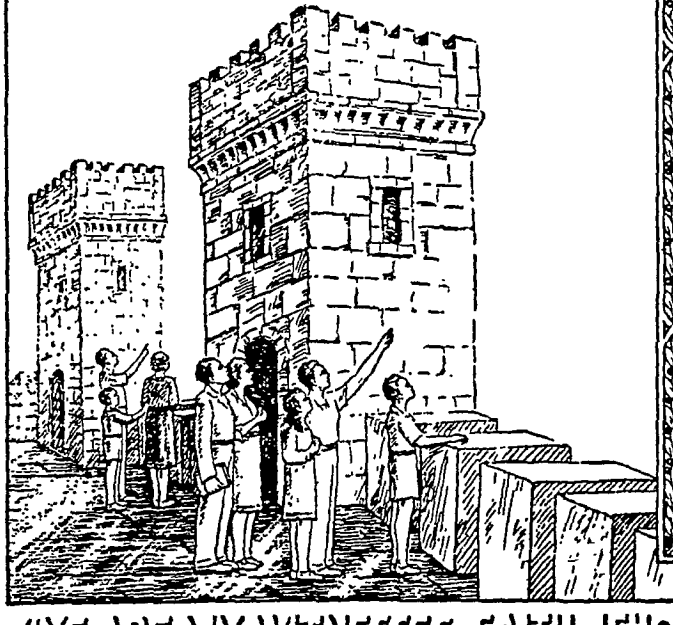
Next day, May 20, Brothers Franz and Knorr made their departure for the United States. Their Mexican Aviation Company (CMA) plane successfully took off at 7:50 a.m., and at 11:20 a.m. deposited them in the airport of Nuevo Laredo. Here they transferred to a Braniff Airways plane, which flew them across the international boundary, the Rio Grande, and brought them to port at Laredo, Texas. A storm was threatening from the west, and to avoid eating aloft with rough air-currents, dinner was served on the ground after they got through United States customs at the airport. By now the ugly black cloud covered the whole area, and the winds tore through the airport. About 12:45 p.m. the storm broke and developed into a destructive, death-dealing tornado. The lashing rain was added to by hailstones which grew in size to about 2 inches in diameter. For 45 minutes the tornado raged, the worst in the lifetime of many employed there at the port, and when it had passed our plane was completely out of commission. Its entire control service was wrecked, to wit, its big rudder, its tail elevators, and its ailerons aback the wings. Damage was estimated at $10,000. On an emergency plane ferried in from Dallas, Texas, over 400 miles distant, we got away at about 7:43 p.m. and reached the San Antonio airport about 8:45 p.m. There it was a grateful meeting with 17 or more long-waiting, wondering brethren.

We found ourselves in a city under quarantine due to the outbreak of sufficient cases of infantile paralysis or poliomyelitis. For this reason none under 22 years of age were permitted to attend our one-day assembly in the San Pedro Playhouse of San Antonio on Tuesday, May 21. Such juveniles and minors were not even permitted by city authorities to enter the San Pedro park around the Playhouse. About 200 adults attended the morning service assembly, brethren coming from many points in Texas, such as El Paso, Corpus Christi, Houston, etc. In the afternoon Brother Franz addressed the assembly on "Vindicated on the Covenant by Sacrifice", after which Brother Knorr gave an extemporaneous talk on the proper conditions within God's visible organization. This took under special consideration Matthew 20:20-28; Mark 10:35-45; and Romans 14:1-23. It was most timely and hence was especially appreciated. For the evening, at 8 p.m., while Brother Franz addressed about 140 Spanish-speaking brethren at the San Antonio company Kingdom Hall, the Society's president addressed 518 adults at the San Pedro Playhouse, giving them the benefit of his fact-finding and observations and experiences on his now-closing trip in the Western Hemisphere. And the good exhortation, intermingled throughout, made the time very helpful to all sincere listeners.

The homeward flight for the Society's headquarters began the following day shortly after 6 p.m. and continued on through the night. Next morning, about 10:30 a.m. Eastern Daylight Saving Time, a happy landing was made at LaGuardia Field on Long Island, where five brethren of the Brooklyn Bethel family were on hand to bid us welcome home. Inside an hour we were back at headquarters, with due gratitude to God.

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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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 BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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WELCOME, "WATCHTOWER" READERS

You are cordially invited to attend the Glad Nations Theocratic Assembly of Jehovah's witnesses, Cleveland, Ohio, August 4-11, 1946.

Jehovah's witnesses world-wide are looking to the Glad Nations Theocratic Assembly as a time of feasting upon the Lord's Word, assembling with their brethren from all parts of the earth and engaging in the true worship of Jehovah God. Representatives from many nations will tell you about Jehovah's witnesses' activity in other lands.

We hope that you will be one to enjoy all the convention (its eight days); or, if not, at least a portion of it, including the last day, Sunday, August 11, 1946, to hear the lecture "The Prince of Peace". If you are planning to be baptized in water, thus symbolizing your consecration to Jehovah, be sure to be there by Thursday evening, as the baptism will be Friday morning. Make your plans now and arrange for your room accommodations. Cleveland will be a crowded city, for it is expected that upward of 70,000 joyful people will come from the United States, Canada and other parts of the world. Address your inquiry on rooming accommodations to Watchtower Convention Rooming Committee, 2515 Franklin Blvd., Cleveland 13, Ohio.

Please read the last page of this issue of *The Watchtower* and you will get some idea of what is in store for the conventioners. Come and feast with the Lord's servants at the Glad Nations Theocratic Assembly of Jehovah's witnesses!

"CREATOR'S REMEMBRANCE" TESTIMONY PERIOD

For a month usually devoted to the recuperation of one's physical vigor and strength and youthfulness in the Northern hemisphere the above name is very fitting. Not only school children then enjoying their vacations but also all others of Jehovah's witnesses will want to remember their Creator by publishing the message of his name and kingdom. During August the thousands of Jehovah's witnesses assembled at Cleveland and all other publishers will offer to the reading public the combination of four of the Society's booklets on a contribution of 10c, or ten selected booklets, including *"Be Glad, Ye Nations"*, on a contribution of 25c. The distribution of booklets has proved a splendid way for many new publishers to get started in the work of giving witness to God among the people, and doubtless many *Watchtower* readers will be interested to take part therein and thus show remembrance of their Creator. All that is necessary to be put in touch with those who will give practical instruction and association in the field service is to drop us a brief word. Do so, and we shall give it our earliest attention. At the close of this August Testimony Period we shall be delighted to receive field reports of more publishers of the Kingdom message.

"WATCHTOWER" STUDIES

Week of September 1: "A New Covenant with a New Nation." ¶ 1-17 inclusive, *The Watchtower* August 1, 1946.

Week of September 8: "A New Covenant with a New Nation," ¶ 18-29 inclusive, also "Why a New Covenant," ¶ 1-4 inclusive, *The Watchtower* August 1, 1946.

Week of September 15: "Why a New Covenant," ¶ 5-20 inclusive, *The Watchtower* August 1, 1946.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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A NEW COVENANT WITH A NEW NATION

"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah."—Jer. 31: 31, Am. Stan. Ver.

JEHOVAH has produced a new covenant. It has brought forth a new people, a new nation, distinct and different from all the nations of the earth. That nation represents a new government, whose rule will reach to the ends of this earth to bestow upon all its willing subjects the blessings of enduring peace, freedom, prosperousness, security, health and life.

[2] The new covenant which produces the people for this government of blessings has been in operation for more than nineteen centuries. Soon it will have served its purpose in producing the complete membership of this governmental body. Although the time of duration of the covenant has been so long, yet the membership of the new nation and its government is comparatively small. This goes to emphasize the excellency of this government and the high qualifications and requirements for anyone to participate in it. The covenant being now near its conclusion, we can look back over its history and note its course, especially its course in these momentous days of ours. This we shall now do with much benefit.

[3] It is in the thirty-first chapter of Jeremiah's prophecy that Jehovah God first disclosed his purpose to make the new covenant. In our last preceding issue of *The Watchtower* we considered the first seventeen verses of this chapter and marked how the Lord God promised to return his people from the land of the enemy and make them a free, happy and prosperous people in their homeland. We marked that this prophecy underwent a literal but partial fulfillment in the sixth century B.C., but now it had started out on a complete and major fulfillment in the first century of our common era. With pleasure we noted that the finish of the final and complete fulfillment takes place within our remarkable twentieth century.

[4] Involved in the first and miniature fulfillment of this prophecy of restoration and reconstruction were the twelve tribes of the nation of Israel in the land of Palestine. Outstanding among these twelve tribes were two, namely, Judah and Ephraim. They were both descended from a common forefather, Jacob, but by different mothers. The mother of the tribe of Judah was Jacob's first wife, Leah, and Judah was her fourth son. Jacob's second wife was Rachel, and Ephraim was her grandson. The father of Ephraim was Joseph, the first son that Rachel bore to Jacob. The promise of kingdom rulership was made to the tribe of Judah, but Ephraim was promised to be the most populous tribe. For these reasons there developed a friction and rivalry between the tribes of Judah and Ephraim.

[5] In Jeremiah, chapter thirty-one, we hear Ephraim bemoaning the plight into which he had come. There Jehovah God says: "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art Jehovah my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."—Jer. 31: 18, 19, *Am. Stan. Ver.*

[6] Why was this? Briefly, it was on this account: Under King Solomon of the tribe of Judah there arose discontent within Ephraim and nine of its brother tribes. Failing to get satisfaction from Solomon's successor and son, Rehoboam, the ten discontented tribes revolted under the leadership of Ephraim and set up a kingdom of their own with an Ephraimite, Jeroboam, as their king. The tribe of Judah was thus left with only the tribe of Benjamin and the Levites as its allies and supporters. But many individual Israelites crossed the boundaries over into the kingdom of Judah to live under it instead of under the newly formed kingdom of Israel. (See 2 Chronicles 11: 13-16; 15: 9.) Thus there were representatives of all twelve tribes, besides the Levites, living under Judah's kingdom.

1. By producing a new covenant what has Jehovah brought forth?
2. How long is this covenant in operation, and why with such a small membership?
3. Where did Jehovah announce this covenant, and what did we note concerning this prophecy in the last *Watchtower* issue?
4. What developments led to friction and rivalry between the tribes of Judah and Ephraim?
5. In the prophecy, with what words do we hear Ephraim bemoaning himself?
6. How did the kingdom of Israel and the kingdom of Judah come into existence?

7 Early in the youth of the new ten-tribe kingdom of Israel they turned from the worship of Jehovah at his temple. In order to prevent the ten tribes from regularly going up each year to the foreign capital Jerusalem to worship Jehovah, the Ephraimite king of Israel started the worship of two golden calves as the national worship. Because the tribe of Ephraim was the leading and dominant tribe in the new kingdom of Israel, the entire kingdom of ten tribes was also often called "Ephraim", as at Jeremiah 31:9, 18, 20. The other kingdom was called "the kingdom of Judah", because its king was of the line of David of the house of Judah.

8 The kingdom of Israel went deeper and deeper into idolatry, finally going over to the worship of the sun-god Baal and other false gods of the Gentiles or heathen. God's wrath came against them, therefore, and in 740 B.C. he permitted the Assyrian empire to destroy their capital city Samaria and to take the ten tribes of Israel off into exile in the distant lands of Assyria. (See 2 Kings, chapter seventeen.) Before this, however, many God-fearing Israelites took refuge in the kingdom of Judah that they might worship Jehovah God at his temple in Jerusalem. (2 Chron. 30:10-18) But finally even the majority of the kingdom of Judah fell away from Jehovah's worship into idolatrous demon-worship. Hence, in the fortieth year of Jeremiah's prophesying He permitted the Babylonians under King Nebuchadnezzar to destroy the once-holy city of Jerusalem and to take most of the surviving inhabitants of the kingdom of Judah into captivity in Babylon, in 607 B.C. Thus all the twelve tribes of the nation of Israel were at length found in captivity to the dominant world power, Babylon, and exiled from their homeland. Jeremiah's prophecy was spoken, therefore, to show that a repentant remnant would be found of all twelve tribes and that this remnant would turn to the Lord Jehovah God as their God and would be restored to the Holy Land of Palestine. Therefore none of the twelve tribes would be wholly lost or destroyed, but there would be a faithful remnant drawn from all twelve, from Ephraim and the ten tribes which it represented as well as from the tribe of Judah and its allies, the Levites and the tribe of Benjamin.

9 In their captivity Ephraim, or all ten tribes for which it stood, did bemoan itself. That is, a remnant thereof did. In shame they confessed the reproachful sin of their youth, that of turning to calf-worship together with Baal-worship later on, thereby idolizing and worshiping creatures instead of the Creator God. This was called "the sin of Samaria", because Samaria was the capital of the ten-tribe kingdom of Israel. (Amos 8:14) The remnant of Ephraim confessed that they were bearing the penalty for the sin of departing from the true worship. Now they appealed to Jehovah as the true God, the God of their faithful forefathers. They asked him to turn or return them to their homeland. In grief they smote themselves upon the thigh or the breast. They confessed that it was the true God that was mercifully chastising them in letting them be exiled in a pagan demon-worshiping world. The modern versions agree with the ancient Septuagint Version in reporting them as saying: "My exile led me to repent"; or, "Since I was exiled, I have repented." (*Moffatt; An Amer. Trans.*) This is the kind of sorrow that the apostle Paul speaks of when he remarks: "Godly sorrow worketh repentance to salvation not to be repented of." (2 Cor. 7:10) What, then, followed?

10 By Jeremiah his prophet, Jehovah foretold that such repentance even upon the part of long-time sinning Ephraim and fellow tribes would arouse his loving compassions. Hence in the prophecy we hear the Lord God saying: "Is Ephraim my dear son? is he a darling child? for as often as I speak against him, I do earnestly remember him still: therefore my heart yearneth for him; I will surely have mercy upon him, saith Jehovah." (Jer. 31:20, *Am. Stan. Ver.*) Hence, when the repentant and faithful remnant of Israel were restored to Palestine from and after 537 B.C., there were members of Ephraim or of the ten tribes represented by him among them. The old love that God had for them was expressed once again to them when he delivered them from Babylon and put them back in their homeland and set them to rebuilding the temple that they might worship Him only as their God.

NO TRIBES LOST

11 So it came about that in the days of Jesus and his apostles, when a remnant of the Israelites turned from the Jews' religion to the pure Christianity, there were representative members of all tribes of Israel in Palestine, of Ephraim and the rest of the ten tribes as well as of the tribes of Judah and Benjamin and the Levites. Modern religious teaching that the ten tribes of Israel under Ephraim were lost after they were carried exile to the Assyrian provinces is not based upon Bible facts. One of the ten tribes headed by Ephraim was Asher; and Anna the prophetess, who was at the temple in Jerusalem when the 41-day-old babe Jesus was brought in at Mary's purification, was of the "tribe of Aser". (Luke 2:36-38) That all Israel was recognized as then dwelling in Palestine is shown by the angel's command to Joseph in Egypt, where he had taken Jesus:

7. What sin did "Ephraim" commit in his youth?
8. (a) What finally befell the kingdom of Israel and the kingdom of Judah for their course in sin? (b) Accordingly, what was Jeremiah's prophecy spoken to show regarding the survivors?
9. What did bemoaning Ephraim confess and do?
10. When did God's old love for Ephraim express itself again, and how?
11. During Jesus' infanthood were ten of the tribes of Israel lost to the land of Palestine? and what evidence is there?

"Arise, and take the young child and his mother, and go into the land of *Israel:* for they are dead which sought the young child's life." "And he arose, and took the young child and his mother, and came into the land of Israel."—Matt. 2: 20, 21.

[12] God's angel said concerning John the Baptist: "And many of the children of *Israel* shall he turn to the Lord their God." (Luke 1:16) Jesus' own statements agree that all twelve tribes were back in Palestine, for he said to them: "Verily I say unto you, I have not found so great faith, no, not in *Israel.*" To his apostles whom he sent out to preach he said: "But go rather to the lost sheep of the house of *Israel.* . . . When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of *Israel,* till the Son of man be come." Also he said to a non-Israelite woman: "I am not sent but unto the lost sheep of the house of *Israel.*"—Matt. 8:10; 10:6, 23; 15:24.

[13] The faithful disciples of Jesus never spoke of ten tribes as lost to their nation, but always spoke of all the tribes as being recovered and living once more in Palestine. They said to Jesus: "Lord, wilt thou at this time restore again the kingdom to *Israel?*" (Acts 1:6) To the celebrators at the feast of Pentecost from various parts of the earth Peter said: "Ye men of *Israel,* hear these words; . . . Therefore let *all the house of Israel* know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:22, 36; also 4:27) Peter later said, when before the Jewish Sanhedrin: "Ye rulers of the people, and elders of *Israel,* 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." (Acts 4:8, 10; also 3:12) As concerning those reached by Jesus' preaching in Palestine Peter said to Cornelius, the first Gentile convert: "The word which God sent unto the children of *Israel,* preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know." (Acts 10:36, 37) Peter's expressions are all against the religious theory of ten lost tribes of Israel.

[14] Another witness to the historical fact that the ten tribes of the kingdom of Israel headed by Ephraim were regathered back to Palestine with the other tribes of the kingdom of Judah is Paul the apostle. In an address to the synagogue at Antioch in Pisidia Paul said: "Men of *Israel,* and ye that fear God, give audience. The God of this people of *Israel* chose our fathers, and exalted the people . . . Of this man's [David's] seed hath God according to his promise raised unto *Israel* a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to *all the people of Israel.*" (Acts 13:16, 17, 23, 24) At Caesarea, the capital of Judea, Paul's words to King Agrippa are noteworthy, for he said to the king: "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our TWELVE TRIBES, instantly serving God day and night, hope to come." —Acts 26:6, 7.

[15] In further proof that all twelve tribes had been regathered and none were "lost" in Assyria or elsewhere, Paul wrote these words: "*Israel,* which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. Brethren, my heart's desire and prayer to God for *Israel* is, that they might be saved." (Rom. 9:31-33; 10:1) Paul here quoted from Isaiah 8:14, which speaks of the "stone of stumbling and . . . rock of offence to both the houses of Israel", namely, the house of Judah and the house of ten Israelite tribes. (1 Pet. 2:8) The fanciful Anglo-Israelite theory that the supposed "ten lost tribes of Israel" are today none other than the British nation and the American peoples of Anglo-Saxon stock falls flat therefore, being contrary to the inspired Bible. The prophecy of Ezekiel 37:20-28 foretold that the tribes of Israel under Ephraim and the other tribes under Judah would all be restored to their homeland of Palestine and would again be brought to a unity. The records of Ezra and Nehemiah concerning the remnant of Israelites that did return to Palestine from and after 537 B.C. proves that all the tribes of all Israel had their representative brethren return there in unity. For authoritative proof read all the Scripture citations in the footnote below.*

REPENTANCE AND CONVERSION

[16] Directing his words to all the tribes of Israel in captivity and showing that they must retrace their steps, Jehovah by his prophet Jeremiah calls out: 'Erect thee waymarks, set thee up finger-posts, apply thy heart to the highway, the road by which thou didst depart,—Return, O virgin of Israel, return unto these thy cities. How long wilt thou turn hither and thither, O apostate daughter? For Yahweh hath created a new thing in the earth, A female defendeth

12. What did Jesus say, throwing light upon this question?
13. What expressions did the disciples, and particularly Peter, make, throwing further light upon the question?
14, 15. (a) How did Paul also bear witness to the regathering of ALL Israel? (b) What religious theory therefore falls flat? and how do Ezekiel, Ezra and Nehemiah further disprove it?

*Ezra 2:2, 59, 70; 3:1; 4:3; 7:7, 10, 28; 8:25, 29; 9:1; 10:1, 2, 5, 10; Nehemiah 2:10; 7:7, 61, 73; 9:1, 2; 11:3, 20; 12:47; 13:3; and Malachi 2:11; Luke 1:80; 7:9; John 1:31; 3:10.

16. With what words did Jehovah speak of their returning as a certainty? and what did their returning mean?

a strong man!" (Jer. 31:21, 22, *Rotherham*) Thus Jehovah speaks of it as a certainty that all twelve tribes would return in due time to the land of Jehovah's re-established worship. With that in view, when being led off into captivity and exile in Babylon, they were to set up guidemarks along the way to serve for guidance when they should return. Their returning meant not merely a bodily return to Palestine but also the return from their apostasy to the true worship, that of Jehovah God at his temple in Jerusalem.

17 Those who depart from the right worship of the true God can, if they will just meditate, mark the course by which they went on a sidetrack from His worship into captivity to religion, which is of this Babylonish world. The way back to God's service and to peaceful and blessed relationship with Him at his spiritual temple is taken, therefore, by repenting of one's wayward course and then by converting or turning one's course back to Him according to the way He makes plain. Shortly before God made the new covenant with the new nation John the Baptist came preaching to the descendants of the twelve tribes in Israel: "Repent ye: for the kingdom of heaven is at hand." Later, Jesus approached the Israelites in the same way, saying: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Matt. 3:1, 2; 4:17; 10:7; Mark 1:14, 15) The "two houses of Israel" did stumble over Christ Jesus as God's appointed Foundation Stone or King; but a remnant out of all the tribes of Israel showed the true repentance and became converted. Such believing and faithful remnant returned from the bondage of religion in which the Jewish nation was held in a tight grip. Thus they got back to the land or position of God's favor under his anointed King, Christ Jesus, of the house of David. Under him their King they became the nucleus or original part of the new nation, spiritual Israel, distinct from "Israel after the flesh" of whom the great majority rejected the Kingdom's Foundation Stone, Christ Jesus.—1 Cor. 10:18; 1 Pet. 2:9, 10.

18 In support of the truth that there is a new nation with whom the new covenant is made the apostle Paul writes: "In Christ Jesus neither circumcision [of Israel after the flesh] availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule [as regards a new creature], peace be on them, and mercy, and upon the Israel of God." (Gal. 6:15, 16) Paul writes further in proof that Christ Jesus is the Head of a new creation, a new nation, saying: "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." (2 Cor. 5:16-18) In harmony with this the apostle Peter writes to this body of new creatures as a nation and says: "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: which in time past were not a people, but are now the people of God."—1 Pet. 2:9, 10.

19 As foreshadowed by that faithful Jewish remnant in the days of Jesus and his apostles, there has been a faithful remnant from and after A.D. 1918. They have not stumbled over Christ Jesus as the Foundation Stone of the righteous new world and as its rightful King. "Christendom" boastfully claims to be the new nation in the new covenant with God by Christ, yet she refuses to recognize the ending of the Gentile times of world domination A.D. 1914. Hence she refuses to give up her domination of the world and to accept Christ Jesus as God's glorified King whose due time to reign is here since 1914. Out of all "Christendom" only a remnant has come forth who, in word and in deed, do accept and hail Christ Jesus as the reigning King whom they will serve and obey with unbreakable allegiance.

20 The remnant are consecrated witnesses of Jehovah, who since 1914 have been proclaiming to the nations of "Christendom" and all the world: "The kingdom of heaven is at hand." During World War I, of 1914-1918, they were greatly oppressed by the nations of "Christendom" because of their allegiance to Christ. Because of measurably giving way to fear of religious-political governments, they came into captivity to the great antitypical Babylon, this world. They yielded then to religious and political restraints upon their witness to God's kingdom by Christ. Then, like the Israelite remnant in exile in ancient Babylon, they saw they had come short of the clean, pure worship of Jehovah God. They repented of their failure to serve Him actively without fear of creatures and sought to retrace their steps. In 1919 God, by his King Christ Jesus, began to deliver them from the enemy's restraints both in a literal way and especially in a spiritual way. Then they fulfilled in a complete and final sense Jeremiah's prophecy that the remnant of the "Israel of God" would return to their God-given homeland, his organization.

21 Then God created the new thing in the earth: "A female defendeth a strong man." Other Bible trans-

17. (a) What, therefore, is the way back to relationship with God? and how did John's and Jesus' words show it? (b) How did a remnant then return, and what did they become?
18. Supporting the truth that there is a new nation in the new covenant, what do Paul and Peter write?
19. How do "Christendom" and the present-day remnant differ as regards God's reigning King?
20. Why did this remnant have to repent? and how was Jeremiah's prophecy concerning the remnant's return fulfilled upon them?
21. How has the new thing been created, namely, "A woman shall compass a man"?

lations render this: "A woman shall compass a man." (*Auth. Ver.*) "Frail woman becomes manly!" (*Moffatt*) "The woman woos the man!" (*An Amer. Trans.*) Whichever is preferred, each translation contains the thought that those once womanly and hence weak would become strong and active like men. This has come to pass with the faithful remnant from and after 1919 by the spirit or active force of God poured out upon them. Instead of having Jehovah God woo and seek after them, they have wooed and hung around Him, who is the great "husband" of his universal organization. They have wooed and cleaved to Christ Jesus, who is the Bridegroom to his church. With manly courage they have since stood up boldly before all the world and confessed Jehovah's name and proclaimed the glad tidings of His kingdom now established in the hands of His King, Christ Jesus. The world-wide testimony to the Kingdom which these Christian witnesses of Jehovah have since given is therefore something new in this twentieth century, something the like of which this world has never before seen. It is Jehovah's "strange work" in the earth prior to Armageddon.—Isa. 28: 21.

PROSPERITY AND INCREASE

[22] What the prophet Jeremiah next foretells points to the prosperousness which the remnant of Jehovah's witnesses have experienced in spiritual benefits, activities, and numbers of fellow worshipers of Jehovah God. "Thus saith Jehovah of hosts, the God of Israel, Yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity: Jehovah bless thee, O habitation of righteousness, O mountain of holiness. And Judah and all the cities thereof shall dwell therein together, the husbandmen, and they that go about with flocks. For I have satiated the weary soul, and every sorrowful soul have I replenished. Upon this I awaked, and beheld; and my sleep was sweet unto me. Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast."—Jer. 31: 23-27, *Am. Stan. Ver.*

[23] The capital of the kingdom of Judah was Jerusalem. In it was found the holy mountain upon which the temple was built by Solomon for the worship of the true and living God. The Babylonian armies wrecked that temple and profaned its sacred hill in 607 B.C., but the Israelite remnant that returned seventy years later rebuilt the temple upon its old site. For this Jehovah God blessed the faithful remnant with large flocks and plenteousness of farm products in their homeland. He multiplied their once small numbers, both as to men and as to domesticated animals. If Jeremiah had then awaked out of his sleep of death and beheld that first or miniature fulfillment of the prophecy, his further sleep of death thereafter until God's kingdom is established would have been sweetened for him. His was no idle dream of pleasantness. If that ancient witness of "Jehovah of hosts, the God of Israel", could see how the prophecy has come true in completion since 1919 upon Jehovah's witnesses now, it would be most pleasant to him, because it vindicates God's Word as true.

[24] In these days Jehovah has blessed the habitation of his righteous kingdom by Christ and has restored the pure worship at the holy mountain of his spiritual temple. He not only has regathered his remnant of witnesses to a fearless, united worship and service of Him throughout all the earth but has blessed their work in the witness field and among the flocks of God. He has increased their means and methods for holding forth the fruits of the Kingdom to the peoples of all nations. He has also added to the small number of his remnant a vast number of consecrated persons of good-will, who increase daily in numbers. This is satisfying, filling to us.

[25] Guaranteeing that this blessed state of his faithful remnant will not be reversed, Jehovah of hosts, the God of Israel, adds: "And it shall come to pass that, like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."—Jer. 31: 28-30.

[26] The reason why Jehovah was alert and on the watch to uproot, overturn and demolish as regards the twelve tribes of Israel was that they forsook the worship of the Creator, disobeyed his laws and commandments, and thereby broke the law covenant which he made with them through His prophet Moses. Such covenant-breakers turned to the worship of creatures and built up a great religious organization in imitation of the heathen. Thereby they brought much reproach upon the name of Jehovah, whose name they took upon themselves in vain. He had not given them the Promised Land for such purposes, and hence he chastised them at the hand of their enemies for a long period of time. At length he acted to uproot and destroy completely their religious organization in the Promised Land. In 740 B.C. he caused the ten tribes of the kingdom of Israel to be

22. With what words did Jeremiah then foretell the prosperity which the remnant have experienced?
23. Why and how did Jehovah bless the remnant of 537 B.C.? and how would Jeremiah's sleep have been made sweet for him?
24. How has Jehovah blessed the habitation of righteousness and the mountain of holiness, and also the remnant of today?
25. With what words does Jehovah guarantee that this blessed state of the remnant will not be reversed?
26. Why did Jehovah watch over the Israelites to pluck up and destroy? and how did he do these things?

completely conquered and deported to the distant provinces of Assyria; and in 607 B.C. he meted out like treatment upon the kingdom of Judah. Its subjects were plucked up off their homeland and made captives in the enemy land of Babylon. Then the land of Judah and Jerusalem lay desolate for seventy years, as forewarned.

[27] Now that the remnant had repented and mended their ways and turned from religion to God's right worship, Jehovah promised to be alert to show them mercy, for His own name's sake, to "build and to plant" them in their homeland, from 537 B.C. onward, when he restored them. However, the fulfillment of the prophecy back there was only partial and in miniature. Why? Because once again there was a fall into religion, by the offspring of that restored remnant, under the influence of which they yielded to their religious heads and turned over the Messiah, Christ Jesus, to Roman hands to be killed like a blasphemer and malefactor. They then proceeded to persecute the remnant who followed in the steps of the Messiah. On that account the Lord God caused them to be uprooted from Palestine and their religious organization therein to be overturned and destroyed A.D. 70. In that year the Roman armies destroyed Jerusalem for its second time and then pushed ahead to uproot the Israelites from the land and scatter them into all countries of the earth.

[28] Nothing is more evident, therefore, than that there must come a complete and major fulfillment of the prophecy. It has come upon the faithful remnant of Jehovah's witnesses at this end of the world. These repented of all their failures in 1918 and then God's power reinstated them in their spiritual privileges and opportunities from and after 1919. Because of cleansing themselves from all religion and faithfully engaging in His service since then, God watches over this remnant to do them good, and that without an end. Because Jehovah of hosts, the God of Israel, has built them up and planted them in the earth as His witnesses, their enemies will fail to uproot, tear down, and destroy the remnant of faithful worshipers. The enemies shall themselves be destroyed at the battle of Armageddon.

[29] Hence now is when it is no more to be said, "The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge." (*Am. Stan. Ver.*) The remnant avoid the sour grapes which are borne by the vine of the Devil's visible earthly organization with its politics, selfish commerce and God-dishonoring religion. The remnant, instead, hold forth the fruits of God's true Vine, the King Christ Jesus, whose "branches" they are as heirs of the Kingdom. Hence their Father Jehovah is glorified. (John 15:1-8) His Theocratic organization of the remnant will not go wrong and bring His condemnation and death upon the children or members of the organization. Individual members of the organization may go wrong, being attracted to the sour, death-dealing grapes of religion's counterfeit kingdom of God and its "new world made with human hands"; but eating such grapes will painfully sensitize only their own teeth. They only will be the ones to suffer death at God's hands for their unfaithfulness and not keeping integrity. But the Theocratic organization of the remnant will continue to live on, enjoying God's approval, announcing his kingdom, and declaring the purposes for which his name stands. (Zeph. 3:13; Rev. 22:3-5) Let each one of the remnant and of their good-will companions take heed, therefore, to himself, holding fast to the Theocratic organization.

27. (a) Why did He watch over them to do them good? (b) What then happened to prove the prophecy's fulfillment only partial?
28. Upon whom does the prophecy's complete fulfillment come, and why and how?
29. How is it true now that "every man that eateth the sour grapes his teeth shall be set on edge"?

WHY A NEW COVENANT

AMONG the new things which the Creator introduces among men is the new covenant or new compact with his new nation. "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah."—Jer. 31:31, 32, *Am. Stan. Ver.*

[2] This is a hard saying for the Jews who emphatically claim to hold fast to the law covenant which Jehovah made with their nation through Moses as mediator, but which covenant they continue to break by the "Jews' religion", or Judaism, which they practice under the leadership of rabbis. A new covenant would mean a new mediator, a new priesthood, and new commandments and laws. That would mean, too, that the almost idolized Moses would be set aside, together with the rabbis who pretend to hand down the oral and unwritten law from Moses by the traditions of the long line of rabbis. Still the fact remains that Jehovah, the God of Moses, promised to make a new covenant different from that which he made with the Israelites through Moses. Let no natural Jew

1. According to Jeremiah, chapter thirty-one, what new arrangement has Jehovah introduced among men?
2. Why is that a saying hard for the Jews practicing Judaism?

think, however, that this is any discredit to the much respected Moses. It is rather a testimony against the Israelite covenanters, because, as God said, they broke His covenant made with them in Egypt through Moses.

[3] Since no covenant is made and put in force except over blood of sacrificial victims, therefore the law covenant by Moses was made in Egypt over the blood of the passover lamb just before God took the nation of Israel by the hand to lead them out of that land of bondage. (Ex. 12:1-51) About fifty days after they left Egypt, Jehovah God inaugurated the law covenant toward his freed people, at Mount Sinai in Arabia. (Ex. 24:1-8) Disclosing that the purpose of this covenant or compact was to take out a people from this world to be a people called by His name and exclusively serving His purposes, Jehovah said to them at Mount Sinai: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Through Moses as their mediatorial spokesman the natural Israelites told Jehovah God that they agreed to His terms.—Ex. 19:1-8.

[4] By keeping this covenant they would be preserved as a people different from all the world. They would continue to be prized as Jehovah's own possession whom he rescued from death-bringing slavery in Egypt. They would be a Theocratic kingdom with Jehovah God as their invisible but real King and Lawgiver. Their priests would be the King's representatives and would have an accepted, recognized standing with Him and thus be fit to offer acceptable sacrifices to him for their sins. They would be a holy nation, that is, an unworldly nation entirely given over to God's righteousness and clean and separate from all other nations on earth and their religion. To produce such a people was the purpose of this Mosaic covenant.

[5] Jehovah was a "husband" to that Theocratic organization of Israelites, because he joined it to himself as its Lord and Owner to serve him and to bring forth the people for His name. But this typical organization proved to be an unfaithful woman to Jehovah God, for they kept on breaking that covenant till finally he cast them away. As some modern versions read, in harmony with the ancient Septuagint Version translation of Jeremiah 31:32: "That covenant of mine which they broke, so that I had to reject them" (*An Amer. Trans.*); "The compact that they broke, till I had to reject them." (*Moffatt*) "They continued not in my covenant, and I regarded them not." (Heb. 8:9, according to the *Septuagint*) Their continued covenant-breaking reached its high point A.D. 33, when they handed the Promised One of whom Moses had written prophetically over to the Gentiles to be nailed to a tree at Calvary. So there Jehovah God finally rejected Israel according to the flesh, but at the same time made a new covenant for his new nation, spiritual Israel.

[6] Notice with whom it is that Jehovah promised to make the new covenant, namely, "with the house of Israel and with the house of Judah." Besides showing that the covenant would be made with all twelve tribes of Israel, this shows that no ten tribes would be lost at the time of making the covenant, but that members of all twelve tribes, including Ephraim, would be in Palestine or in other Jewish communities with synagogues at the time of making the new covenant. (See pages 228, 229, ¶ 11-15.) When the covenant was made, it was not made with fleshly Israel as such, through its representative chief priests, scribes, lawyers and religious rulers, for these rejected Christ Jesus, who spoke to his disciples about the new covenant. Nevertheless, Jehovah did not cast off *all* the fleshly Israelite nation, but made his covenant with a remnant who followed the Messiah and who were drawn from each and all of the tribes of natural Israel. The apostle Paul so says, at Romans 11:1-7.

[7] However, because the Israelites brought into the new covenant were just a remnant and insufficient to make up the entire new nation of people for Jehovah's name, in due time he brought in the believing and obedient Gentiles into the covenant. Thus the nation of people for Jehovah's name and purposes is not strictly Jewish in its extraction nor exclusively Gentile in its extraction, but those from among the Israelites and from among the Gentiles are made one in this nation. It is a new nation under a covenant different from the covenant of the law of Moses. It is spiritual Israel, and all members of it are fellow citizens.—Eph. 2:11-22.

[8] Since the old Mosaic covenant had its sacrifice of validation and its mediator, and its priesthood, the making of a *new* covenant means there must be a new sacrifice, a new mediator, a new priesthood, and not inferior ones, but better ones, because the new covenant is a better covenant based upon better promises. The priestly Israelite, John the Baptist, and also the Pharisee Jew, Paul, a pupil of Rabbi Gamaliel, both testify that Jesus of Nazareth is in his sacrificial

3. Where and how was the law covenant made and inaugurated? and what did Jehovah's words show its purpose to be?
4. How, by keeping the covenant, would such a people be produced?
5. How was Jehovah a "husband" to them? but what was the outcome to their course of action toward the covenant?
6. With whom was the new covenant promised to be made? and with whom actually was it made?
7. Why is the people of the new covenant not strictly of Jewish extraction? and why is it a new nation?
8. (a) As compared with the old covenant, what does the making of the new one mean? (b) Identify the new covenant's sacrifice of validation, its mediator, and its high priest?

death the real Passover Lamb, "the Lamb of God which taketh away the sin of the world." And Peter and John also agree that Jesus was the Lamb, whose sacrifice validates the new covenant. (1 Cor. 5:7; John 1:29, 36; 1 Pet. 1:18, 19; Rev. 5:6-13; 7:9-14) Peter also testified that Christ Jesus is the Prophet whom God told Moses that He would raise up like unto Moses but greater than him. Hence Christ Jesus is the reasonable one and the one qualified to act as Mediator of the new covenant with its better promises. (Acts 3:20-26) Seeing that he was the Son of God come down to earth and born as a natural Israelite, he offered a better sacrifice than the Jewish priests did in that he offered up his own human self. He was therefore fit to serve as a High Priest better and more effective than the Aaronic priesthood of the old Mosaic law covenant. Let Jews as well as Gentiles note these facts and act on them and be glad with God's new nation of the new covenant. These facts are true. Note the inspired testimony thereto now quoted:

[9] "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6) "But when Christ arrived as the high priest of the bliss that was to be, he passed through the greater and more perfect tent which no hands had made (no part, that is to say, of the present order), not taking any blood of goats and oxen but his own blood, and so entered once for all into the Holy place, securing a redemption that is eternal. For if the blood of goats and bulls and the ashes of a heifer, sprinkled on defiled persons, give them a holiness that bears on bodily purity, how much more shall the blood of Christ, who in the spirit of the eternal offered himself as an unblemished sacrifice to God, cleanse your conscience from dead works to serve a living God? He mediates a NEW COVENANT for this reason, that those who have been called may obtain the eternal inheritance they have been promised, now that a death has occurred which redeems them from transgressions involved in the first covenant.

"Thus, in the case of a will, the death of the testator must be announced, for a will only holds in cases of death; it is never valid so long as the testator is alive. Hence even the first covenant of God's will was not inaugurated [at Mount Sinai] apart from blood; for after Moses had announced every command in the Law to all the people, he took the blood of calves and goats, together with water, scarlet wool and hyssop, sprinkling the book and all the people, and saying, *This is the blood of that covenant which is God's command for you.* He even sprinkled with blood the tent and all the utensils of worship in the same way. In fact, one might almost say that by Law everything is cleansed with blood. No blood shed, no remission of sins! Now, while the copies of the heavenly things had to be cleansed with sacrifices like these, the heavenly things themselves required nobler sacrifices. For Christ has not entered a holy place which human hands have made (a mere type of the reality!); he has entered heaven itself, now to appear in the presence of God on our behalf."—Heb. 9:11-24, *Moffatt.*

[10] With a perfect understanding that he is the Mediator of the new covenant because he is at the same time the sacrificial victim over whose blood the new covenant comes into force, Jesus celebrated the last passover with his disciples A.D. 33 and then with his eleven faithful apostles he set up a Memorial of Christ's death. "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for the remission of sins." (Matt. 26:27, 28; Mark 14:23, 24) Those who are brought into the new covenant as the members of the new nation must drink his blood, figuratively speaking. That is, his shed blood represents death sacrifically for the vindication of Jehovah's name; and so these in the new covenant must die with him and be "made conformable unto his death" and be "baptized into his death". (2 Tim. 2:11; Phil. 3:10; Rom. 6:3-5) At his death on that passover day, Nisan 14 of A.D. 33, the new covenant was made valid. But it was not inaugurated till he ascended to heaven after his resurrection from the dead. As its mediator he inaugurated it on the day of Pentecost, fifty days after his resurrection, by pouring out the holy spirit upon the faithful remnant of Jews who were taken into the new covenant. —Acts 2:1-33; 2 Cor. 3:6-8.

BETTER PROMISES

[11] Referring to the new nation, spiritual Israel, the Lord God tells of the better promises on which the new covenant rests, saying: "But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."—Jer. 31:33, 34, *Am. Stan. Ver.*

[12] Thus, with the new covenant, there was promised to come an inward, heartfelt love of righteousness, and a thorough-going knowledge of the God of the

9. (a) How did Christ Jesus serve and officiate to be the Mediator? (b) How was the need of the blood of his sacrifice prefigured?

10. (a) How must those in the new covenant drink his blood? (b) When and how was the new covenant made operative and then inaugurated?
11. What better promises did Jehovah make regarding the new covenant?
12. How were such promised benefits better than those of the old?

covenant, and a justification from sin in his sight. This was far better than the benefits of the old law covenant, for the Mosaic law of that old covenant was carved upon hard, cold stone and also written upon manuscript scrolls; and the knowledge of Jehovah and of his law was mainly reposed with the priests and Levites as instructors; and the animal sacrifices which such priests offered did not justify or perfect the Israelites but needed to be repeated regularly year after year.

[13] The apostle Paul was a minister of the new covenant. (2 Cor. 3:5, 6) By the spirit's illumination he shows that Christ Jesus was made God's High Priest with the divine oath and is therefore so much better than the Levitical priests of the old law covenant, saying: "For they indeed have been made priests without an oath; but [Christ Jesus] with an oath by him that saith of him, The Lord sware and will not repent himself, Thou art a priest for ever); by so much also hath Jesus become the surety of a better covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing: but he, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself."—Heb. 7:21-27, *Am. Stan. Ver.*

[14] The apostle continues, saying concerning Jesus: "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second [covenant]. For finding fault with them [the Israelites], he saith, Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in my covenant, and I regarded them not [rejected them], saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more.

[15] "In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." (Heb. 8:6-13, *Am. Stan. Ver.*) At the vanishing away of the old law covenant A.D. 33 came in the new covenant with its better sacrifice, its superior priesthood and mediator, its better promises, and a new nation with greater blessings and opportunities.

[16] Pointing to the blessing of actual justification that comes to this new nation through the one sacrifice of the greater Mediator and High Priest, Christ Jesus, the apostle says: "For by one offering he hath perfected for ever them that are sanctified. And the holy spirit also beareth witness to us; for after he hath said, This is the covenant that I will make with them after those days, saith the Lord: I will put my laws on their heart, and upon their mind also will I write them; then saith he, And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Heb. 10:14-18, *Am. Stan. Ver.*) Jesus' sacrifice, therefore, needs no repeating.

A LATTER-DAY INAUGURATION

[17] In our days, from and after 1919, the promises of the new covenant are fulfilled in a grand way toward the remnant of the witnesses of Jehovah, the final members on earth of the new nation. When the new covenant toward the Jewish remnant was inaugurated on the day of Pentecost A.D. 33 at Jerusalem, the spirit or Jehovah's active force was poured out upon them and they began giving a far-reaching witness to His purposes in many languages. By that spirit God's law of the new covenant was imprinted upon their hearts and minds. Then those spirit-filled Christians, though of the uneducated class, were taught a knowledge of Jehovah God and of his anointed Son, Jesus Christ, far in advance of the highly educated priests, scribes, lawyers, Pharisees and Sadducees of the Jews' religion.

[18] As published in past issues of *The Watchtower,* for example, that of August 1, 1944, ¶ 27-38, pages 232-234, there was a corresponding outpouring of spirit upon Jehovah's faithful remnant of witnesses from and after A.D. 1919. It resulted in a world-wide witness to Jehovah's name and kingdom such as earth has never known till now. This argues that the new

13. How does Paul show that Jesus is a Priest higher and more effective than the many Levitical priests of the law covenant?
14. With respect to what is the new a "better covenant"? and how was the second covenant shown to be necessary?
15. How was the law covenant made old? and with its vanishing away what came in?
16. How was justification from sin shown to be promised in the new covenant? and how does it come?
17. When the new covenant was first inaugurated, what took place?
18. What corresponding facts argue that the new covenant has been inaugurated now in a final and complete sense?

covenant has been inaugurated in a final and complete sense by Christ Jesus at the temple, because we have reached the "mountain" of God's established kingdom. (Heb. 12:18-29) In keeping with the better promises of the new covenant Jehovah has shown, in a most manifest way before all the worldly nations, that this remnant of witnesses are his people. And this remnant have, without any fear or shame, confessed that Jehovah is their God, whose name they are glad and thankful to bear and honor.

[19] Trusting in the divine promises attached to the new covenant, that the Lord God Jehovah shall be known to all fellow citizens of his new nation, they look to no clergymen or man-made religious system for teaching and instruction. They do not view any of themselves as their teachers and then follow such. They are children of Zion, God's Theocratic organization; and they rely upon his promise to her: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54:13, *Am. Stan. Ver.;* John 6:45) They may have eaten the bread of adversity and drunk the water of affliction, but they prize Jehovah's teaching as better than material things and earthly comforts, and they recognize Him as their Teacher by Christ Jesus. They have his promise: "Though My Lord should give you bread in short measure and water in scant allowance, yet will thy Teacher not hide himself any more, but thine eyes shall ever be looking on thy Teacher. So shall thine own ears hear a word from behind thee, saying, This is the way, walk ye therein, when ye would turn to the right hand or when ye would turn to the left." (Isa. 30:20, 21, *Roth.; Am. Stan. Ver.;* margin; *Moffatt; An Amer. Trans.*) By means of his written Word and his out-poured spirit Jehovah God teaches his remnant through his Theocratic organization under Christ Jesus, and all are brought to know him.

[20] This signifies a time of great enlightenment, and therefore a time of joy and gladness among the remnant. The new covenant has brought forth a people for Jehovah's name; and in these final years of its operation the remnant of this new nation are now giving all nations the benefit of their enlightenment. They are letting the glorious light of God's instruction shine to all peoples sitting in this world's darkness. The light of this education gladdens the eyes of multitudes of good-will. It enables them to see that Jehovah God has taken his almighty power to establish the new Government, his promised Theocratic Government toward this earth, and that soon now his Royal High Priest, Christ Jesus, will usher in the righteous new world. Then he will wipe out all the disastrous and dolorous effects of the Satanic reign of sin and death from all this earth.—Rev. 11:15-17; 21:1-5.

19. To whom, therefore, do the remnant look for teaching? and how are they taught?

20. How does this prove to be a time of extensive enlightenment with a gladdening effect?

RELIGIONISTS, ALWAYS OPPOSERS OF TRUTH

WHAT advantage is there in now considering the religious clergy who were on the earth when Jesus was present in the flesh? Why should this be done at all? The purpose is to show that those men were practicers of what is called "religion", as Paul calls it, "the Jews' religion" or "Judaism", and at the same time they were claiming to represent God, but in fact they were on the side of the Devil and were the enemies of God. By this we can show also that in the present time those who oppose Christ Jesus and God's kingdom by him are the enemies of Jehovah God and of man and that the religionists are always opponents of the truth. Such facts show that religion proceeds from the Devil and is employed to deceive the people, and that what was true when Jesus was on earth is still true, to wit, that religion is against God and his Theocratic Government.

By his prophets of old Jehovah God had foretold that the religious leaders of the nation of Israel would turn the people away from God, and now Jesus, the greatest of all His prophets, told those religious teachers to their face that they were hypocrites and the Devil's representatives. What Jesus said to those men applies with even stronger force to those of the present time who practice religion for gain and who oppose the men and women who proclaim God's Word of truth concerning Christ and his kingdom.

The religious leaders among the Jews claimed to be the seed of Abraham according to God's promise. They claimed, therefore, that they were the sons of God. Jesus had told them that God sent him to earth to bear witness to the truth, and that the message he was delivering was not his own but that he was speaking the words which God had commanded him to speak. But in the face of these statements the clergy or religionists tried to kill Jesus, and now Jesus reminded them of this fact. Mark here his words to such opposers:

"I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, 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. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. 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. 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: 37-47.

And did they show themselves to be sons of the Devil, as Jesus had told them? The facts conclusively show that they did. They practiced religion based upon the traditions of men, and ignored the commandments of God, and thus made the Word of God of none effect, and therefore they were the enemies of God and enemies of the people. Mark here the words of Jesus, which conclusively show the difference between religion and obeying the commandments of God: "Then came to Jesus scribes and Pharisees, . . . saying, Why do thy disciples transgress the tradition of the elders?" Jesus replied: "Why do ye also trangress the commandment of God by your tradition? . . . Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."—Matt. 15: 1-9.

Those clergymen and preachers were practicers of "the Jews' religion" or "Judaism" and were the instruments of Satan the Devil. The Pharisee, Saul of Tarsus, who afterwards became the apostle Paul, testifies to the same effect, as will appear from his words at Galatians 1: 13, 14. The Devil got those Jewish clergymen on his side because they were proud and sought the favor of men and taught the doctrines which men had invented and taught, and so they passed over and disregarded the commandments of God. From the day of Nimrod, the mighty hunter of Babylon, and down till this present time the Devil has employed religion to turn men away from God in furtherance of the Devil's wicked challenge to Jehovah God. (Gen. 10: 8-10) The Devil, in order to uphold his challenge of being able to turn men away from God, works upon the vanity of men and induces them to adopt and practice formalism by which it is claimed that they worship God, but which religious formalism is in truth and in fact an abomination in the sight of God.

Through his holy prophets God had announced his purpose to set up a kingdom which should rule the world in righteousness to the honor of God's name and for the good of all righteous creatures. He foretold that he would send his Messiah, namely, his beloved Son, to rule and bless the people. Then came Jesus in due time, declaring to the people that he had come as the representative of Jehovah God and for the gathering of men unto himself who would faithfully serve God and be witnesses to His name. Were there any religionists among those Jews who joined with Jesus in proclaiming the Kingdom and inviting the people to put themselves under Jehovah's anointed King? Not one, according to the record of his day; but, on the contrary, the clergymen tried to keep the people out of the Kingdom. Concerning this the Lord Jesus said: "But 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." (Matt. 23: 13) At this present time who among the religious leaders of "Christendom" and Judaism are telling the people of God's kingdom under Christ as the only hope for the world? Not a single one. On the contrary, they tell the people to give no heed to those persons who come to them preaching the message of Jehovah's kingdom by Christ Jesus. The clergy cite human inventions and human agencies as the means of relief and salvation for the people, to build a new world.

The religious Pharisees, who opposed Jesus, were great sticklers for formalism, that they might appear in the eyes of men as being very clean and righteous and wonderful men. They were following the traditions of their fathers who had murdered the faithful prophets of God, and so now they would seek to kill the greatest of all prophets, Jesus of Nazareth. Therefore Jesus said to them: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the [judgment] of hell?" Here is the clear statement of Jesus, at Matthew 23: 27-33, that the religionists are the agents of the Devil, whether they are aware of it or not.

All liars and murderers are religionists. Whenever a murderer is about to be executed, he has some religious practitioner to say some senseless words over him, which is supposed to save him, but which does him no good. The Devil was the originator of religion, and the Devil is the father of lies and a "murderer from the beginning" and ever thereafter. (John 8: 44) From Nimrod, that "mighty hunter before Jehovah", and down to the present hour the breakers of God's everlasting covenant, who have opposed God and murdered human creatures wantonly, have been and are religionists, practicing some form of religion. It was religionists that murdered the holy prophets of God, whom he had sent to declare his truth; and those religionists murdered them because they represented God and plainly spoke his truth and followed it. (Matt. 23: 30-32) When Jesus, the great Prophet and Heir of the Almighty God, came to earth the Devil put it into the minds of the religionists to kill him, and therefore they said concerning Jesus: "This is the heir; come, let us kill him, and let us seize on his inheritance." (Matt. 21: 38) It was not the common people, but the religious leaders, that opposed Jesus and that sought his lifeblood, and this they did because he told the truth without compromise.

The man Jesus was the only righteous perfect man ever to live on the earth. He was holy, harmless, undefiled and without sin. (Heb. 7: 26; 1 Pet. 1: 19) He went about doing good to the people and never did a wrongful or harmful thing to anyone. He was repeatedly charged with crime, and

on every occasion it was the religionists who falsely accused him. It was the religionists who entered into a conspiracy to have Jesus put to death, because they feared that the people who followed him would all abandon the clergymen and thus those religionists would be left without any means of support; and in proof of this it is written: "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." (John 12:19) "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place [our jobs] and nation."—John 11:47, 48.

The high priest then expressed himself in these words: "Ye know nothing at all, . . . it is expedient for us, that one man should die. . . . he prophesied that Jesus should die. . . . Then from that day forth they took counsel together for to put him to death." (John 11:49-53) This was a conspiracy to commit deliberate murder, and that conspiracy was carried into effect by the commission of the overt act, the impaling of Jesus on the tree on Calvary.

The clergymen caused Jesus to be wrongfully charged with the high crime of treason. It was not the common people or the political element that demanded his death, but it was the religionists, who cried out: "Crucify him," and, "His blood be on us." (Matt. 27:12-26) When Christ Jesus was nailed to the tree and was pouring out his lifeblood, the clergy mocked him: "Likewise also the chief priests mocking him, with the scribes and elders, said, . . . He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." (Matt. 27:41-43) The same spirit moves modern-day clergymen to speak against those who proclaim the message of God's kingdom as the only hope of humanity.

The clergymen or religionists did not see that the body of Jesus had a decent burial, but it was a rich lawyer of honorable estate who had not consented to the action of the priests that begged for the body of Jesus that he might give it a decent burial. (Matt. 27:57) It was the chief priests and Pharisees, the religious leaders, that tried to prevent the resurrection of Jesus from the dead, and that bribed the soldiers with large sums of money to say falsely that Jesus' disciples had stolen the body while they slept at his sepulcher. (Matt. 28:11-13) Can any honest person for one moment doubt the guilt of those religionists and that they, the leaders of religion, scribes and Pharisees, clergymen, acted as the agents and representatives of Satan the Devil? As one keeps in mind that it was the Jewish religionists that murdered Jesus and then one compares therewith the facts of "Christendom's" history, it shows one clearly that the murderers in modern times are the leaders in religious practice and that these are highly esteemed and reverenced of men.

The man Jesus was the Son of God. Before he became a man he was a heavenly spirit creature known as "The Word of God", and he was the active agent of Jehovah God in the creation of all other things. (Col. 1:16) By the supreme power of Jehovah God, Jesus as The Word 'was made flesh, a human creature, and dwelt among men'. (John 1:14) Jehovah God sent him to earth as His special representative, and the message which he delivered was the message from the Almighty God, his Father. (John 7:16) The Devil, the inventor of lies, the deceiver and murderer from the beginning, had for centuries slandered the name of Jehovah God, had mocked and defied him and had challenged him to put on earth any man who would remain true to God when the Devil put him to the test. After giving the Devil four thousand years to carry on unhindered his wicked work, Jehovah God sent his beloved Son Jesus to earth to prove the Devil a liar and to be the vindicator of Jehovah's name. In carrying out the will of God it was of first importance that Jesus proclaim the truth. Therefore, when asked concerning his mission on earth, he replied to the Gentile governor to whom the Jewish religionists had handed him over: "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) It follows, therefore, that every person who refuses to hear the message of Jesus concerning Jehovah's kingdom is not of the truth, but that he is under the control of the arch liar and enemy, the Devil. And the facts painfully prove that the religious opposers are such.

FORGETTING THE CREATOR'S NAME

"GOD spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them." (Ex. 6:2, 3, *Am. Stan. Ver.*) The name "Jehovah" is a Hebrew verb and literally means "he causes to be". This literal meaning takes on further significance when the circumstances surrounding the declaration of the name to Moses are remembered. The children of Israel were in hard bondage to Egypt, and had been for many years. A cruel Pharaoh had suppressed their freedom to worship the almighty God of their forefathers Abraham, Isaac and Jacob. But now the time had arrived for them to be freed from Egyptian oppression, for them to be brought forth from bondage as a nation free to worship and serve God Almighty. This was God's purpose for them; Jehovah was the great God who would cause that purpose to be successfully carried out. As he set about to accomplish it he drew special attention to his name "Jehovah". Hence that name came to stand for his purpose toward his people.

There was no excuse for forgetting that name. In a song of praise to God for deliverance from Egypt Moses sang out: "Jehovah is his name." (Ex. 15:3, *Am. Stan. Ver.*) Many centuries later another inspired prophet is of the same mind: "Jehovah is his memorial name." (Hos. 12:5, *Am. Stan. Ver.*) In the original writings of the Hebrew Scriptures the name "Jehovah" is recorded 6,823 times. Yet in "Christendom" today that name has been forgotten.

Religion is responsible for this. It has been the express design of religion from the beginning. The like result was brought about thousands of years ago in the very nation to

whom the wonderful name was declared with miracles. In that unfaithful nation of Israel the name of Baal, which designates the great enemy of the name of the Most High, was exalted and glorified instead. The Most High, speaking by his prophet Jeremiah, points out the religious spokesmen as responsible for this forgetfulness and says: "How long shall this be in the heart of the prophets that prophesy lies, even the prophets of the deceit of their own heart? that think to cause my people to FORGET MY NAME by their dreams which they tell every man to his neighbor, as their fathers forgat my name for Baal."—Jer. 23:26, 27, *Am. Stan. Ver.*

A faithful remnant, including Jeremiah, struggled against such disastrous effects of religion and sought to uphold the name of Jehovah, but for this they suffered at the hands of religionists. The expression of such faithful suffering remnant is given at Psalm 44:20-22: "If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart. Yea, for thy sake are we killed all the day long."

Prophetic of the movement to put Jehovah's name in its rightful place among those professing to be his people, it is written, at Psalm 22:22, 23: "I will tell of thy name unto my brethren, in the midst of an assembly will I praise thee: 'Ye that revere Jehovah, praise him, all ye seed of Jacob, glorify him, and stand in awe of him, all ye seed of Israel.'" (Rotherham's *Studies in the Psalms*) This prophecy points to the one who has done and will yet do the most to uphold the honor of the name of Jehovah; and the apostle Paul by inspiration identifies that vindicator of Jehovah's name as Christ Jesus. At Hebrews 2:9-12 the apostle applies the above prophecy to Jesus and says: "For which cause he 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."—Verses 11, 12.

The apostle's application of the prophecy is based upon the attested facts as stated in the several accounts by Matthew, Mark, Luke and John concerning the works and sayings of Jesus Christ when on earth. Jesus taught his disciples to pray, saying: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9, 10) At his triumphal ride on the ass into Jerusalem the prophecies were fulfilled when the multitudes of common people hailed him as coming in the name of Jehovah: "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 11:9, 10) To unfaithful religionized Jerusalem Jesus said: "Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." (Luke 13:34, 35) To the religious Jews Jesus 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." To his heavenly Parent he prayed: "Father, glorify thy name." And in behalf of his apostles he prayed: "I have manifested thy name unto the men which thou gavest me out of the world: . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I have declared unto them thy name, and will declare it."—John 5:43; 12:28; 17:6, 11, 12, 26.

It is manifest from the facts, therefore, that it was Christ Jesus who raised the name of Jehovah God and made it an issue both by his utterances and by his deeds, in fulfillment of the prophecies from the lips of Jehovah God. In declaring Jehovah's name to his apostles Jesus would not consider it too holy for him to take on his lips and correctly pronounce lest he take that name in vain. He left such hypocrisy for the religious scribes and Pharisees of the Jews. Christ Jesus was the great Prophet foreshadowed by Moses; and just as Moses declared the name of Jehovah God in the land of Egypt before Israel's deliverance therefrom, so Christ Jesus when on earth boldly testified to the name and supremacy of the almighty God, Jehovah. In so doing he left an example for his followers on earth at the present time. Jehovah's witnesses, without or within the nations of so-called "Christendom", are the only ones on earth who have not forgotten Jehovah's name. Zealously they bear the name, declare it throughout the earth, and seek to have a part in the vindication of the Creator's forgotten name.

Incensed religionists of today decry Jehovah's witnesses with scornful remarks that "Jehovah" is not the way God's name was or should be pronounced, and that all that appears in the original Hebrew Bible text for the name is the tetragrammaton, or the four radical letters JHVH (יהוה). They scoff at Jehovah's witnesses' use and pronunciation of the name. But the tables may be very easily turned on these fussy religionists. Do they not use the term "Jesus" in referring to the Son of God? Yet that is not the true and correct name for the Redeemer. It is merely the English for the Greek name "Iesous", and this Greek name is merely a form of the Hebrew name "Jeshua" or (in its fullest form) "Jehoshua", and the ancient Greeks could no more pronounce the Hebrew *sh* sound than the Ephraimites could pronounce it in the word *shibboleth*. (Judg. 12:6) From all of which it can be seen that the argument against Jehovah's witnesses on the basis of God's name's being pronounced "Jehovah" or otherwise is absurd. The undeniable fact remains that the term "Jehovah" contains the four radical letters regardless of the particular vowels in between those four consonants, and the term "Jehovah" is found in standard English and foreign-language Bible versions and is understood to be the equivalent in such languages for Almighty God's name as he revealed it to Moses nearly thirty-five centuries ago.

The real point that counts, and which the Lord God has blessed in spite of religious scoffers, is that Jehovah's witnesses not only declare phonetically the name of the Most High God, "whose name alone is JEHOVAH" (Ps. 83:18), but also declare its meaning, namely, his purpose toward his creatures. Jehovah's witnesses publish his marvelous deeds, past, present, and yet to come, that are associated with that name and in vindication of it. Not for much longer will that holy name remain forgotten by all religionists, but, after his witnesses have finished their testimony, God Almighty will by Christ Jesus fight the battle of Armageddon, and "my holy name will I make known . . . and the nations shall know that I am Jehovah, the Holy One in Israel".—Ezek. 39:7, *Am. Stan. Ver.*

GLAD NATIONS THEOCRATIC ASSEMBLY OF JEHOVAH'S WITNESSES

August 4-11, 1946

Municipal Stadium, and Public Auditorium, Cleveland, Ohio

Sunday, August 4

HARVESTERS' GLADNESS DAY

Morning and afternoon sessions will be held in the Public Auditorium, East 6th at Lakeside Ave.

9:30 a.m. Assembly for Field Service — F. S. Hollister
2:30 p.m. Songs
3:00 p.m. Discourse: "One Flock, One Shepherd" — M. E. Bartlett, Jr.
3:30 p.m. Study of *The Watchtower* of July 1, 1946, article: "Vindicated on the Covenant by Sacrifice," ¶ 1-20; conducted by — L. E. Reusch
4:30 p.m. Discourse: "Keeping the Covenant" — G. E. Hannan

Evening meetings and all other meetings will be held in the Municipal Stadium.

7:45 p.m. Songs
8:00 p.m. Address of Welcome by Convention Chairman — G. Suiter
8:30 p.m. Discourse: The Harvest, The End of the World — F. W. Franz

Monday, August 5

"DEFENSE OF THE GOSPEL" DAY

9:00 a.m. Assembly for Field Service — M. A. Howlett
10:00-11:30 a.m. Greek Assembly in Music Hall (entirely in Greek)
Arabic Assembly in Little Theater (entirely in Arabic)
Lithuanian Assembly in the Stadium (entirely in Lithuanian)
Russian Assembly in the Stadium (entirely in Russian)
2:30 p.m. Songs and Experiences — J. C. Booth
3:00 p.m. Proper Conduct in Court — H. C. Covington
4:00 p.m. "The Messenger" — G. Suiter
7:15 p.m. Songs
7:30 p.m. Theocratic Ministry School
School Servant — M. G. Friend
Review on Lesson 59: "Bible Concordances" — F. F. Garrett
Instruction Talk on Lesson 60: "Exhaustive Concordances" — R. L. Anderson
Student Talks:
1. Creator's Remembrance — D. A. Adams
2. Character or Integrity, Which? — C. Ulrich
3. Stephen — A. B. Tedesco
8:30 p.m. Refuting Arguments from Door to Door — T. Chornenky
Door 1: W. H. Gobitas
Door 2: Mary A. Hannan
Door 3: J. F. Markus
Door 4: Marguerite Bourgeois
Door 5: J. R. Benson
Door 6: Verda E. Hauenstein
Door 7: W. A. Elrod

Tuesday, August 6

"GOOD COURAGE" DAY

9:00 a.m. Assembly for Field Service — R. E. Abrahamson
10:00-11:30 a.m. Polish Assembly in Music Hall (entirely in Polish)
Italian Assembly in Little Theater (entirely in Italian)
Portuguese Assembly in the Stadium (entirely in Portuguese)
Armenian Assembly in the Stadium (entirely in Armenian)
2:30 p.m. Songs and Experiences — H. H. Riemer
3:00 p.m. Discourse: "Jehovah Reigns" — G. R. Phillips
3:30 p.m. KEYNOTE DISCOURSE: "Fearless Against the World Conspiracy" — N. H. Knorr
7:15 p.m. Songs and Experiences — C. H. Lyon
7:45 p.m. Discourse: "Awake!" — L. A. Swingle
8:15 p.m. Twenty Minutes of News Items — S. M. VanSipma
8:35 p.m. An Answer to the Rousing Call — N. H. Knorr

Wednesday, August 7

SERVANTS' DEPORTMENT DAY

9:00 a.m. Songs, Day's Text and Experiences — A. P. Hughes
9:30 a.m. Discourse: How to Remain a General Pioneer — E. A. Dunlap
10:00 a.m. Discourse: Privileges of the Special Pioneer — R. E. Glass
10:30 a.m. Discourse: Foreign Missionary Service — J. M. Steelman
2:30 p.m. Songs
2:45 p.m. Hearing from Publishers
from Europe — South Africa
Pacific Area — Latin America and To the North of Us — M. G. Henschel
7:15 p.m. Songs
7:30 p.m. The Weekly Service Meeting
Company Servant — M. N. Quackenbush
The August Campaign — R. C. Wheelock
Delivering the Message — C. E. Sillaway
Door-to-Door Witnessing — K. M. Jensen
Back-Calls — D. A. T. Lunstrum
Book Studies — B. B. Mason
8:30 p.m. Discourse: Keeping Unspotted from the World — N. H. Knorr

Thursday, August 8

PUBLISHERS' EQUIPMENT DAY

9:00 a.m. Assembly for Field Service — P. Chapman
10:00-11:30 a.m. Ukrainian Assembly in Music Hall (entirely in Ukrainian)
German Assembly in Little Theater (entirely in German)
Finnish Assembly in the Stadium (entirely in Finnish)
Hungarian Assembly in the Stadium (entirely in Hungarian)
2:15 p.m. Songs and Experiences — C. A. Wise
2:30 p.m. Discourse: 'Laying Up Sound Wisdom' — A. D. Schroeder
3:00 p.m. Discourse: Religion versus Sound Wisdom — C. D. Quackenbush
3:45 p.m. Discourse: "Equipped for Every Good Work" — N. H. Knorr
7:15 p.m. Songs
7:30 p.m. Discourse: Consecration — G. W. Richardson
8:00 p.m. Discourse: Anointed to Reconstruction Work — E. A. Clay
8:30 p.m. Discourse: The Problems of Reconstruction and Expansion — N. H. Knorr

Friday, August 9

"ALL NATIONS" DAY

9:00 a.m. Songs, Day's Text and Comment — S. Reynolds
9:15 a.m. The Gladness of the Nations with His People

In Alaska	H. A. Woodard	In Austria	W. Voigt
Argentina	J. Muniz	Brazil	N. A. Yuille
Australia	P. D. M. Rees	Britain	A. P. Hughes

10:15 a.m. Discourse: Water Baptism — E. F. Keller
10:45 a.m. Depart to place of immersion
2:15 p.m. Song
2:20 p.m. Gladness of the Nations (*continued*)

In Canada	P. Chapman	In Finland	E. Nironen
Costa Rica	T. H. Siebenlist	Greece	A. Karanassios
Cuba	G. D. Papadem	Hawaii	D. Haslett
Colombia	Q. D. Lauderdale	Honduras	D. H. Burt
Denmark	F. C. S. Hoffmann	India	F. E. Skinner
Dominican Republic	Z. Caryk	Jamaica	T. E. Banks

7:15 p.m. Song
7:20 p.m. Gladness of the Nations (*continued*)

In Lebanon	I. Atiyeh	In Paraguay	G. Hughes
Mexico	J. L. Bourgeois	Siam	G. R. Powell
Netherlands	G. Jansen	South Africa	G. R. Phillips
Newfoundland	A. F. J. Barnes	Sweden	J. D. Pramberg
Nicaragua	W. E. Call	Switzerland	H. Dwenger
Norway	W. Dey	United States	M. H. Larson
Puerto Rico	L. L. VanDaalen		

Saturday, August 10

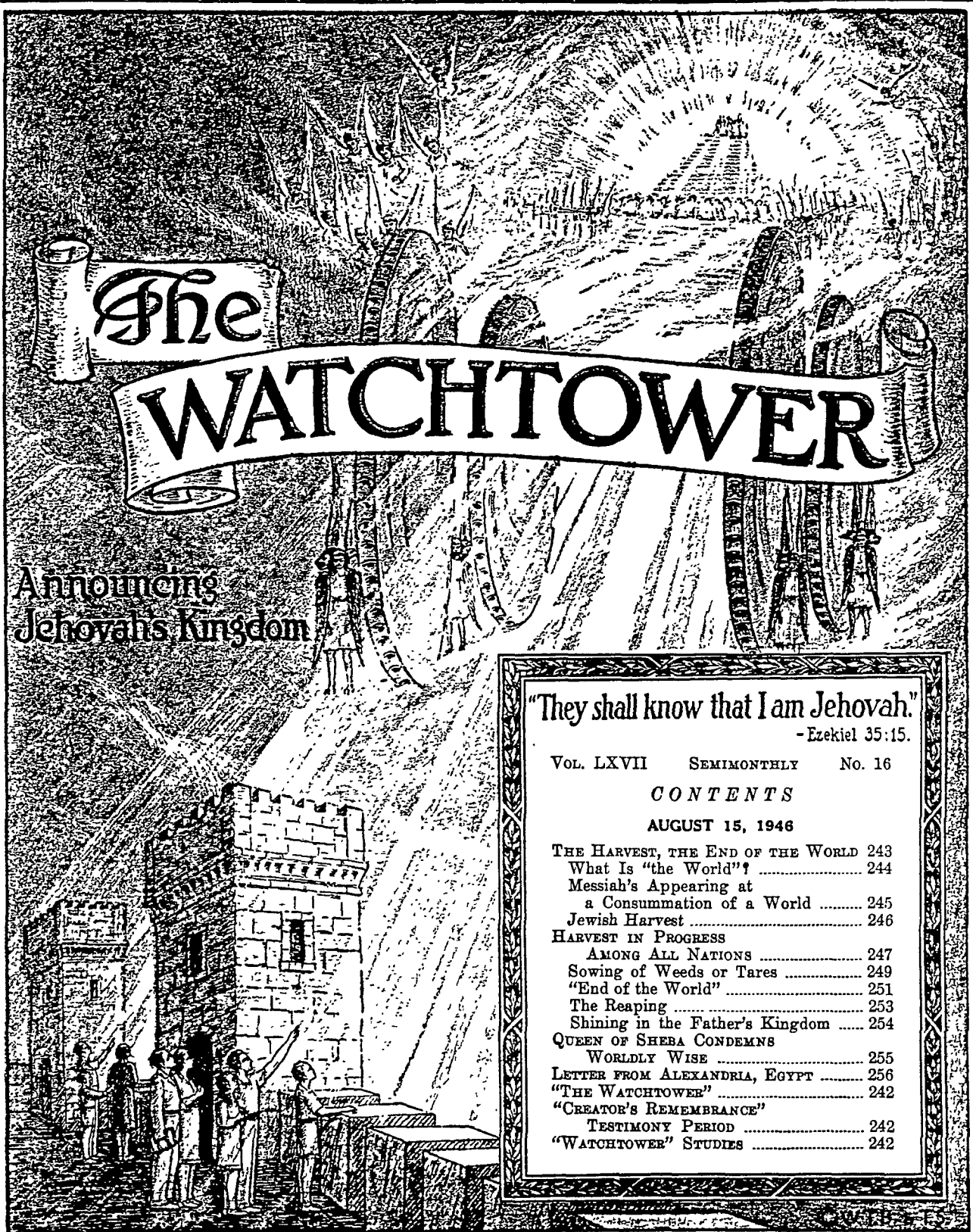
GOD'S TRUTHFULNESS DAY

9:00 a.m. Assembly for Field Service — R. E. Morgan
10:00-11:30 a.m. Spanish Assembly in Music Hall (entirely in Spanish)
Scandinavian Assembly (Danish-Norwegian-Swedish) in Little Theater (Lectures in the three languages)
Slovak Assembly in the Stadium (entirely in Slovak)
French Assembly in the Stadium (entirely in French)
Hollandish Assembly in the Stadium (entirely in Hollandish)
2:15 p.m. Songs and Experiences — G. Hughes
2:45 p.m. Discourse: "A New Song" — W. Dey
3:15 p.m. Discourse: "Let God Prove to Be True" — N. H. Knorr
7:15 p.m. Symposium: "Prisoners of the Lord" — T. J. Sullivan, A. H. MacMillan, H. C. Covington
8:30 p.m. Discourse: Children in the "Time of the End" — F. W. Franz

Sunday, August 11

UNIVERSAL PEACE DAY

9:00 a.m. Songs, Day's Text and Experiences — H. Dwenger
9:20 a.m. Discourse: The Advantage of Knowledge — P. Chapman
9:40 a.m. Discourse: "Keep Thy Heart with All Diligence" — R. M. Gonzalez
10:00 a.m. Discourse: "Treasure in Earthen Vessels" — E. Nironen
10:20 a.m. Discourse: "Let Us Keep the Feast" — D. Haslett
10:40 a.m. Discourse: "My Words in Thy Mouth" — J. L. Bourgeois
11:00 a.m. Discourse: Publishers of Peace — P. D. M. Rees
2:45 p.m. Songs
3:00 p.m. PUBLIC DISCOURSE: "The Prince of Peace" — N. H. Knorr
7:30 p.m. Song
7:35 p.m. Report by the Convention Servant — C. R. Hessler
8:00 p.m. Farewell Admonition — N. H. Knorr



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

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"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.

"CREATOR'S REMEMBRANCE" TESTIMONY PERIOD

For a month usually devoted to the recuperation of one's physical vigor and strength and youthfulness in the Northern hemisphere the above name is very fitting. Not only school children then enjoying their vacations but also all others of Jehovah's witnesses will want to remember their Creator by publishing the message of his name and kingdom. During August the thousands of Jehovah's witnesses assembled at Cleveland and all other publishers will offer to the reading public the combination of four of the Society's booklets on a contribution of 10c, or ten selected booklets, including *"Be Glad, Ye Nations"*, on a contribution of 25c. The distribution of booklets has proved a splendid way for many new publishers to get started in the work of giving witness to God among the people, and doubtless many *Watchtower* readers will be interested to take part therein and thus show remembrance of their Creator. All that is necessary to be put in touch with those who will give practical instruction and association in the field service is to drop us a brief word. Do so, and we shall give it our earliest attention. At the close of this August Testimony Period we shall be delighted to receive field reports of more publishers of the Kingdom message.

"WATCHTOWER" STUDIES

Week of September 22: "The Harvest, the End of the World," ¶ 1-20 inclusive, *The Watchtower* August 15, 1946.

Week of September 29: "The Harvest, the End of the World," ¶ 21-23 inclusive, also "Harvest in Progress Among All Nations", ¶ 1-19 inclusive, *The Watchtower* August 15, 1946.

Week of October 6: "Harvest in Progress Among All Nations," ¶ 20-40 inclusive, *The Watchtower* August 15, 1946.

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THE HARVEST, THE END OF THE WORLD

"The harvest is the end of the world."—Matt. 13: 39.

JEHOVAH created this globe of earth to last forever as one of his marvels of creation. He created all the wonders about this earth which amaze and delight the God-fearing man who studies His works. All things serve the purpose of this great Creator: "who makes the clouds his chariot; who walks upon the wings of the wind; who makes the winds his messengers; his ministers, flames of fire. He founded the earth upon its pillars, that it might not be moved forever and ever." (Ps. 104: 3-5, *An Amer. Trans.*) Using the waters as His servant, he brought the great global flood to cleanse the earth of a depraved generation, and started a new generation with the family of Noah, on this ever-enduring earth. As it is written in the sayings of the wise man: "One generation passeth away, and another generation cometh: but the earth abideth for ever." (Eccl. 1: 4) Jehovah God, in his pleasure at the worship of this family of flood-survivors, declared his unchangeable law to them concerning the destiny of the earth, saying: "I will never again curse the soil because of man, though the bent of man's mind may be evil from his very youth; nor will I ever again destroy all life, as I have just done. As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall never cease." (Gen. 8: 21, 22, *An Amer. Trans.*) Thus one of the never-stopping circles of events that God decreed for our perpetual earth is that of "seedtime and harvest".

[2] By God's law it is therefore established in our minds that a harvest does not mean the end or destruction of our earthly globe. Hence by saying, "The harvest is the end of the world," the great Teacher of nineteen centuries ago could not have predicted any destruction to the earth upon which the harvest is conducted. He was then speaking to the people in parables or figures of speech, and by such parabolic figures he was not teaching anything contrary to God's plainly stated laws governing literal things like our earth. In his parables he was using things common in everyday life in order to picture, by likeness or resemblance, remarkable events to take place upon this earth. In view of the terrible things threatening the world of today, one of those remarkable events closely concerns us. It is "the end of the world".—Matt. 13: 39.

[3] Are we at the end of the world? Are we in the time of its end? One of the proofs foretold by the great Teacher by which to know for a certainty that we have entered into the time of the end is "the harvest". If we are at the end of the world, then this harvest must be in progress. It is of the greatest importance for us to know this, for, without being aware of it, we may be at the end of the present world, which means also that we are at the beginning of a new world. It is possible that this generation of today may be viewing the harvest going on, but may not understand what it means. They may not see that a significant parable is being fulfilled.

[4] The great Teacher of parables showed that this lack of perception and understanding would exist at the time of the parable's fulfillment. To explain why he taught in parables or figures, he said: "This is why I speak to them in figures, because though they look they do not see, and though they listen they do not hear or understand. They are a fulfilment of Isaiah's prophecy, 'You will listen and listen, and never understand, and you will look and look, and never see! For this nation's mind has grown dull, and they hear faintly with their ears, and they have shut their eyes, so as never to see with their eyes, and hear with their ears, and understand with their minds, and turn back, and let me cure them!' " Who today would want to be that way? It would mean one's not being cured of what is wrong with the world. In place of being cured and spared from world disaster, it would mean being like the nation of Israel, whose majority were that way and who shortly thereafter ended up with a national disaster. Its bitter effects the natural Jews are suffering to this far-removed day. The great Teacher pointed out a better and happier way to his faithful learners, saying: "But blessed are your eyes, for they do see, and your ears, for they do hear. For

1. What has Jehovah God decreed for this earth?
2. Why does the harvest not mean destruction to our globe?
3. How can we know we are at the end? and why should we know?
4. How did Jesus point out the general lack of understanding at the end? and why should we not be that way?

I tell you, many prophets and upright men have longed to see what you see, and could not see it, and to hear what you hear, and could not hear it."—Matt. 13:13-17, *An Amer. Trans.*

5 The ones seeking happiness and blessing today amid this wobbling world will take time to study to see the meaning in the things at which they are looking and to hear understandingly the things told them by the instructed learners of the great Teacher.

WHAT IS "THE WORLD"?

6 The parable of the harvest must be highly important because it has to do with the "kingdom of heaven" or "kingdom of God". Nothing, not excepting the affairs of the United Nations organization of today, could be more important than that. The kingdom of heaven is of Jehovah God; the United Nations organization is of the world that will have an end. Manifestly it is not of the new world over which the never-ending kingdom of heaven will rule. Therefore the harvest foretold in the parable must spell something of tremendous importance regarding the United Nations organization and other man-made institutions of this world. Consequently the parable invites our most careful attention, particularly to see if we have reached the final feature of it, namely, the harvest.

7 What is the "world", whose end is the harvest? In telling of it in his parable Jesus Christ used a special expression. To indicate that the expression does not mean the destruction of this earth, some translators of Jesus' words put it this way: "The harvest is the close of the age." (*Weymouth; An Amer. Trans.*) "The harvest is a full end of the age." (*Young*) "And the harvest is the conclusion of an age." (*Rotherham*) "The harvest is the consummation of the age." (*Am. Stan. Ver.*, margin; *Lutterworth*, 1938) All those here quoted use the word *age* instead of *world*. The word which the Greek-writing apostle Matthew used to quote Jesus is *aión*. We get our English word *aeon*, or *eon*, from it. From this we are not to think that by the word which Jesus used he meant just a period of time, a period uncertain as to length but certain to come to an end in a harvest. The thing that Christ Jesus was here stressing was the change in conditions, the change in the system of things, and not the mere ending of a period of time such as an age is.

8 For example, the apostle Paul, at Ephesians 2:2, speaks of *aión* as the "course" of this world, saying: "In time past ye walked according to the course [or *aión*] of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." This course was influenced by the prince of this world, Satan the Devil. For certain the same apostle does not refer to an indefinite space of time when he writes, at Galatians 1:3, 4: "Our Lord Jesus Christ . . . gave himself for our sins, that he might deliver us from this present evil world [or *aión*], according to the will of God and our Father." He must have been referring to the Christians' deliverance from the course or system of things, because, certainly they were not taken out of that space or period of time, for we are still living in it. The same apostle says, at Hebrews 1:1, 2: "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds [or *aiónes*]." Here he could not with reason be referring to the creating of periods of times, but to certain great systems of things which may or may not come to an end; and these may exist at the same time, to make up one big whole or universal system, as we might say.

9 Likewise, in the parable concerning the harvest, the world that ends is the system of things which mankind has known since the days of the great flood. During the time in which the parable fits, a certain state of things exists in the field which is to be harvested. A certain condition is permitted with regard to those who have to do with the field. And this is what comes to an end at the time of the harvest. Thus it can be appreciated that Jesus by the parable was not encouraging a study of so-called "ages" or time-periods and the framing of a chronology or time table by means of which to predict what is to happen at future dates or points of time.

10 Now notice, also, that in the expression "the end of the world" the apostle Matthew shows Jesus as using a particular word (*syntéleia*) for the word *end*. (Matt. 13:39, 40, 49; 28:20) Jesus' apostles copied him by using this word when speaking of the *end* of a world. (Matt. 24:3; Heb. 9:26) It is a combined word; it combines the preposition "with" (*syn*) together with the noun "end" (*telos*). Since the word contains the preposition "with", this indicates that two or several things work together or with one another to bring about a common end. Hence the word (*syntéleia*) used by Jesus has been defined as *consummation*, the *combination of parts to one end*, or *the bringing to an end together*.* This shows that a number of things are in effect or in operation during the closing down of the world and that these things cease together at the finish of the said "world". Thus when the disciples asked Jesus, "Tell us, when

5. What will those seeking happiness and blessing now do?
6. Why is the parable highly important? and why give it attention?
7. As regards earth, what does the "end of the world" not mean?
8. How does Paul show "alón" does not mean "period of time" here?
9. As to an "alón", what is it, then, that ends?
10. What does the special word for "end" that Jesus used mean and show?

*See *Greek-English Lexicon* by Liddell & Scott, 1856, under *syntéleia* and *synteléo*.

shall these things be? and what shall be the sign of thy coming, and of the end [*syntéleia*] of the world [*aión*]?" they saw that certain related things would be in force and at work during the time of consummation of this "world". So they wanted to know what these would be and how they would come to a simultaneous conclusion at the finish of such world.

11 One of the things that Jesus, in reply, said would come to a finish at the final end of the world is the preaching that God's kingdom had been established by Jesus' coming into the Kingdom power. He said: "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 [or *telos*]." (Matt. 24:14, *Rotherham*) By this it is seen that the "end" or consummation (or *syntéleia*) about which the disciples asked is a period of time marked by decisive events and which has a beginning and a finish or final end (*telos*).

12 Thus Jesus showed that the *consummation* (or *syntéleia*) of the world is the same thing that the prophet Daniel calls *the time of the end* (or *synteleia*, according to the Greek Septuagint Version of Daniel). The preaching of this Kingdom gospel in all the habitable earth by Jehovah's witnesses comes during this period of the "time of the end". Furthermore, the preaching of this Kingdom gospel stops at the *final end* (or *telos*) of this period of the "time of the *end* [or *synteleia*]". In other words, when the consummation or time of the *end* (or *synteleia*) ends up, then is when the *final end* (or *telos*) comes. Foretelling something that would take place in the time of the consummation (or *synteleia*), the angel said to God's prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end [*synteleia*]: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) The angel also added: "All these things shall be finished [*synteléo*]. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end [*synteleia*] of the days." (Dan. 12:7, 13; according to the Greek Septuagint) According to Jesus' prophecy concerning the consummation (or *synteleia*), not only the running to and fro resulting in an increase of knowledge occurs during this time of the *end* (or *synteleia*) but also the harvest takes place then, too.

MESSIAH'S APPEARING AT A CONSUMMATION OF A WORLD

13 The apostle Paul tells us that, nineteen centuries ago, when Jesus Christ appeared in flesh and died on the tree at Calvary, it was at the "end of the world". Jesus' sacrifice then was perfect and all-sufficient and hence it did not need to be offered often or repeatedly. Therefore Paul says: "Nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world [or *kosmos*]: but now once in the *end* [or *synteleia*] of the *world* [or *aiónes*] hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:25, 26.

14 The apostle's statement helps us to discern what was the *world* (*aiónes*) or *systems of things* which ended there. He has particular reference to the Hebrews or Jews, because all through this letter to the Hebrews down to this point he is discussing things connected with the Hebrews, from Abraham onward; and he specializes on the things connected with the law covenant which God made with the Hebrews. When Christ Jesus presented himself in consecration to God at the Jordan river and was baptized in token of his consecration, God there laid the foundation of a righteous new world (or *kosmos*) in Christ Jesus. Paul wrote to the Hebrews about this about A.D. 61, or about thirty-two years after that foundation of the new world was laid in Christ Jesus. Now, after Jesus died on the tree A.D. 33, it was not necessary for him to repeat that suffering and death over and over again, often, as by any so-called "sacrifice of the mass" in Roman Catholic churches. Why not? Because Jesus' human sacrifice was perfect and completely met all that divine justice could ask. Hence its cleansing and redemptive effects are permanent and continuous and do not need to be renewed by fresh, repeated sacrifices. Therefore Paul says that "now ONCE in the end of the world hath [Jesus] appeared to put away sin by the sacrifice of himself". The Jewish high priest did offer animal sacrifices repeatedly, because those sacrifices did not actually take away human sins. But when Christ Jesus offered up his one, all-satisfying sacrifice, it needed no repetition; it put an end to the system of sacrifices by the Jewish priests.

15 By his sacrifice Jesus became the mediator of a new covenant. (Heb. 7:22; 8:6-13) That put an end to the general system of things which the Jews enjoyed under the old law covenant between themselves and God. Up to that time also a system of types and shadows of good things to come in the future had been in force, including a "worldly sanctuary", a *kosmic* or fully equipped sanctuary. At Jesus' appearing in the flesh back there, to bring in the realities which were foreshadowed by the types and shadows, that system of typical, shadowy things came to an end. All these systems of things connected with the Hebrews or Jewish people came to an end

11. What important thing will stop at the final end of the world?
12. What do Jesus and Daniel show occurs in the consummation?
13. According to Hebrews 9:26, when did Jesus appear for sacrifice?
14. Why did Jesus' sacrifice not need repeating? and what did it there bring to an end?
15. What other things made it a combination end or consummation?

together. Hence there was a consummation or combination end. It was a joint end of such systems and it covered or took in a period of time.

JEWISH HARVEST

[16] It is significant to note that there was a harvest at that *"end* [*synteleia*] of the *world* [*aiónes*]". John the Baptist, in his preaching, indicated that there would be such. He began to preach just six months before he baptized Jesus in the Jordan river. He pointed ahead to Jesus' coming as a harvester and warned the sectarian Pharisees and Sadducees with these words: "I am baptizing you in water in token of your repentance, but he who is coming after me is stronger than I am, and I am not fit to carry his shoes. He will baptize you in the holy spirit and in fire. His winnowing fork is in his hand, and he will clean up his threshing-floor, and store his wheat in his barn, but he will burn up the chaff with inextinguishable fire." (Matt. 3:11, 12, *An Amer. Trans.*) John's peculiar mission, as described by Jehovah's angel just before the time of John's conception, was "to make ready a people prepared for the Lord". (Luke 1:13-17) For possibly a year after Jesus' baptism John the Baptist continued free to do preaching and baptizing, and all this was preparing more people for the Lord Jesus, Jehovah's Representative. (John 3:22-30) Hence these prepared people must be harvested. The harvest began when the harvester arrived, namely, the anointed Jesus. The harvest began specifically after this consecrated and anointed Jesus came back from the wilderness, after his forty-day temptation there, and came to John the Baptist and got acquainted with his disciples. The first that he harvested were Andrew and John, and Peter, and Philip and Nathaniel, all five of whom became apostles of Jesus Christ.—John 1:35-49.

[17] John the Baptist was thrown into prison by King Herod Antipas, thus putting to an end John's public career. Shortly afterward Jesus, while on his way up through Samaria to Galilee, called attention to the harvest work. At the well near Sychar Jesus' disciples were surprised to find him giving a Kingdom witness to a Samaritan woman. Then Jesus said to them: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." Soon thereafter he preached the Kingdom to many Samaritans who came out to see him. A number of them believed. (John 4:34-42) Then he left these Samaritans to be reaped and gathered into God's Theocratic organization later by his disciples, after Pentecost following his resurrection from the dead. —Acts 8:5-25.

[18] Jesus, with his immediate disciples, concentrated mainly upon the "lost sheep of the house of Israel". He and John the Baptist had laboured in sowing the seed of the truths concerning the kingdom of heaven. So now, in taking these disciples along with him to join him in the preaching, Jesus was conducting them forth into the fields of believers ripe to be harvested. Jesus and John the Baptist had worked as sowers, and now Jesus' disciples were entering into the good results of their labors, to reap that whereon they had spent no previous effort. They were joining in gathering the believers who should become heirs of life eternal, and were thus being fully repaid for their work. For this reason both Jesus the Sower and they the reapers were rejoicing together.

[19] About two years later Jesus again called attention to the harvest then in progress among the Jewish nation. Concerning his third preaching-tour through Galilee A.D. 31, we are informed: "And 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. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:35-38) Jesus thus called Jehovah God the "Lord of the harvest".

[20] In harmony with this advice to pray for more laborers to be sent into the harvest field, Jesus promptly afterward sent his twelve apostles out by two and two to preach in all accessible Jewish cities. He said: "Go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:1-7; Luke 9:1-6, 10) Months later, Jesus sent forth seventy other disciples, in twos, to preach, saying: "The kingdom of God is come nigh unto you." As he sent them forth he reminded them that they were doing harvest work, by telling them: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the

16. When did a harvest begin back there at that end? and how?
17. Where and how did Jesus first call attention to that harvest?
18. How did the disciples reap that whereon they had bestowed no labor? and with whom did they rejoice?
19. Two years later how did Jesus again refer to the harvest?
20. How did Jesus act upon the prayer for more harvest laborers?

harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves."—Luke 10: 1-11.

[21] Judged by the words of John the Baptist to the Jews, that was a time of division, a time of separating the wheat from the chaff, which is a harvesttime process. Jehovah was the Lord of that harvest among the Jews, but Christ Jesus was his Servant to wield the winnowing fan or shovel and to cause the division between the wheat class and the worthless chaff class. The division began taking place before Jesus died, but continued after his resurrection from the dead and his ascension to heaven. At Pentecost Christ Jesus, having now received of the Lord of the harvest the holy spirit, began to pour out this active force upon the wheat class, namely, the faithful apostles and fellow disciples. These early ones of this wheat class were further used as reapers, and there was a great gathering of more of the wheat class, from Pentecost onward. The account in Acts of the Apostles shows, however, that Christ Jesus was still conducting operations. (Acts 9: 1-16) He wielded the winnowing-fan of the Kingdom truth at his threshingfloor, and by the truth concerning the Messiah he separated the Jewish wheat from the chaff. The wheat he preserved within Jehovah's Theocratic organization for future use as His witnesses, all baptized with His spirit.

[22] The chaff class, however, were flung to the winds and permitted to be dispersed as by the winds. They were not brought under Theocratic organization, because they rejected Christ Jesus as the Messiah. What collections of Jewish "chaff" there were, as, for instance, at Jerusalem, were burned in a baptism of "fire". They were destroyed as a settled organized nation. Also the important records of the descendants of King David and of the priestly house of Aaron were lost or destroyed. In a letter written about A.D. 50 the apostle Paul refers to the destructive fire of God's wrath that came upon such Jewish chaff, and writes: "The Jews . . . both killed the Lord Jesus, and their own prophets, and have persecuted us; and they pleased not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath [of God] is come upon them to the uttermost [or *telos*]." (1 Thess. 2: 14-16) About twenty years later, namely, A.D. 70, Jerusalem was destroyed with a terrific loss of life. Three years later, A.D. 73, the last Jewish stronghold, at Masada on the western shore of the Dead sea, fell to the Roman legions on Nisan 15 after a self-massacre by the besieged Jews. Only two women and five children escape the massacre, by hiding.

[23] Those two events, but particularly Jerusalem's destruction, marked the end of the Jewish harvest. They brought to a close the consummation (*synteleia*) of the world (*aiónes,* systems) of those natural Jews. (Heb. 9: 26) It came, indeed, with a baptism of fire!

21. How was the separation of the wheat from chaff carried on?
22. How was the Jewish chaff dispersed and burned?
23. What thus came to an end?

HARVEST IN PROGRESS AMONG ALL NATIONS

THE harvest of the "wheat", as described by Jesus in his parable of the tares, is now in progress among all nations of this earth. Religious commentators on the Bible have tried to apply this parable to the work of harvest carried on by Jesus and his apostles among the Jews down till Jerusalem's destruction A.D. 70. They interpret Jesus' explanation, "The harvest is the end of the world," to mean the end of the so-called "Jewish age" or "Jewish polity". In some respects the Jewish harvest carried on by Jesus and his apostles may be pictorial of the harvest described in his parable of the wheat and tares; but certain things about the parable show it has an earth-wide application and that its harvest must take place among all the nations of earth. Also the facts in fulfillment of the parable give it an extension to all the earth.

[2] The facts of modern history since A.D. 1914 establish that this momentous harvest is now in progress. The nations cannot escape it, especially the nations of "Christendom", for God Almighty has decreed it among them. According to His unchangeable law of seedtime and harvest, that which has been sown cannot fail to be harvested. Hence, under the urgency of the present-day situation we come to the great Author and Interpreter of the Bible, with the same request upon our lips as the disciples made of Jesus, saying: "Explain unto us the parable of the tares of the field."—Matt. 13: 36, *Am. Stan. Ver.*

[3] First of all, then, let us read the parable as spoken by Jesus: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and

1. Where does the parable of wheat and tares locate the harvest?
2. Why cannot the nations escape this harvest?
3. What does the parable of wheat and tares as spoken by Jesus say?

gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." —Matt. 13:24-30.

4 The parable presents the resemblance of an earthly seedtime and harvest to the kingdom of heaven or kingdom of God.* This does not mean the invisible, heavenly kingdom of God which was established over our earth A.D. 1914, when He installed Christ Jesus on the heavenly throne to rule for Him among His enemies. The parable could not be referring to this invisible Theocratic Government, because in other parables Jesus compares the "kingdom of heaven" to a sower sowing seed, to a grain of mustard seed, to a woman putting leaven in the dough, to a hid treasure, to a merchant seeking pearls, to a dragnet sweeping up fish, and to growing seed.† In harmony with their fulfillment all these "kingdom of heaven" parables must be referring to the visible organization on earth of the people of God who are in line for the heavenly throne with Christ Jesus. The parables show how this visible organization is brought together and how it works. The one on earth who was the beginning of this visible organization with Kingdom hopes was Jesus Christ. Being the Chief Ambassador and Representative on earth of God's coming kingdom, he could preach to the Jews among whom he was, "The kingdom of heaven is at hand." He could also say to his enemies, the religious Pharisees: "The kingdom of God is among you. (Matt. 4:17; Luke 17:20, 21) Therefore all these parables begin or start with Christ Jesus; and Jesus' explanations thereof so indicate.

5 Who, then, is the sower of the good wheat-seed? Jesus explained to his disciples: "He that soweth the good seed is the Son of man." (Matt. 13:37) This shows that John the Baptist was not the sower and hence he has nothing to do with the harvest described in this parable. John the Baptist himself was not sown as one of the symbolic wheat-seeds, for John had no hopes of membership in the invisible heavenly Kingdom. He was not a child of the Kingdom, and was not taken into the visible organization of Christians in line for the Kingdom. Hence Jesus said respecting John the Baptist: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."—Luke 16:16; 7:28; Matt. 11:11-13.

6 The Sower of the good seed is the Greatest in the kingdom of God. That one is God's Anointed King, Christ Jesus. He is the One who purchases the symbolic "good seed" by giving his life for God's "sheep", and therefore God his Father gave and supplied the "good seed" to Christ Jesus. As Jesus said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which *gave them me,* is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." (John 10:11, 15, 27-30) "Holy Father, keep through thine own name those *whom thou hast given me,* that they may be one, as we are. I pray for them: I pray not for the world, but for them *which thou hast given me;* for they are thine." (John 17:11, 9, 6, 12) And how did Jehovah, the great "Lord of the harvest", give the good seed to Christ Jesus the Sower? In the way that Jesus described, when he said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44, 45) It is Jehovah God that, by his Word written and preached, teaches and draws men to Jesus and thus gives them to him. Jesus taught and preached God's Word.

7 Hence Jesus, in further explanation of the parable, said: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." (Matt. 13:38) The Kingdom of heaven is good, and its children are pictured as "good seed". They are the seed of God. They are children of God, being begotten by his spirit to become his spiritual children and thereby heirs of the heavenly kingdom with Christ Jesus. But until they enter into that invisible kingdom with Christ by a resurrection from the dead they are members of the visible organization of God's "good seed" on earth. To this organization Jesus refers in the parable as "the kingdom of heaven", or "kingdom of God".

8 It is like a "kingdom" because the members of this visible organization all look up to and give allegiance to Jehovah God as the "King of eternity", the right-

*That the expression "the kingdom of heaven" is identical with "the kingdom of God" can be seen by comparing the same parables as given by different gospel-writers, where Matthew uses the first expression and Mark and Luke use the second expression: Matt. 13:11 and Mark 4:11; Luke 8:10; and Matt. 13:24 and Mark 4:26; Matt. 13:31 and Mark 4:30, 31; Luke 13:18; and Matt. 13:33 and Luke 13:20, 21.

†Matt. 13:3, 31, 33, 44, 45, 47; Mark 4:3, 26, 30, 31; Luke 13:18, 19, 20; 8:5.

4. What is the "kingdom of heaven" to which the parable refers?
5. Who was the sower? and why not John the Baptist?
6. Whence did Christ Jesus get the "good seed"? and how?
7. Why are the "seed" good? and of what are they members?
8. How is this visible organization a "kingdom of heaven" or "kingdom of God"?

ful sovereign of the universal sovereignty. Hence, in the great paramount issue between Jehovah God and Satan the Devil concerning the universal sovereignty, they uphold Jehovah's side of the issue. Being *good* seed, they must bring forth *good* fruit, according to the rule that Jesus emphasized in saying, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:18, 20, 21) The "good seed" do the good will of the heavenly Father.

[9] Where are these "good seed" sown? In just the land of Palestine, among the natural Jews in the days of Jesus and the apostles? Jesus shows where, saying: "The field is the world [*kosmos*]." Furthermore, this "field" is his as the Sower, for he opened up his parable by saying: "The kingdom of heaven is likened unto a man which sowed good seed in HIS field." This world, or field, is different, therefore, from the world (*aión*) that comes to an end (or *synteleia*). The farmer who sows good seed in his field does not burn up and destroy his field, but does burn up and destroy the weeds. He thus brings to an end their presence in his field.

[10] All the earth is Christ Jesus' field of opportunity for sowing or stationing and planting the "good seed". It is true that he began sowing seed first in the Jewish field in the land of Palestine and that the first seed sown were members of the "lost sheep of the house of Israel". But that Jewish territory did not constitute the world (or *kosmos*), which is "his field". Hence he said, after his resurrection from the dead: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem." (Luke 24:46, 47; Acts 1:8) "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]." (Matt. 28:18, 19) Thus, by their preaching everywhere after his ascension to heaven, Jesus would continue to sow the good seed in all nations.

[11] Since the field of opportunity and of the right to sow is "the world", it shows that the "good seed" of the "kingdom of heaven" organization would be made up not alone of persons from Jewry but also of persons from the Gentile nations, none barred. As the apostle Peter said to the first Gentile convert, Cornelius: "Of a truth I perceive that God is no respecter of persons: but in *every* nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35) Christ Jesus, personally, did not begin to sow the good seed outside of the Jewish nation while he was on the earth in the flesh, but he began to do this from heaven after the "seventy weeks" of God's special favor to the natural Jews ended A.D. 36. Then he began sowing the good seed among other nations by sending Peter to preach to Cornelius, an Italian.

[12] By pouring out the holy spirit upon the devoted believers, Christ Jesus planted them as good seed in the earth, from the day of Pentecost A.D. 33 onward among the Jews and from the time of Cornelius' hearing the Kingdom gospel onward among the Gentiles. (Acts 2:1-4, 32, 33) The apostle Paul was specially used in preaching the gospel in the Gentile field, and through him the gifts of the holy spirit were imparted to multitudes of Gentile believers. (Rom. 15:16, 29; Acts 19:6) Showing the world-wide preaching by about the year A.D. 60, or twenty-seven years after Christ's death, resurrection and ascension to heaven, Paul wrote to the Colossians: "The word of the truth of the gospel, which is come unto you; even as it is also IN ALL THE WORLD [or *kosmos*] bearing fruit and increasing, as it doth in you also, . . . If so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached IN ALL CREATION UNDER HEAVEN; whereof I Paul was made a minister." (Col. 1:5, 6, 23, *Am. Stan. Ver.*) Paul's fellow apostle, John, wrote his account of the gospel and also his third and last epistle about the year 98, or sixty-five years after Jesus ascended to heaven. And thus Jesus continued to sow the good seed of the "children of the kingdom" by means of his twelve apostles down till at least that late date in the life of the apostle John. Jesus has continued to sow the "good seed" down through the past nineteen centuries; but, particularly after John's death, what took place? Jesus tells us in the parable.

SOWING OF WEEDS OR TARES

[13] "But while men slept his enemy came and resowed weeds among the wheat and then went away. When the blade sprouted and formed the kernel, then the weeds appeared as well." (Matt. 13:25, 26, *Moffatt*) When men slept was night. The apostle Paul says: "They that sleep sleep in the night." (1 Thess. 5:7) In the Bible sleep is sometimes used as a symbol of death. (Matt. 9:24; 1 Thess. 5:10) Hence the sleeping of men in the parable may picture the falling

9. In what field are the seed sown? and whose field is it?
10. How did Jesus show "his field" was not just the Jewish field?
11. Since the world is the field, what about those of the seed?
12. How did Paul show a world-wide preaching in his day? and how long has the Sower Christ Jesus continued to sow good seed?
13, 14. (a) To what, first, may the sleeping of the men refer? (b) To what also may the sleeping refer?

asleep in death of the twelve apostles of Christ, including the last survivor of them, the apostle John, who died about A.D. 100. But already about forty-five years before that date Paul, when giving a farewell admonition to the elder brethren from Ephesus, said to them concerning unfaithful or counterfeit Christians: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts 20:29-31.

14 Therefore the sleeping of men in the parable may refer also to the failure of Christian overseers to keep awake and watch for the spiritual interests of the flock of God, or the good seed of the "children of the kingdom". Such falling to sleep spiritually took place after Paul's death, and more so after John's death. Also history shows that after the apostles and their faithful fellow servants of the church died a great darkness of spiritual night settled down over all the earth where the gospel had been preached.

15 During this nighttime, when Christians slept to their responsibilities and failed to watch according to the light of the Bible, the great enemy of the "Lord of the harvest" and of his Sower of good seed got busy. He resowed or oversowed the Lord s field with weeds, tares or darnel (*zizánion*, according to the Greek). The name of the weed or tare appears to find its root in the Hebrew verb (*zanáh*) meaning *to commit adultery* or *play the harlot*. It refers to an imitation wheat, a spurious or false wheat. It is not an innocent weed, but its grains produce vomiting and diarrhea, convulsions and even death. It is a plant distinctly unrelated to wheat, and when it is not separated but is harvested together with wheat, bread made from the flour often causes dizziness to the eater. Indeed, if this tare seed is mixed with bread, besides causing nausea, it produces difficulty in speaking and other outward effects running from intoxication to paralysis and, in some cases, mortification of the eater's extremities or even death. For this reason the claim that the name of the weed (*zizánion*) is from the Arabic root-word *zan*, meaning *dizziness*, is not without good foundation.

16 The sowing of such *weeds* or *tares* of that bearded darnel variety took place after the night set in, that is, after the apostles died and many Christian leaders became drowsy and failed to watch against the inroads of the enemy. Christ Jesus the Sower exposes the enemy that sowed these tares as Satan the Devil. Hence the tares are his children, "the children of the evil one." Satan the Devil produces them. He plants them thickly in among those who are the good seed or "children of the kingdom". The apostle John, in his first letter written not long before his death, warned his Christian readers against becoming such symbolic tares. Said John: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. 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 3:10-12) In a second letter John writes against tares, saying: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 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 7, 9-11.

17 Long before John's letters Paul warned the Christians of the sowing of tares under the form of a great falling away from the faith, or apostasy. The Sower of the good seed, we remember, used the apostles and other faithful disciples to spread the good news of the Kingdom, resulting in the growth of many "children of the kingdom". In imitation, the Devil used those fallen-away ones to spread religious traditions and other false doctrines throughout the field where Christianity had spread, thus producing tares or "children of the wicked one". The religious leaders in this great falling away or apostasy combined together to produce a great religious system of iniquity, which the Bible calls "the man of sin".

18 In warning the early Christians that this iniquitous system must develop before the great day of accounting and of judgment would take place, Paul writes: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his

15. What about the weed that the enemy then sowed in the field?
16. Who sowed tares? and how does John warn against such tares?
17. Imitating Jesus, how did the Devil sow tares, and where?
18. How did Paul warn against the system of tares? and when did they especially begin to disclose themselves?

mouth, and shall destroy with the brightness of his coming." (2 Thess. 2:3, 4, 7, 8) In the early fourth century, in the days of Emperor Constantine of Rome, the tare class especially began to disclose themselves. Then the religious leaders of the organization at Rome which claimed to be the Christian church openly committed spiritual adultery with the Roman political rulers of this world.—Jas. 4:4.

[19] Thus in course of time that part of the parable went into fulfillment which says: "And the owner's slaves came to him and said, 'Was not the seed good that you sowed in your field, sir? So where did these weeds come from?' He said to them, 'This is some enemy's doing.' And they said to him, 'Do you want us to go and gather them up?' But he said, 'No, for in gathering up the weeds you may uproot the wheat. Let them both grow together until harvest time, and when we harvest I will direct the reapers to gather up the weeds first and tie them up in bundles to burn, but get the wheat into my barn.' "—Matt. 13:27-30, *An Amer. Trans.*

[20] Jesus explains that "the reapers are the angels". Hence the inquiry of the owner's slaves may picture that even the angels wondered at the planting and growth of the tare class, the spiritual weeds, in among and about the "children of the kingdom" or good seed. They were like a "fifth column" implanted among God's true servants to try to sabotage the work of God's true church and to try to overwhelm the few true Christians and to prevent Jehovah God from taking out of the world the church class, the full number of the "children of the kingdom", in his divinely appointed time for this work. However, even Christ Jesus' faithful servants on earth marveled at the vast growth of tares among and all about them. What produced such tares was the religion that developed within so-called "Christendom". Such religion compromised truth with error. It tried to blend the Bible doctrines with religious traditions and pagan philosophies, such as Plato's immortality of the human soul, and Egypt's trinity doctrine, and Rome's pagan system of priestcraft. Like the householder in the parable, the Lord Jesus restrained the angelic servants from going in and at once severing the true Christians from the false, adulterous ones. Likewise his faithful Christian servants on earth the Lord Jesus did not permit to separate the true from the false. They were not competent to do that, for the Lord Jesus Christ is the Judge. The harvesttime, the end of the world, had not then come, and when that time did come, then the distinction between true and false would be clearly made.

[21] As to the tare or bearded darnel, it is stated that, until the ear of this weed is fully formed, it cannot easily be differentiated from the developing wheat. Moreover the weed's tendrils might be wrapped around the growing wheat. Hence in trying to uproot the tares, the wheat might mistakenly or unintentionally be pulled up also. In his mercy the owner of the field was not wanting to lose any of the wheat class.

[22] The tares are religionists who are stumbling-blocks and who cause others to stumble into wrong and to commit offense against Christ. They practice iniquity or lawlessness toward God. The average person would think, therefore, that the best thing for the protection and healthy growth of the wheat class would be to uproot promptly the tare class from their association with the wheat. And the Roman Catholic Hierarchy proceeds on that theory. The question arises, then, Why does the Lord permit the offensive and lawless religionists to grow and develop in such overwhelming numbers? The purpose is to test the integrity of creatures in order to make manifest who are faithful in their devotion to Jehovah God. The issue of His universal sovereignty is here implicated, and those who confess and hold fast to His universal sovereignty must be shown up in contrast with the tares who defy His supremacy and sovereignty. Paul gives the key answer to the question, when he writes to the Christians at Corinth: "When ye come together in the church, I hear that there be divisions [or schisms] among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you."—1 Cor. 11:18, 19.

"END OF THE WORLD"

[23] So, down through the many centuries of "Christendom's" religious career this situation has existed in the field. The "householder" or owner of the field, Christ Jesus, did not interfere with the enemy, the Devil, in planting a multitude of religious tares who profess to be the "children of the kingdom". He has let Satan the Devil go on uninterruptedly. He has let the tare-dominated condition of the field continue. This system or state of things is what Christ Jesus refers to as the "world" that must have an end. He said: "The harvest is the end [or consummation, *syntéleia*] of the world [or system, *aión*]; and the reapers are the angels." (Matt. 13:39) As the harvest is a time period of great activity, so the here-mentioned "end" or consummation of the world is a period of activity that has a beginning and then a final end. When it ends, the system of things that has existed will have been completely removed, and the

19. What part of the parable then went into fulfillment?
20. Who marveled at the tares' growth? and from doing what were they restrained?
21. Why did the owner of the field forbid uprooting tares at once?
22. As regards the real tares, what question arises? and how does Paul give a key answer?
23. What, therefore, does "the end of the world" mean? and why is it important to find out whether we are in the harvest now?

right state of things will be fully brought in thereafter. The question now is, Has this harvest begun? and, if so, when did it begin? It is important to ascertain this, because, if we are in the midst of the harvest, then the final end of the old world and the complete introduction of the righteous new world are quite near.

[24] Undoubtedly the "end of the world" that comes with the harvest operations is the same end as that about which the disciples later inquired of Jesus, using his very expression and saying: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end [or the consummation, *synteleia*] of the world [*aión*]?" (Matt. 24:3) Thereupon Jesus prophetically described the things that would occur during the "end" or consummation, among which things he said: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:30, 31) Here the harvest work of gathering the wheat class, the good seed or "children of the kingdom", is plainly meant.

[25] Thus the "end of the world" described in this prophecy is proved to be the same as the "end of the world" spoken of in the parable of the wheat and tares. Jesus prophesied that the "end of the world" would open up with total warfare by nation against nation and by kingdom against kingdom, attended by food shortages, pestilences and earthquakes in various places, and by persecution upon his followers, the wheat class, by the tares of all nations. This however, was to be followed by an earth-wide preaching of God's established kingdom on the part of the faithfully enduring "wheat" class. By all the modern facts that correspond with prophecy, the "end of the world" and time for harvest began A.D. 1914.

[26] Thus the harvest, which is the "end of the world", begins at the establishment of God's kingdom by Christ Jesus at the time that the "times of the Gentiles" ended, namely, in the autumn of 1914. There Jehovah's great Harvester, Christ Jesus, came into the authority of the Kingdom or Theocratic Government in order to rule amidst his enemies. His chief enemy was the Devil, who had sowed the religious tares in the field. The Devil had not only sowed the tares but had constantly falsely accused the faithful "wheat" class before the Lord God. Till then the wicked sower of the tares had been let go his way uninterrupted, and his tares had held the field, with great hindrance to the proclamation of the truth. Now this system or state of things must cease. Therefore, as symbolically shown at Revelation 12:1-12, the great Harvester took steps to that end immediately after coming to the throne. He immediately cast Satan the Devil and his demon angels out of heaven and down to this earth's vicinity, there to keep them in restraint under his feet. After that the Harvester would proceed with harvesting the wheat class on the earth. This he does after coming to the temple for the work of judgment, which coming took place in the spring of A.D. 1918.—Mal. 3:1-4.

[27] That Jehovah's installed King would harvest his faithful "wheat" on the earth after he had been crowned with royal authority is also prophetically pictured, at Revelation 14:14-16, where we read: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

[28] The field is the world, said Jesus, and this is a harvest in all the inhabited earth. Therefore the "sharp sickle" by which the Harvester gets this reaping of his wheat class done is the Kingdom message, sharpened by all the facts and truths which have been revealed concerning it since A.D. 1914. To show that this "sharp sickle" of the message of Jehovah's established kingdom would be slashing away earth-wide during this harvest period down to its final end, Jesus followed up his prediction of World War I by adding: "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 [or close, *telos*]." That prophecy, at Matthew 24:14 (*Rotherham*), has been going into reality from and after A.D. 1919 by Jehovah's witnesses' publishing in all nations the glad fact that Jehovah's kingdom by Christ Jesus is set up.

[29] In this regard there is a thing of considerable noteworthiness: According to Jesus' parable the "good seed" are wheat-seed. And in Palestine in Jesus' day the wheat harvest began in the third Jewish month of the year, the next day after the feast of Pentecost. (Ex. 34:22; Lev. 23:15-22; Num. 28:26; Deut. 16:9-12) It was on the day of Pentecost, the fiftieth day from Jesus' resurrection, that the holy spirit of God was poured down upon his first disciples, all "children of the kingdom". Right then a great campaign of witnessing to the fact that Jesus

24, 25. How is it shown that this "end" is the same as that about which the disciples asked later? and how does this "end" open up?
26. How and when did the Harvester take steps to begin harvest?
27. What does Revelation 14:14-16 show in regard to harvest?
28. How and since when has the "sharp sickle" been applied?
29. Why is it worthy of noting that this is a harvest of "wheat"?

was exalted and was made Lord and Christ began. (Acts 2:1-41) Significantly, when the great witness to God's established kingdom began in 1919, during this harvest of the "good seed" or wheat class, there was a notable outpouring of God's spirit upon Jehovah's witnesses in final fulfillment of the prophecy of Joel 2:28, 29. The remnant of the wheat class received this outpouring of the spirit to arouse and fit them for the harvesttime work of preaching the glad news of the Kingdom to all men.

THE REAPING

30 At the time of harvest is when the tares or bearded darnel are fully developed and show their identity beyond mistake and can be uprooted and separated without danger to the wheat. The tares, by sticking upright above the heavily-laden wheat and with their black kernels, are clearly distinguishable from the genuine wheat. As to that day of identifying who's who, Jesus explained in his parable: "And the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end [*syntélcia*] of this world [*aión*]. 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. 13:39-42) Then none of the wheat class will be bundled in among the tare class by mistake or by wrong identification, but all those that are burned and destroyed will be tares in word, deed and fruitage.

31 It is true that the word "angels" has the root meaning of "messengers". Yet we are not to think that the angels here that do the pulling of the tares out of the field and bundling them up for burning are human angels, the remnant of Jehovah's spirit-anointed witnesses. These are not delegated to do such work, but are merely His witnesses, and not judges and executioners of the tares. At the coming of the great Harvester, Christ Jesus, to the temple he is attended by a host of heavenly angels, and these are the ones he sends forth to pull out the tares from among the wheat class. (Matt. 25:31) These unseen heavenly angels will make no mistakes as to whom to pull out. The tares that they jerk out are the religionists who both stumble over Christ Jesus as the now reigning King and who seek to put stumbling-blocks in the way of faithful Christians to make them stumble into everlasting destruction. They do iniquity or lawlessness, refusing to act according to the laws or divinely given rules of action that govern the "kingdom of heaven" class.

32 Yes, yes, these tares *profess* to be "children of the kingdom", but the angels, not deceived, gather them out of the kingdom. When we remember what the "kingdom of heaven" is that is spoken of in the parable, we see that they are gathered out, not of the invisible heavenly kingdom, for they were never up there in it; but out of the visible organization on earth of those who are heirs of the kingdom above with Christ. Down till harvest the tares were in among such, or not clearly identified as separate and distinct from such. Now the angels separate the tares as of a different variety.

33 Thus these tares are gathered out of "his kingdom" either by being bodily separated from among the organization of the wheat class with which they have physically been associated or by being separated from the wheat class in the people's minds through a clear showing up of the difference between them. The bundles into which the angels bind all such tares do not represent banded-together conditions or groupings of them that existed before A.D. 1914, before the harvest time began. The bundling of them, therefore, does not picture their being tied up into hundreds of sects and religious cults. The binding of them in bundles occurs after the harvest starts and particularly from and after 1919. It pictures the restraints that the great Harvester puts upon the tares by the use of his angels. Like the gatekeepers at the gates of the Lord's temple in Jerusalem, the angels, keeping always on the watch, see to it that such tares do not get back into the field among the wheat to mix themselves with the "children of the kingdom". (Rev. 21:12, 13; Ps. 84:10; Ezek. 40:6, 7) The clear distinction between them remains fixed, like the great gulf that was fixed between the rich man in hades and the poor man Lazarus in Abraham's bosom.—Luke 16:26.

34 The bundling them up and off the wheatfield shows them to be spiritually adulterous friends of the world and puts them out in it, where they belong. (Jas. 4:4) This means, therefore, that the "evil servant" class is gathered out and cast outside to the world to take its portion with religious hypocrites. It means that the "foolish virgins" class are shut outside the door in the worldly darkness, and that the "wicked and slothful servant" class that hides its one talent unprofitably in the earth will all be cast into the worldly darkness outside, to share the world's fate. (Matt. 25:10-13, 24-30) They are classified in with the tare bundles.

35 Into a "furnace of fire" these bundled tares are helplessly pitched, and they wail and gnash their teeth. The burning of them in this parabolic furnace does not mean a mere destroying of their identity as

30. When are the tares pulled out of the field? and why then?
31. Who pull out the "tares"? and why the tares?
32. Out of what are the "tare" class gathered?
33. How are the tares gathered out? and how bound in bundles?
34. Who, then, are classified in with the tare bundles?
35. What does 'burning the tares' symbolize?

tares or imitation wheat, to let them live afterward as plainly unmasked non-Christians. It means their destruction by God's great Executioner, the Harvester with his army of holy angels.

[36] It is all right to burn literal tares in a literal furnace of fire, but that would not do for symbolic tares who are humans. The fiery furnace, too, is symbolic and pictures the place or means of their destruction, the battlefield of Armageddon, the scene of the final war between Satan's invisible and visible organization and Jehovah's universal organization. Look back, please, at the Jewish harvest at the end of their "world" nineteen centuries ago. There the unbelieving, disobedient Jews were burned like chaff in the fiery time of trouble that reached its apex in the destruction of Jerusalem (A.D. 70) and the slaughter of Jews at the fall of their fortress of Masada (A.D. 73). That pictures the fiery or destructive "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be [again]," and in which Satan's wicked world will come to its final end.—Matt. 24:21.

[37] None of the tares will survive that fiery furnace to enter alive into the new world of righteousness. Hence their "wailing and gnashing of teeth" must be now. Besides wailing at the angelic action and restraints upon them and at the Kingdom message which exposes them to shame and hurts their religious sensibilities, the tares gnash their teeth against the faithful "wheat" class, who freely and boldly proclaim the Kingdom gospel. (Acts 7:54) Thereby they openly reveal themselves as tares fit only for destruction.

SHINING IN THE FATHER'S KINGDOM

[38] As for the righteous "wheat" class, the "children of the kingdom": "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13:43) Naturally the righteous "wheat" class are reaped by the Harvester's "sharp sickle" of the Kingdom truth. It is, as he says, in order to "gather the wheat into my barn". This barn or granary is not the invisible heavenly Kingdom. It is the temple condition of divine approval, the Theocratic organization of the faithful remnant who are approved as being "righteous", the true wheat class. It is the purged visible organization of the remnant of God's spiritual children who are called to the kingdom as joint-heirs with Christ. It is a Theocratic organization purged of religion and of the tares that practice it. The organization recognizes Jehovah as its Father and everlasting King and Christ Jesus as now reigning actively beside Him. It is in this Theocratic organization spoken of as the "kingdom of their Father" that the remnant of the "wheat" class now shine, from and after A.D. 1919. They shine everywhere, as the sun does, not indeed in their own personal glory, but in the glory of service as His witnesses. They are ambassadors of His established kingdom, the proclamation of which they are anointed and sent forth to make.

[39] As a consequence of their letting the Kingdom's glorious message shine forth in among all nations of the inhabited earth, many responsive persons with ears to hear are hearing. Instead of gnashing with their teeth at the Kingdom's proclaimers and ambassadors, they prove to be sheeplike ones who do good to even the very least of these brethren of the King Christ Jesus. At the sound of the message of his voice they follow him as Jehovah's Good Shepherd, and thus demonstrate that they are his "other sheep". (John 10:16) Just because they are not of the Kingdom "wheat" class, it does not mean they are of the tare class. They have no part or sympathy with the tares who neglect to do good to the King's least brethren but who rather do positive injury to them, if possible. Hence, as the facts show today, these "other sheep" are being separated from the "tare" class of religious "Christendom". The "tares" are proving to be "goats" as in contradistinction to the "other sheep" class.

[40] Thus, as a close follow-up of the harvest of the wheat, the separating, too, of the "other sheep" from the "goats" now takes place in all nations. This takes place in the same "end [or consummation, *syntéleia*] of the world" as does the wheat harvest. It has been particularly marked since 1931, or first many years after the "wheat" harvest began. Now the "other sheep" join the "wheat" class in letting the light of the glorious gospel of God's established kingdom shine forth to all nations. At the final end of this consummation of the world, every last one of the tares will be burned out, together with the great enemy, the Devil, who sowed them. But the harvested "wheat" class and the Lord's enfolded "other sheep" will survive that time of fiery destruction. After that, in God's due time, the righteous "wheat" class, having finished their earthly service to God's glory, will pass into the invisible heavenly glories with their King Christ Jesus. But the earthly "other sheep" will be blessed by the King's Father, Jehovah, with the eternal blessings on earth that His kingdom has to bestow upon them for their part in vindicating His holy name and universal sovereignty.—Matt. 25:31-46.

36. What is the "furnace of fire"? and how was it prefigured?
37. When and why do they wail and gnash their teeth?
38. Where and how do the "righteous shine forth as the sun"?
39. Since not of the "wheat", how are the "other sheep" dealt with?
40. Since when has this separating of the "other sheep" been marked? and what is the final destiny of the "wheat" and of these "other sheep"?

QUEEN OF SHEBA CONDEMNS WORLDLY WISE

LIFE comes through wisdom. Hence no expenditure of money, time or energy could be so great as to make the search for wisdom unprofitable. Nevertheless, few are the seekers of the wisdom that brings life. True, this modern world seems to place a high value on wisdom and squanders fabulous sums of money and time and energy in pursuit of knowledge. That it has climbed to dizzy heights heretofore undreamed of in many branches of knowledge is also true. Yet it draws with quickening pace to its death at Armageddon. To its own hurt it has been choosy in its quest for wisdom, embracing many fables and vanities while shunning the wisdom of life. This world, wise in its own conceit, has been spoiled by its vain philosophies and deceiving traditions. Its head has been swelled by its own accomplishments and self-sufficiency to a point where it does not allow any room for the wisdom from above, from Jehovah God. Though the King Christ Jesus through his witnesses stands at the doors of this wise world and knocks to extend true wisdom, it foolishly slams its doors tight against divine wisdom. It says, No time, no energy, no money for that. Clinging to that which is foolishness with God, it rejects life-giving wisdom. It stands condemned before Jehovah, and hastens on toward death.—John 17:3; Col. 2:8; 1 Cor. 3:19; Hos. 4:6.

This "present evil world" is the same world that Christ Jesus came to personally as a man nineteen centuries ago. Then he tramped from city to city, knocking on the doors of private dwellings and preaching to multitudes in public places, all the while extending divine wisdom unto eternal life. The world organization of that day reacted exactly as does the world organization of today. Hence to both these widely separated generations of worldly-wise ones Jesus' words of condemnation apply: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." (Matt. 12:42) Just how condemning is the light cast upon these two generations by Jesus' comparative reference? Examination of the course taken by the "queen of the south" reveals it forcefully.

This queen Jesus spoke of as being from the south is called the "queen of Sheba" in the Hebrew Scriptures. The weight of evidence locates Sheba far to the south of Jerusalem, on the southernmost part of the Arabian peninsula. Its distance from Jerusalem in a straight line could hardly be less than a thousand miles, and was on the outer fringe of the then-known earth. Hence Jesus referred to it as "the uttermost parts of the earth". This distant kingdom seems to have been founded by the great-great-grandson of Shem, namely, Sheba. (Gen. 10:21-28) The Sabeans were traders, and their land was rich in spices, frankincense, gold, and precious stones valuable to them in bartering.—Isa. 60:6; Jer. 6:20; Ezek. 27:22, 23; Joel 3:8.

From this land came the queen of Sheba to hear wisdom. Worldly wisdom? No; the thousand-mile journey along the eastern shore of the Red sea and thence on up into Jerusalem was not undertaken for such vanity. She had heard of Solomon's fame "concerning the name of Jehovah"; evidently she sought knowledge of Israel's God. "When the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart." (1 Ki. 10:1, 2, *Am. Stan. Ver.*) Was her hazardous journey worth while? Was Solomon's fame deserved? or was his God-given wisdom exaggerated and overrated? Could he fathom her riddles, answer her questions?

"And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance [standing] of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."—1 Ki. 10:3-7.

The wisdom Jehovah had given his king was true wisdom. Not only had she heard it in the full answering of her catchy questions and heart ponderings, but she had seen it. Wherever she looked, there was wisdom applied. The inanimate buildings, the table provisions, the wearing apparel, all proclaimed it. In the "sitting of his servants" and the "standing of his ministers" she noted the order and distinction and placing of servants and officers in Solomon's kingdom organization, and she marveled. She came not expecting to see as much as reports had proclaimed; in actuality she saw more than twice as much! No exaggeration, no overrating; rather, words of the reported fame had fallen far short of painting a picture so glowing as the reality. The half had not been told. Gone was any disposition to doubt or question for proof. She was breathless. There was no more spirit in her.

"O the happiness of thy men, O the happiness of thy servants—these—who are standing before thee continually, who are hearing thy wisdom!" she cries out in sheer ecstasy. (1 Ki. 10:8, *Young*) Then: "Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness." (1 Ki. 10:9, *Am. Stan. Ver.*) The queen of Sheba praised Jehovah God; she recognized Israel to be a Theocracy. Here could be heard continually wisdom from God through the king; here could be enjoyed an administration of justice and righteousness. What joy, what happiness for the subjects of such rule!

She was moved to bulwark her verbal confession by action: "And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon." (1 Ki. 10:10) The value of the gold alone would today soar far beyond the three-million-dollar mark; the precious

stones might easily have equaled or surpassed the gold in worth. Solomon once wrote, "Honour the LORD with thy substance." (Prov. 3:9) The queen of Sheba did, because in contributing to Jehovah's king-representative she was honoring the invisible Head.

Solomon matched her generosity, and more. "Now king Solomon gave to the queen of Sheba all that it pleased her to ask for, besides the value of what she had brought to the king." (2 Chron. 9:12, *Amer. Trans.; Moffatt; Roth.;* 1 Ki. 10:13) The rendering of this verse by the *King James Version* seems to indicate that Solomon returned the gifts of the southern queen, but the above modern translations clarify the meaning. Besides granting "her desire, whatsoever she asked", Solomon gave gifts equaling in value what she presented to him. Thereafter she returned to her own land, a wiser queen. Tradition teaches that she became a convert to the Israelites' worship of Jehovah.

Hark back, now, to the question as to how heavy a condemnation her course casts upon the religionists of Jesus' day and of our day. To hear divine wisdom the queen of Sheba undertook a slow journey by camel-caravan, fraught with hardship and danger. In the time that her "ships of the desert" toiled over their thousand-mile trek, today's "ships of the sky" could circle the globe several times. A thousand-mile trip would be trivial. But earth's majority millions today will not even go to a neighborhood hall to hear "concerning the name of Jehovah"; yea, many will not come even as far as their front door in response to the knock of bearers of divine wisdom. Likewise, the people in Jesus' day did not hear his preaching, though he was right in their midst. Furthermore, it was not just Solomon, but a "greater than Solomon" to whom they would not give ear. And today the message the world's millions refuse to hear is from the same "greater than Solomon", delivered by divinely commissioned mouthpieces. Still a third condemning point: The unhearing Jews to whom Jesus preached claimed to be God's chosen people. Deaf "Christendom" of today assumes the name of God and Christ and professes holiness. How great their condemnation by the heathen queen who, without covenant ties with God, traveled weeks to hear the wisdom of Jehovah's king Solomon!

But the queen of Sheba's course casts more than a light of condemnation upon stiff-necked religious hypocrites: it casts a shadow of the course taken by the Lord's "other sheep". Like the queen of Sheba, they consider no distance too far, no obstacle too high, no time nor money nor energy demands too great to prevent their coming to hear the wisdom of the "greater than Solomon". They hear reports of the glorious reign of Christ Jesus. To the Theocratic organization they come with questions that have long puzzled them. Dissolved at last are the mysterious enigma of the "trinity" and other unreasonable religious riddles that have beclouded their understanding. They learn why wickedness has been permitted, and what Jehovah's purposes are concerning the earth and obedient mankind. Wisdom from above answers all their questions. They view the Lord's visible organization, note its Theocratic order, its servants working in their given assignments, and admire the garments of salvation worn which identify as Jehovah's witnesses. In wonderment they gaze upon the spiritual table of the "greater than Solomon" laden with savory "meat in due season". Happy and filled with the "joy of the Lord" are all who stand and serve before this great King, and hear continually his wisdom! Of all this they make confession. Then they unstintedly give of their material substance and of their time and energy, to the honor of Jehovah and his King. They receive not only a return of full value, but far more. The "greater than Solomon" fulfills their every desire. They are of the few who have found the wisdom that brings eternal life.

LETTER FROM ALEXANDRIA, EGYPT

DEAR BROTHER KNORR:

Greetings in Jehovah's name.

Yesterday, April 16, 1946, we here in Alexandria, united with all our brethren throughout the world, celebrated the Memorial.

Blessings and gladness and joy were the things we were seeing during the whole time of the feast.

The Kingdom Hall and the two places near to it provided for the occasion were packed by 6 p.m. The celebration began at the appointed time, 6:30 p.m., and ended at 8 p.m.

154 were present, of which 5 (five) were the partakers of the emblems.

Three speeches were addressed to the brethren, each in a different language, French, Greek, Arabic. Songs of praise and joy (accompanied by a small band of four organs) and prayers of gratitude and thankfulness were addressed to our heavenly Father JEHOVAH and to our King and Leader CHRIST. A microphone installed in the place helped well to better carry on the whole course of the feast.

We declared our unity with all of Jehovah's organization throughout the whole world and that we will continue steadfastly to fight and defend through the knowledge; and as we saw in our gathering people of good-will of many nationalities (Greeks, Syrians, Yugoslavians, Polish, Jews, Indians, Italians, Armenians) with gladness we remarked that the 1946 yeartext, "Be glad, ye nations, with his people," is fulfilled completely upon our little company in this literal land of Egypt, the ex-famous world power of Satan's organization.

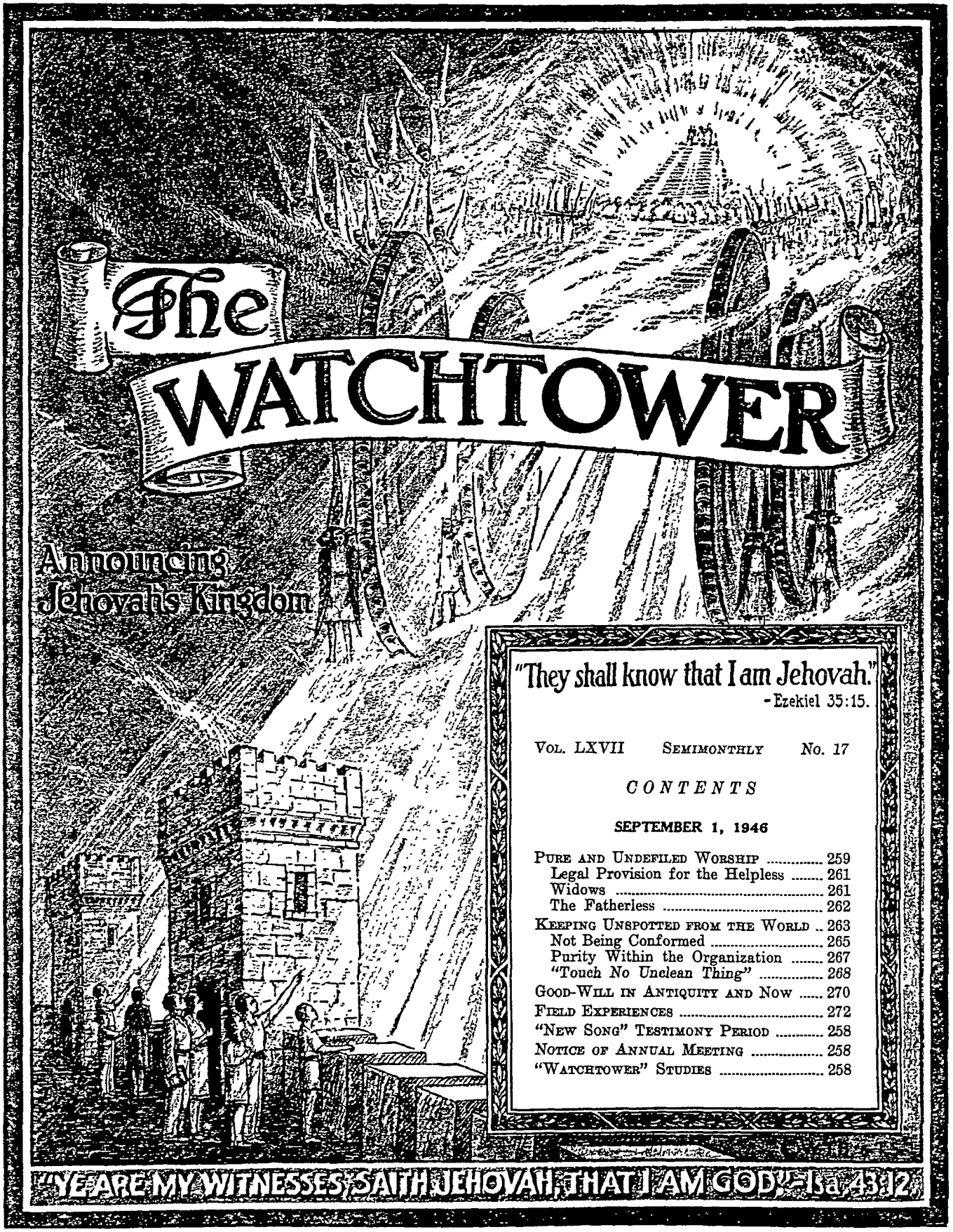
The whole company of Jehovah's witnesses in Alexandria send their love to all brethren at Bethel, to those at Gilead and to everyone in whatever part of this globe they may be.

And now, dear Brother Knorr, taking in our lips the text of the year, "Be glad, ye nations, with his people," we beg to remain,

Your fellow servants in defense through knowledge,

ALEXANDRIA (Egypt) COMPANY OF JEHOVAH'S WITNESSES

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 . . . believing, ye rejoice.
—1 Peter 1:7, 8.



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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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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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"NEW SONG" TESTIMONY PERIOD

The month-long "New Song" Testimony Period falls in October of this year. All throughout it the singing of the new song to Jehovah's praise will take on a very new feature, and that is the Society's magazine *Awake!* first introduced to the world at the Glad Nations Theocratic Assembly in Cleveland this past August. Kingdom publishers among English-speaking populations will therefore specialize for this one month on taking subscriptions for *Awake!* at the regular rate of $1 a year. Individual copies, five cents. Every person anxious to join in singing the new song of God's kingdom should find special incentive in taking part in the Testimony during October in offering *Awake!* It will be fine if the reports we receive after the close of the Testimony Period show more publishers than ever in the field. To this end we invite all *Watchtower* readers not yet engaged in the field witness work to write us for information and for references to veteran workers as companions. If as a *Watchtower* reader you have not subscribed for *Awake!* do it now. It is published twice a month, on the 8th and 22nd. You get your *Watchtower* on the 1st and 15th. By subscribing for both magazines you get weekly service.

NOTICE OF ANNUAL MEETING

The regular annual business meeting of the Watch Tower Bible and Tract Society will be held Tuesday, October 1, 1946, at 10:00 a.m., in the registered office of the Society located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 10, Pennsylvania.

Notices and proxy forms will be mailed to the members. Any member who for any reason cannot attend in person should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, on or before September 20, 1946.

"WATCHTOWER" STUDIES

Week of October 13: "Pure and Undefiled Worship," ¶ 1-16 inclusive, *The Watchtower* September 1, 1946.

Week of October 20: "Pure and Undefiled Worship," ¶ 17-20 inclusive, also "Keeping Unspotted from the World," ¶ 1-14 inclusive, *The Watchtower* September 1, 1946.

Week of October 27: "Keeping Unspotted from the World," ¶ 15-31 inclusive, *The Watchtower* September 1, 1946.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVII SEPTEMBER 1, 1946 No. 17

PURE AND UNDEFILED WORSHIP

"For the worship [ministry; service†] that is pure and holy before God the Father, is this: to visit the fatherless and the widows in their affliction, and that one keep himself unspotted from the world."*
*—Jas. 1: 27, Murdock's Syriac; *Lamsa; †R. A. Knox; Luther.*

JEHOVAH God the Father is not worshiped and served by those who are spotted with this world. He is the Creator of this spinning ball of earth upon which human creatures live, but is not the Creator of this world which at present dominates mankind. This world is religious, being filled with many, many varieties of religion but it does not worship or serve Jehovah God.

[2] Religion, as well as politics and commerce, is one of the three integral parts in the present structure or organization that makes up the visible part of this world. On that account religion is not "pure and holy before God the Father". It excites no surprise, therefore, that the practice of religion will perish from this old world. But those who worship Jehovah God "in spirit and in truth" will live forever, as a reward for serving Him and not this world. Unlike the religionists, these pure and undefiled worshipers have obeyed the divine command through the apostle John: "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) Multitudes of worshipers now doing the will of Jehovah God will abide forever on this earth, where paradise will be restored and made earth-wide.

[3] Organized religion can hardly deny that this world is impure, unholy, defiled and polluted. Religion's own declared intentions in the United States are to "put God in government", and that is an indirect confession that God is not in the politics of this world. Believing, as religion unscripturally does, that God and Christ are one and the same person, then her intentions are at the same time to put Christ Jesus in the government of the United States and the rest of this world. With such intentions organized religion pays no attention to the plain words of Christ Jesus to Pontius Pilate, one of the governors of this world, saying: "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) Elect or engineer as many religious politicians into government offices as she can; yes, fill *all* such offices of government, if possible; yet organized religion will never succeed in forcing God or Christ Jesus into the political governments of this world and thereby forestall the passing away of this world. Organized religion is accomplishing no reform for the world, but is simply defiling herself, spotting herself up with this world and proving that she is a lover and a part of it. Therefore the disciple James says that her form of worship is not pure and holy in the sight of God the Father. It is a vain form of worship. Practicers of such worship are deceived with false hopes.

[4] In addition to having the leading politicians of the world in her congregation, organized religion pays special honor and deference to the rich of this world. She sells them the best pews in her cathedrals and other religious buildings. While she interprets Jesus' parable of the rich man Dives and the poor man Lazarus in such a way as to put the rich man in a religious hell of literal fire, brimstone and red devils, she at the same time courts favor of the rich and throws her doors wide open and gives the rich her heartiest welcome. (Luke 16: 19-31) She makes the way of the rich easy into her congregation, whereas Jesus said: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19: 23, 24) "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the king-

1. By whom is Jehovah not worshiped?
2. What command do his worshipers obey? and with what reward?
3. What are religion's efforts as to political governments? but with what results?
4. In dealing with the worldly rich, how does religion ignore Jesus' words?

dom of God. But woe unto you that are rich! for ye have received your consolation." (Luke 6:20, 24) This is because those who seek their comfort in the riches of this world make themselves a part of this world, and the woe of these worldly rich ones will come at the passing away of this world in the worst political, financial and religious crash this world will ever have had, at Armageddon.

5 In making herself the boon companion of the worldly rich, organized religion evidently does not fear the warning cry of the disciple James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth [or, Jehovah of hosts]. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." (Jas. 5:1-6) Hence the rich will perish with the world, just like a flower of the grass. "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." (Jas. 1:10, 11) Organized religion, therefore, by going after the financial support and membership of the commercial element of this world, is again showing herself to be a part of this world. For being such a parasitic ally of the selfish commercial element, organized religion will share in the woe and miseries that will shortly come upon the religionists who are rich in this world but who are not rich in the good works of the pure, undefiled worship of Jehovah God of hosts.

6 In trying to keep unspotted from this world the honest person finds no safe guide and example in the course taken by organized religion of Christendom. Her course is the way of sanctimonious pretense and hypocrisy. Consequently it brings reproach upon God and Christ and it leads to divine condemnation and destruction. The unselfish seeker after the true and living God desires to worship Him because it is right to do so. He wants his to be worship in the right way so as to be acceptable and pleasing to God. Hence he takes seriously the description of such kind of worship as given by the disciple James, namely: "And if any one thinketh that he worshippeth God, and doth not restrain his tongue, but his heart deceiveth him; his worship is vain. For the worship that is pure and holy before God the Father, is this: to visit the fatherless and the widows in their affliction, and that one keep himself unspotted from the world." (Jas. 1:26, 27, *Murdock*) Or, if he is an honest Catholic and prefers a translation with an ecclesiastical *Nihil obstat* and *Imprimatur,* as of February 10, 1944, then here it is, by Monsignor R. A. Knox: "If anyone deludes himself by thinking he is serving God, when he has not learned to control his tongue, the service he gives is vain. If he is to offer service pure and unblemished in the sight of God, who is our Father, he must take care of orphans and widows in their need, and keep himself untainted by the world."—Jas. 1:26, 27.

7 In agreement with both the foregoing translations is that of the Aramaic translator, G. M. Lamsa, namely, "If any man thinks that he ministers to God, and does not control his tongue, he deceives his own heart, and this man's ministry is in vain. For a pure and holy ministry before God, the Father, is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:26, 27) All three translations are noteworthy for not using the customary words "religious" and "religion".

8 In the foregoing definition of pure worship everyone will note three essentials, namely, bridling the tongue, visiting the fatherless and widows, and keeping unspotted from this world. To those in search of life the right use of the tongue is very important, for by letting the tongue speak for an unclean heart or mind a person defiles himself. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." So said Jesus. (Matt. 12:34, 35; 15:18-20) Showing that the right use of one's vocal powers leads to life, the psalmist says: "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." This counsel is so good that the apostle Peter takes it up and quotes it to the Christians. (Ps. 34:12-14; 1 Pet. 3:10, 11) The psalmist further says: "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Ps. 39:1) To effectively bridle the tongue or mouth, one must begin with the heart or mind, which expresses itself through the mouth. The heart or mind must be filled

5. How does religion show she does not fear the warning regarding the fate of the rich?
6. How does the unselfish seeker after God want to worship Him?
7. Whose translation also agrees with the above-quoted ones as to worship? and for what are these three translations noteworthy?
8. Why is it important to bridle the tongue? and how is it done?

with the truth from God's Word, to the point of abundance, and then his mouth will overflow from his heart abundance and his lips will not speak the guile and hypocrisy of religion, which is of this world. Such mouth, tongue and lips will preach the gospel of the kingdom of God and will thus replace evil-speaking with good.

LEGAL PROVISION FOR THE HELPLESS

[9] Visiting the fatherless and the widows in their affliction is another requirement to pure, undefiled worship. There is a good reason why, and it is because Jehovah God is the Defender and Caretaker of the fatherless and widows. His own Word tells us: "A father of the fatherless, and a judge of the widows, is God in his holy habitation." (Ps. 68:5) "The LORD [Jehovah] preserveth the stranger; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down." (Ps. 146:9) In his law given to the Israelites through Moses, Jehovah strongly emphasized considerate care and protection of the helpless widows and fatherless children. He commanded: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." (Ex. 22:22-24) "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge." (Deut. 24:17) Hence Moses said to His people: "Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment."—Deut. 10:17, 18, *Am. Stan. Ver.*

[10] When his covenant people neglected or positively violated his provisions in behalf of these helpless and needy ones, Jehovah at once raised objection by his prophets. By Isaiah he cries out for a clean worship of Jehovah, saying: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD [Jehovah]." (Isa. 1:16-18) By his prophet Jeremiah comes this command: "Thus saith the LORD [Jehovah]; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do not violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." (Jer. 22:3) To the city of Jerusalem in her last days before destruction, Ezekiel says: "In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow." (Ezek. 22:7) And to the remnant that returned from captivity in Babylon to rebuild Jerusalem, the prophet Zechariah says: "Thus speaketh the LORD [Jehovah] of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, nor the poor; and let none of you imagine evil against his brother in your heart."—Zech. 7:9, 10.

[11] An outward form of worship of God combined with oppression and neglect toward the fatherless and widows is not a pure and undefiled worship of God. All the money contributed by the rich oppressors to the collection plate of a religious organization will not make it acceptable in God's sight. Contributing from gains by oppression is Pharisaic. The apostle Paul was once a Pharisee. In court he testified: "After the most straitest sect of our religion [or, form of worship] I lived a Pharisee." (Acts 26:5) In practicing such Pharisaic form of worship Paul was associated with the oppressors of the fatherless and widows, against whom Christ Jesus cried out: "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 damnation." (Matt. 23:14) Christ Jesus condemned the robbery and injustice to widows and orphans back there. Today, since his coming to God's spiritual temple A.D. 1918, he acts as Jehovah's swift witness against those guilty of such oppressions now. Accordingly Jehovah God, by his Messenger whom he sends to the temple for execution of judgment, says: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD [Jehovah] of hosts." (Mal. 3:1-5) This warning was especially meant for Christians since A.D. 1918.

WIDOWS

[12] In the early Christian church the widows came in for due notice, and when they were neglected there was complaint. As we read: "In those days, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the native Jews that their widows were being neglected in the daily distribution of food. So

9. Why, according to law, is visiting the fatherless and widows another requirement to pure worship?
10. When the fatherless and widows were oppressed, how did Jehovah express himself through the prophets?
11. How is Christ Jesus distinguished for protesting against the oppression of the fatherless and widows?
12. How did widows begin to come to notice in the early church?

the Twelve called in the whole body of disciples," and then the matter was promptly taken care of satisfactorily and pleasingly to the Lord God.—Acts 6:1-7, *An Amer. Trans.*

[13] About thirty years later the apostle Paul wrote Timothy instructions concerning widows young and old: "Look after widows who are really dependent. If a widow has children or grandchildren, let them learn first to show piety in the treatment of their own families, and to return the care of those who brought them up, for that is what God approves. But a woman who is really a widow, and has no children, has fixed her hope on God, and devotes herself to prayers and entreaties night and day. A widow who gives herself up to pleasure is dead while she is still alive. Insist upon these points, so that people may be irreproachable. Whoever fails to provide for his own relatives, and particularly for members of his own family, has disowned the faith and is worse than an unbeliever. No one under sixty years of age should be put on the list of widows. A widow must have been married but once, and have a good reputation for Christian service, such as bringing up children, being hospitable to strangers, washing the feet of God's people, helping people in distress, or devoting herself to any form of doing good.

[14] "Do not put young women on the list of widows, for when their youthful vigor comes between them and Christ, they want to marry, and become guilty of breaking their previous pledge. Besides, as they go about from house to house they learn to be idle, and not only idle but gossips and busybodies, and talk of things they ought not to mention. So I would have young women marry and have children and keep house and avoid giving our opponents any excuse for abusing us. For some widows have already turned aside to follow Satan. Any Christian woman who has widowed relatives should look after them, and relieve the church, so that it can look after widows who are really dependent."—1 Tim. 5:3-16, *An Amer. Trans.*

THE FATHERLESS

[15] All such Theocratic arrangements looked after the visiting of afflicted widows inside of God's organization with real help, both material and spiritual. But how about the fatherless? These are ever closely associated with the widow as well as the stranger, because all these were most likely to fall victim to the oppression of powerful, conscienceless men. Hence God came to their defense and help. So the appeal is made to Him in these words: "The poor committeth himself unto thee; thou art the helper of the fatherless. LORD [Jehovah], thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress." (Ps. 10:14, 17, 18) And to the mighty oppressors on earth who conduct themselves like gods, the great Judge Jehovah says: "Defend the poor and fatherless: do justice to the afflicted and needy." (Ps. 82:1, 3; John 10:34, 35) Is it any wonder, then, that the disciple James associates with the pure, undefiled worship of Jehovah God the visiting of the fatherless and widows?

[16] The term "fatherless" does not necessarily confine itself to little or under-age children that have lost their father in death. It is also used of adult persons who have lost a beloved friend or guardian and caretaker, and even, in reverse, of parents that have been bereft of their children. Hence it has the meaning of desolate. In giving a farewell talk of comfort to his eleven faithful apostles on the night of his betrayal Jesus said to them: "I will not leave you orphans; I am coming to you." (John 14:18, *The Emphatic Diaglott; Douay*) That is to say: "I will not leave you desolate." (*Am. Stan. Ver.*) "I will not leave you forlorn." (*Moffatt*) "I am not going to leave you friendless." (*An Amer. Trans.*) "I will not leave you bereaved." (*Young*) Said the prophet Jeremiah when the city of Jerusalem was destroyed and its survivors were carried off captive to Babylon: "We are orphans and fatherless, our mothers are as widows." (Lam. 5:3) When urging Israel to return to God, the prophet Hosea instructs them to say to him: "Take away all iniquity, and receive us graciously: . . . for in thee the fatherless findeth mercy." (Hos. 14:1-3) And when Job was bereaved of his ten children and his three false friends were wrongfully accusing him, Job said to them: "Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend." (Job 6:26, 27) "Even upon an orphan you would cast lots, and you would bargain over your friend!"—*An Amer. Trans.; Am. Stan. Ver.*

[17] The apostle Paul, being forcibly separated from the Christian congregation that he established at Thessalonica, wrote to them and spoke of himself as being orphanized or bereaved, saying: "But we were gentle in the midst of you, as when a nurse cherisheth her own children: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying. But we, brethren, being bereaved [*aporphanizo*] of you for a short season, in presence not in heart, endeavored the more exceedingly to see your face with

13. What did Paul write Timothy as to support to worthy widows?
14. What did Paul write concerning young widows?
15. What is Jehovah's position toward the fatherless?

16. How do the Scriptures show that the term "fatherless" is not confined to minor children that have lost their father?
17. How were the orphans visited in the case of the apostle Paul and the other eleven apostles?

great desire." (1 Thess. 2:7, 11, 17, *Am. Stan. Ver.*) Jehovah God, the Helper and Father of the orphan or fatherless, visited his bereaved servant with comfort. He sent to Paul Timothy with a consoling, reassuring message regarding the faithful spiritual condition of the Christian brethren at Thessalonica, where Paul had been practically mobbed out of town. (1 Thess. 3:1-7; Acts 17:1-10) Likewise the Lord Jesus Christ, from the heavens to which he has ascended, visited his orphaned or bereaved apostles at Jerusalem by pouring out upon them the holy spirit as a comforter or helper on the day of Pentecost. (Acts 2:1-33) In a corresponding way now, those whose worship of God is not vain, impure or defiled must visit with help and comfort both the afflicted widows and also the fatherless or bereaved ones in their need of comfort and help, especially spiritually. Christendom's religion in particular has left the peoples bereaved, and the best way to visit them is with the comforting message of God's kingdom.

[18] There is another reason why James specialized upon widows and orphans in connection with right worship. He wrote his letter or epistle about A.D. 62. Almost thirty years had passed since Christ's death and resurrection and the Christian congregation had gotten into some bad habits contrary to pure worship and service of God. Some were showing favoritism to the rich and finely dressed. As a concomitant of this the poor of the congregation, and particularly the widows and orphans or bereaved ones, were being neglected or even discriminated against. So, after defining what pure and undefiled worship is, James writes in protest, saying:

[19] "My brothers, do you try to combine faith in our glorious Lord Jesus Christ with acts of partiality? For if a finely dressed man with a gold ring comes into a meeting, and a poor man in shabby clothes comes in also, and you pay attention to the man in the fine clothes and say to him, 'Sit here; this is a good place!' and say to the poor man, 'Stand up, or sit on the floor at my feet,' have you not wavered and shown that your judgments are guided by base motives? Listen, my dear brothers. Has not God chosen the world's poor to be rich in faith, and to possess the kingdom that he promised to those who love him? But you humiliate the poor. Are not the rich your oppressors? Is it not they who drag you into courts? Is it not they who slander the noble name you bear? If you really obey the supreme law where the Scripture says, 'You must love your neighbor as you do yourself,' you are doing right, but if you show partiality, you are committing a sin, and stand convicted before the Law as a law breaker." —Jas. 2:1-9, *An Amer. Trans.*

[20] In fine, then, the pure and undefiled worship of God requires without omission our exercising mercy, even to the most helpless and needy ones such as the afflicted widows and orphans or bereaved ones. Let no religionist who is merciless deceive himself in this matter. "For the merciless will be mercilessly judged; but mercy will triumph over judgment." (Jas. 2:13, *An Amer. Trans.*) Hence, may mercy continue to distinguish the pure, undefiled worshipers of Jehovah God. Let this be so, not only as they visit, help and care for the afflicted widows and orphans and bereaved ones among themselves, but as they go forth publicly and from house to house with God's message of the Kingdom, visiting all persons without discrimination, not merely the few rich, but also all the many poor, including the widows, orphans and bereaved ones of this world.

18. For what other reason did James specialize on the fatherless and widows in connection with worship?
19. What protest did he write as to partiality?
20. In this connection, then, what does pure worship require of Jehovah's witnesses?

KEEPING UNSPOTTED FROM THE WORLD

ALL persons who are observing see and know what organized religion is and how she conducts herself. Of such observers we ask, Does organized religion measure up to what the disciple James defines as being clean and undefiled worship in God's sight, at James 1:26, 27?—See page 260, paragraphs 6, 7.

[2] Let such observers note that James includes not only God-like mercy to the needy and poor, such as the widows and fatherless in among God's people, but also keeping oneself unspotted and untainted from the world. Hence honest persons should not let themselves be fooled by the boasted, much-paraded works of "charity" that organized religion ostentatiously carries on before the public, pointing with self-satisfaction to her many religious orphan asylums, houses of Good Shepherd, old peoples' homes, and hospitals. Remember, all this counts for nothing with God, because organized religion is at the same time inseparably mixed up with this unclean, corrupt world and is spotted up and filthy from her adulterous association and friendliness with it. James, having pointed out the cause of disunity and strife among professed Christians of his day, said: "You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences. Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever

1. What question are observing persons asked as to religion?
2. Why do religion's "charitable" works count for nothing with God?

therefore will be a friend of this world, becometh an enemy of God." (Jas. 4:3, 4, *Douay*) Charitable works do not excuse God's enemies to Him.

[3] In harmony with this same reasoning as to James' definition of pure and unsoiled worship, we ask this question: The apostle Paul was a house-to-house publisher of God's kingdom, and went out in the service or ministry of Jehovah God and showed mercy to widows and orphans by preaching the Kingdom gospel to them. But, what would that amount to if the apostle Paul had at the same time, on the side, spotted himself up by friendly companionship with this world? True, he would have gotten in his time in the field service by actively giving a witness to the kingdom of God; yet he would have soiled his field-service record in God's sight, and his partial service or ministry to Jehovah God would have been in vain and would bring him no heavenly reward.

[4] Why, to a degree even an enemy of Christ can preach the gospel. Said Paul as he wrote from his prison in Rome: "What has happened to me has actually resulted in furthering the preaching of the good news. Thus it is generally known throughout the Imperial Guard and elsewhere that it is for the sake of Christ that I am in prison, and so most of the Christian brothers have been exceedingly encouraged by my example to declare God's message without any fear of the consequences. Some of them, it is true, are actually preaching the Christ from jealousy and partisanship, but there are others who are doing it out of good-will. These latter do it from love for me, for they know that God has put me where I am to defend our right to preach the good news. But the others are preaching the Christ not sincerely but for their own ends, imagining that they are making my imprisonment harder to bear." —Phil. 1:12-17, *An Amer. Trans.*

[5] Therefore to those associating with Jehovah's witnesses today be this said: No one should think his taking part in preaching activities in the field completes a clear, clean record for him in the sight of God and that, in off-times when he is not engaging in field activities, he can be excused for imitating, copying, fellowshiping with or hanging close around the fringe of this world, for selfish pleasure. This world is dominated by invisible demons and by commerce, politics and religion. It is unclean and filthy in God's sight and is His irreformable enemy and the enemy of all Christians who give allegiance to His kingdom.

[6] Hence, to admire this world, to find pleasure in its doings, and to seek friendly acquaintance with it means one's going over to God's enemy and commiting an unfriendly act toward God. It denotes indulging in spiritual fornication or adultery. It means compromise and results in lukewarmness toward God. Neither God nor his Christ wants such a lukewarm one as his mouthpiece on earth. Speaking to professed Christians in this Laodicean state of affairs, Christ Jesus says: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:14-16) Christ Jesus, in order to be a faithful and true witness of Jehovah God, kept himself clean from all compromise and friendship with this world.

[7] The apostle Paul was a faithful imitator of Christ. So careful was Paul lest he should make his preaching work count for nothing with God that he refused to do anything even that seemed like commercialism or selfish gain in connection with it. Scripturally he might have accepted a reasonable financial support from the Christian congregation while he devoted himself fully to missionary and other preaching efforts. Yet he chose not to do so in order to keep his record of witnessing or preaching clean beyond any question.

[8] Study, now, Paul's argument for personally doing so, as he says: "I have not availed myself of any of these rights, and I am not writing in order to secure any such provision for myself. I would die sooner than let anyone deprive me of this, my source of pride. What I am proud of is not the mere preaching of the gospel; THAT I am constrained to do. Woe to me if I do not preach the gospel! I get a reward if I do it of my own accord, whereas to do it otherwise is no more than for a steward to discharge his trust." Then after explaining how he willingly put himself out so as to accommodate himself to Jew and Gentile alike for the sake of delivering a witness for God's kingdom, the apostle adds: "Every athlete practices self-restraint all round; but while they do it to win a fading wreath, we do it for an unfading. Well, I run without swerving; I do not plant my blows upon the empty air—no, I maul and master my body, lest, after preaching to other people, I am disqualified myself."—1 Cor. 9:15-17, 25-27, *Moffatt.*

[9] The chief point in Paul's argument is this: After having made a record of missionary and preaching

3. If Paul as a publisher had also indulged in friendship with this world, what would have been the result?
4. How does Paul in prison show that even an enemy of Christ can preach the gospel?
5. What must be said to publishers who, in off-times, would copy or fellowship with this world?
6. Why are publishers who go over to this world for selfish reasons finally dropped as the Lord's mouthpieces?
7. What did Paul do to keep his preaching record clean from any appearance of commercialism?
8. What did Paul say in his argument for doing so?
9. What is the chief point in Paul's argument? and how, while in the world, did he keep from being a part of it?

work unsurpassed by any other apostle of Christ, then if he yielded to the self-indulgence of his body and the pleasing of himself selfishly, it would cause him to be cast away, rejected. He would lose the prize or reward at God's hands. Paul did not deceive himself into thinking that he could spend an ordinary workingman's day in preaching publicly and from house to house and thereafter, in the time for recreation or in his very private relations, he could go the way of this world. The world's way is unrighteous, and Paul reminded himself continually that, morning, noon and night, he must be for righteousness, and this in his relations private and public. While he was in the midst of the world, he did not make himself a part of the world or let himself drift into its ways. He did not do this by shutting himself up in a religious convent or monastery so as to avoid personal contact with persons of this world. How, under such circumstances, would he have preached the gospel publicly and from house to house? He did so by not making this world his friend and companion.

[10] To quote his words, at 1 Corinthians 5:8-13: "So let us celebrate our festival, not with any old leaven, not with vice and evil, but with the unleavened bread of innocence and integrity. In my letter I wrote that you were not to associate with the immoral. I did not mean you were literally to avoid contact with the immoral in this world, with the lustful and the thievish, or with idolaters; in that case you would have to leave the world altogether. What I now write is that you are not to associate with any so-called brother who is immoral or lustful or idolatrous or given to abuse or drink or robbery. Associate with him? Do not even eat with him. . . . Expel the wicked from your company."—*Moffatt.*

[11] Paul and his fellow Christians no doubt had to buy flesh at Gentile butcher-shops supplied with meat by slaughterers who first offered the animal carcass to idols in acknowledgment. But that did not mean Paul had to associate with such shopkeepers or slaughterers in good times. Paul and Aquila and Priscilla may have had to buy tentcloth from heathen salespeople whose morals were according to heathen standards. But that did not mean that, besides making tents out of cloth from such source, Paul and his fellow workers had to seek the company of such heathen business-people for entertainment and diversion. Paul and Luke and Silas had to buy travel tickets from heathen shipping agencies and to travel on boats operated by heathen captains and crews. But that did not mean Paul and his fellow voyagers had to go along with such worldlings in their course of life. They had dealings with them only as business transactions for the necessities of life demanded, and doubtless they tried to give a witness to the Kingdom gospel while so doing. Under these necessary circumstances contacts with such worldlings could not be avoided, but companionships with them for social purposes were not sought, invited or accepted. Thus, while not completely going out of this world, they still maintained their position of not being of this world. By this way of acting they were avoiding getting spotted with the world. They knew: "Evil companionships corrupt good morals." —1 Cor. 15:33, *Am. Stan. Ver.*

10. What are Paul's instructions on this at 1 Corinthians 5:8-13?
11. How did Paul and his companions have contact with worldlings in various dealings and yet not become part of this world?

NOT BEING CONFORMED

[12] The pure and undefiled worshiper will wisely avoid personal, bodily companionships with those of this world. More than that, he will watch against developing any mental sympathy and fellowship with this world by privately following its ways and standards and by trying to introduce such among the company of God's consecrated people. Hence the apostle says: "Set your affection [your mind] on things above, not on things on the earth." (Col. 3:2; *margin*) Mental conformity to this world will at last lead to conformity of conduct and also physical association with the world. Knowing this, Paul writes to those who would render reasonable service to God: "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 world indulges in the works of the flesh, for it does not know what the spirit or active force of God is. The apostle lists the worldly works of the flesh for us, saying: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21) Unclean and defiling things are not part of a true worship of God in spirit and in truth. They belong to this world, the enemy of God and of his kingdom. Hence all the proclaimers of God's kingdom should shun such worldly things.

[13] The apostle found it necessary to warn the Christian congregation not to let any leaven of worldliness be planted among them and finally ferment the entire congregation with worldliness. This was especially the case with the company of Christians at Corinth, Greece. Paul had founded the Christian congregation there, and now he was about to revisit them. There were some in that congrega-

12. Why will wise worshipers avoid inward sympathy and fellowship with this world and shun the works of the flesh?
13. Why did Paul find it necessary to warn especially the church at Corinth against the leaven of worldliness?

tion who even accused Paul and his fellow workers of having dealt crookedly with them. In expressing his desire to find things in a better condition there, Paul uncovers to us the worldliness on the part of some in that congregation. We read: "You think all this time that I am defending myself to you? No, I am speaking in Christ before the presence of God, and speaking every word, beloved, in order to build you up. For I am afraid I may perhaps come and find that you are not what I could wish, while you may find that I am not what you could wish; I fear to find quarrels, jealousy, temper, rivalry, slanders, gossiping, arrogance, and disorder, I fear that when I come back to you, my God may humiliate me before you, and I may have to mourn for many who sinned some time ago and yet have never repented of their impurity, their sexual vice and sensual practices." *Shocking!* you say? Then there was good reason why Paul added: "Put yourselves to the proof, not me; test yourselves, to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise you must be failures."—2 Cor. 12:19-21 and 13:5, *Moffatt.*

[14] When a person solemnly agrees with God to do His will and is taken into His organization, then he should have repented of his aforetime impurity and also of sexual vice and sensual practices, if he indulged in such. However, these things try to cling to the repentant one after becoming a follower of Christ. Nevertheless, a person's repentance should be proved by his forever turning away from such, and not trying to contaminate the Christian congregation with such. Offensive though it may be to our sensibilities, it was necessary for the apostle Paul to write this Corinthian congregation to disfellowship a man that had committed sexual impurity with his own father's wife. (1 Cor. 5:1-5) The apostle wrote because this breach of purity by a professing Christian, a member of the congregation, had become known. It was giving great cause for reproach of the truth, and yet the congregation was too engrossed in other selfish matters to take ahold and purify the situation in the honor of Christ and of God. This endangered the spirit of the Lord within the congregation, and they were about to lose it unless they cleared themselves with regard to this unclean situation. Hence the apostle stirred them up to take proper action in vindication of their own sense of decency and out of care for the safety of the entire congregation. A Christian company is not the place for a repentant sinner to drag in worldly impurity, sexual vice and sensual practices. It is not the place to take up and introduce any practice of such. It does not matter that it is committed within the congregation; it is a spot from the world and it defiles true worship.

[15] To desire another man's wife is wrong. It is wrong for a so-called brother to come into a Christian company and see another brother's wife and then, at first sight or later, fall in love with her and now scheme to get her for himself. He might gradually cause an alienation of affections between the brother and his wife so as to result in a divorce, and then first marry the divorced woman. But even then, his course of conduct has no alleviating features about it. In the first place it began on a wrong basis, that of a selfish and unjustified desire. The Tenth Commandment of the Mosaic law says plainly: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife." (Ex. 20:17) That commandment defined covetousness as one form of sin; "for by the law is the knowledge of sin," says the apostle Paul. (Rom. 3:20) "For I had not known lust, except the law had said, Thou shalt not covet." (Rom. 7:7) "Beware of covetousness," said Jesus; and his apostle says: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry."—Luke 12:15; Col. 3:5, *Am. Stan. Ver.*

[16] Jesus exhorted the brethren to love one another; and it is no act of love toward another brother to covet his wife and then seek to put her asunder from the man with whom she was joined together before God. God's law is: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal. Thou shalt not bear false witness, Thou shalt not covet."—Rom. 13:8, 9; Matt. 19:6.

[17] Such trouble finds its root in the heart or in the mind, which gives the inclination to the selfish person. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Those are Christ's words, at Matthew 15:19, 20. In his sermon on the mount he declared that radical or thorough-going action should be taken by the one who finds in himself wrong desire, which cleaves to him as tight as his own right eye or right hand. Better would it be to rout out, even with keen pain to one's selfish feelings, that unclean, worldly desire than to let it cleave to one and cause one to stumble into wrongdoing. Christ's words are: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That

14. (a) How should one brought into God's organization prove his repentance? (b) To what action of decency did Paul stir up the Corinthians?

15. As to the immoral person's offense in the Corinthian church, from what source did it spring? and what is God's Word thereon?
16. What is God's law, obedience to which would prevent such offense?
17. Where does such trouble find its root? and what thorough-going action did Jesus advise for its cure, in his sermon on the mount?

whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee [cause thee to stumble], pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell [or Gehenna, destruction]. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell [Gehenna]." (Matt. 5:27-30) Not only one's personal salvation is tied up with the matter, but, higher still, the vindication of God's name by the keeping of one's integrity to Jehovah God through faithful obedience to Him.

PURITY WITHIN THE ORGANIZATION

[18] The Christian church is different from the world and its organized religion. She should be different by being outstanding for the purity of dealing between her members. The true church is likened in the Bible to a virgin that is betrothed to her Lord and Head, Christ Jesus. The keeping of her virgin state toward him would not allow her to make friendship with this world and to get spotted up with the world of which he said he was no part. Because the apostle Paul was zealous and earnest to help keep the church in that pure, undefiled state fit for her future Bridegroom, he wrote to the church at Corinth: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity [or single-hearted devotion] that is in Christ." (2 Cor. 11:2, 3) The church cannot afford to let herself be defiled from within herself by consenting to any worldly uncleanness practiced internally between those who are members of her. Hence the faithful members, and, above all, those who are appointed as overseers and special servants, should have the same jealous concern over her purity as the apostle Paul had and exemplified.

[19] With regard to the position that the members of the church or body of Christ have before God it is true that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus". (Gal. 3:28) But that fact is true of us only as respects the requirements laid upon Christians one and all. There is no difference of treatment by God because of difference of race, social standing, or sex. Be one Jew and another Greek-speaking Gentile, be one slave and another freeman, be one male and another female, all, yes, one and all, are required to exercise the one and the same faith in Christ. All are required to follow his one example and to give their allegiance to him as their one Head and Leader. All are obliged to co-operate and serve together as one corporate body under him. Race, economic status, and sex make no exceptions to this one rule.

[20] However, that transcendant fact does not wipe out our fleshly, earthly conditions in which we were when becoming members of Christ's one indivisible body. These still continue with us and must be recognized as realities. Hence, after writing the above, Paul still spoke and wrote to the Jews as specially knowing the Mosaic law and as having once been under the law covenant; he wrote to slaves and slaveholders instructing them how to act one toward another; he wrote to brothers and sisters, husbands and wives, advising them as to sex relations and the single state and the married state and the relative position of man and woman within the church. All this he wrote that none might selfishly overstep the due bounds.

[21] All the apostles recognized the sex difference. Hence they encouraged all Christians to the greatest purity between the sexes within the church. To Timothy, who was a young unmarried overseer in the church, the apostolic instruction is given: "Rebuke not an elder [man], but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, IN ALL PURITY." (1 Tim. 5:1, 2, *Am. Stan. Ver.*) Many are the temptations of a young single man in a responsible position, but, in regard to perfect and unreproachable propriety in all things, this same young overseer is exhorted: "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, IN PURITY." (1 Tim. 4:12, *Am. Stan. Ver.*) If such was to be the example, then all the rest of the Christian congregation were to follow the same rule of conduct and be pure. Because of their prominence and special responsibilities, all other overseers and appointed servants in the company were required to be without reproach in these vital matters. When instructing Timothy as to the required qualities in overseers and servants in the church the apostle Paul is careful to say: "The overseer then must be irreproachable, a husband of one wife, vigilant, sedate, orderly, hospitable, fit to teach; . . . Let assistants be husbands of one wife, presiding well over their own families."—1 Tim. 3:2-12, *The Emphatic Diaglott.*

18. In her relationship to Christ, why should the church be different from the world in her purity?
19. In what way are all one in Christ regardless of race, social standing, or sex?
20. How and why did Paul still take notice of the difference as to race, social standing and sex?
21. Because of the sex difference, what did Paul instruct as to overseers and servants in the church?

[22] In fact, the apostle's instruction to all the congregation, to special servants and general members alike, is very plain to the same effect. It reads: "Now, brothers, we ask and entreat you, in the name of the Lord Jesus, to live as you learned from us that you must live, to please God—as indeed you are doing, only do it more and more. For you remember what instructions we gave you on the authority of the Lord Jesus. It is God's will that you should be consecrated, that you abstain from immorality, that each of you learn to take a wife for himself from pure and honorable motives, not to gratify his passion, like the heathen who know nothing of God. No one is to wrong or defraud his brother in this matter, as we told you before, in the most solemn terms. God has not called us to an unclean life, but to a pure one. So whoever disregards this is not disregarding man, but God, who gives you his holy spirit."—1 Thess. 4:1-8, *An Amer. Trans.*

[23] Far be it, then, from any worshiper of Jehovah God to wrong or defraud his brother by breaking up that brother's marriage relationship, to gain something for his own selfish personal pleasure. If a brother wants to get married, then let him seek a mate that is free and clean, and not someone else's matrimonial mate in disregard of God's law against covetousness and fornication. The Christian standards of conduct do not lower themselves to consent to any so-called brother's cooling off in affection for his own legal wife and coveting the legal wife of another brother and then taking advantage of legal means in the world to drop his own wife and become husband to the other. Such practice is nothing less than conformity to the standards of this world. Wife trading or swapping has been reported as practiced up in the Arctic by Eskimo Indians, as a normal established custom, but it hardly finds a place inside of God's organization on earth. (Lev. 18:20-30) Servants, as examples to the congregation, and all members of the congregation are under one requirement to practice the pure, undefiled worship of God.

[24] Therefore, let all who fix their hopes on the kingdom of God be settled on this clean principle laid down by one of the apostolic pillars of the true church, namely: "Never let any sexual vice or impurity or lust be so much as mentioned by you—that is the proper course for saints to take; no, nor indecent, silly, or scurrilous talk—all that is improper. Rather, voice your thanks to God. Be sure of this, that no one guilty of sexual vice or impurity or lust (which is as bad as idolatry) possesses any inheritance in the realm of Christ and God. Let no one deceive you with specious arguments; these are the vices that bring down God's anger on the sons of disobedience. So avoid the company of such men." (Eph. 5:3-7, *Moffatt*) The debased, passionate world of which Satan the Devil is the god is given to such things named. So, then, the first and reasonable step to keep from indulging in them or from being induced to indulge in them is to keep separate from the world. There is, as a result, nothing else to withdraw to for purity of life and worship but Jehovah's Theocratic organization. And if any unstable ones therein yield to selfish desire and choose to mix in with the world, with the certainty of becoming spotted and soiled, then refuse to go along with such. (Prov. 4:14-17) Instead, remain close to the organization that represents the new world of righteousness.

22. What are the apostle's instructions to the same effect to all the congregation?
23. Why should no one wrong or defraud his brother in these intimate matters?
24. On what clean principle should all hopers in God's kingdom be settled? and how should they observe it?

"TOUCH NO UNCLEAN THING"

[25] Honest worshipers of God the Father must remember that they have come out of Babylon, whose sins are piled up to the sky, reaching to heaven, as it were. That is to say, such worshipers today are like that Jewish remnant and their non-Jewish fellow worshipers who were released from captivity in Babylon from and after B.C. 537. They left that heathenland and returned to their homeland in Palestine to rebuild Jehovah's temple at Jerusalem and to re-establish Jehovah's worship there. They took along with them all the sacred vessels that the Babylonians had robbed from the former temple when destroying it in 607 B.C. and which vessels they had put in the temples of their false gods. The Jewish remnant, however, were not to bring along the unclean, heathenish doctrines and practices of Babylon. Hence the divine command to this remnant of faithful worshipers leaving Babylon was: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah. For ye shall not go out in haste, neither shall ye go by flight: for Jehovah will go before you; and the God of Israel will be your rearward [or rearguard]." —Isa. 52:11, 12, *Am. Stan. Ver.*

[26] The apostle Paul, under divine inspiration, applies these words to the Christians who have left the great antitypical Babylon, this world of uncleanness and false worship. In developing his argument to show that such Christians must break ties with this Babylonish world, Paul says: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ

25. How are worshipers of Jehovah God now like the Jewish remnant and their non-Jewish fellow worshipers in 537 B.C.?
26 How did Paul apply these prophetic words to the Christians?

with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore *Come ye out from among them, and be ye separate,* saith the Lord, *And touch no unclean thing;* and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 6:14-18; 7:1, *Am. Stan. Ver.*

[27] This Scripture quotation applies particularly from and after A.D. 1918. That year Jehovah's great Messenger Christ Jesus came to the temple and thereafter began delivering Jehovah God's worshipers from bondage and subjection to heathenish, antitypical Babylon, this world. In order to reconstruct pure worship upon the earth he entrusted to this remnant of worshipers sacred vessels, and in the handling of these they must be clean in God's sight. To be thus clean they must not touch any unclean Babylonish thing with desire for it or for pleasure in it. Doing so would result in becoming spotted with this world. Remember Achan and the Babylonish garment for which he was stoned to death after Jericho's fall. (Josh. 7:1, 20, 21) Our separateness from the world must be clean-cut, and there must be no longing for the things left behind. "Remember Lot's wife," who, having escaped from doomed Sodom, was soon afterward destroyed for disregarding the divine command not to look back. We who worship Jehovah God have all come out of this Babylonish world. We dare not now try to carry our former unclean, worldly practices over into God's organization of his people. The two things do not mix and have no agreement. Jehovah is jealous, now, for the cleanness and purity of his organization of the remnant and their good-will companions. Therefore anyone trying to defile it and corrupt it from within will not be let remain but will in due process of time be put out by God's execution of judgment. —Isa. 4:2-4.

[28] We must keep our first love; that is, we must love God's organization as we did when first desiring to associate with it. Otherwise, Jehovah's Judge at the temple will have something to hold against us, and the outcome will be serious, if we do not soon recover. (Rev. 2:4, 5) Then God will refuse to look on us with favor, even if we do engage in an outward form of worship of Him. As it is written in the book of Malachi, which was specially directed to the remnant that returned from Babylon: "You cover the altar of the LORD with tears, with weeping and groaning, because there is no longer any looking toward the offering, or any receiving of favor at your hand. And you say, 'For what reason?' Because the LORD is a witness between you and the wife of your youth, whom you have played false, though she is your comrade and the wife of your youth. But not one has done this who had a remnant of spirituality. And what was that one seeking? Godly offspring? So take heed to your spiritual life, and let none be faithless to the wife of his youth. 'For one who hates and divorces,' says the LORD God of Israel, 'covers his clothing with violence,' says the LORD of hosts. 'So take heed of your spiritual life, and do not be faithless.'" (Mal. 2:13-16, *An Amer. Trans.*) We must, therefore, be faithful to God's organization, which is compared to a clean woman. We must not let our love toward her cool and be weaned away and back to the worldly organization, Babylon, which is compared to a heathen woman who is an unclean devil-worshiper. Let us not be faithless.

[29] By being a pure, undefiled worshiper, unspotted from this world, we keep from bringing reproach upon Jehovah's name. We bear his name with honor to it and have a joyful part in vindicating it. Concerning the remnant that returned from Babylon for the restoration of Jehovah's worship at Jerusalem it is written: "The joy of Jehovah is your strength." (Neh. 8:10, *Am. Stan. Ver.*) That joy is in having found and revived our worship of Jehovah. It is in having a share in serving him and sharing in vindicating his glorious name. To rejoice in Him means strength to us, to carry on his service now as His witnesses. No peace and joy come from unfaithfulness, but it causes only disturbance inside oneself and among those with whom the unfaithful one is associated. Therefore to preserve ourselves as Jehovah's worshipers unspotted from this world in its last days we must occupy ourselves with the worship and service of Him to the exclusion of the things of the enemy organization. Our safety, our refuge, lies in keeping busy in the work He commands, that of 'preaching this gospel of the Kingdom in all the world for a witness to all nations', down to the end. —Matt. 24:14.

[30] The Devil's defiant boast is that he can corrupt all worship of Jehovah God. Do you agree with the Devil? No? Then stamp the Devil as a liar by keeping your worship pure, uncorrupted, unsoiled. To those who now declare among the nations that Jehovah has begun to reign by his King Christ Jesus, this command is given: "O worship the LORD in the

27. From when on, and how, does this apply? and why must we do accordingly?
28 Why must we keep our first love and not be faithless?
29. How is the joy of Jehovah strength? and wherein does our safety lie?
30. How can we disprove the Devil's boast concerning worship?

beauty of holiness." (Ps. 96:9, 10) This means worship of Jehovah without any admixture of the practices of this world. Such separateness and cleanness from the unholy world is beautiful in the sight of Him whom we worship. It also makes our worship and service of Him more impressive and effective among the people of good-will to whom we declare His kingdom. In his worship there is the purest and most enduring of pleasures and delights.

[31] In the world now about to pass away there are no true, heart-satisfying joy and happiness, because its pleasures are selfish, misleading, and like feeding on ashes that leave a bitter taste. Nowhere on earth are grander joys and blessings to be found than within the safe and secure walls of God's organization. They are a foretaste of the everlasting joys and blessings that will be the lot of the faithful worshipers in the righteous world to come. So, let no one disturb his own joy and blessing by dealing wrongfully toward his brethren by seeking any selfish advantage. Let all respect each one's rights and obligations, even those of the fatherless and widows. Let all live purely in relationship to one another. All the faithful ones will unitedly help the entire company of God's consecrated people to maintain pure and undefiled worship of Him, without spot from this world.

31. (a) Where are the true, heart-satisfying joy and happiness to be found? (b) What will all the faithful ones help the entire company to do, and how?

GOOD-WILL IN ANTIQUITY AND NOW

WHO has not heard of King Solomon, the wisest man of antiquity about three thousand years ago? The book of Proverbs included in the Holy Bible stands as an undying testimony to the wisdom with which his God, Jehovah, filled him. The exercise of his divine gift of wisdom stirred up much good-will toward him as king of the Theocratic nation of Israel. King Solomon possessed much power and great riches as ruler and occupied a position of glory unmatched by any other human ruler then or since. In this he was a significant type of Christ Jesus, Jehovah's King upon his heavenly throne and who is also the "Greater than Solomon". As he said when a man on earth and speaking to those who did not appreciate his superior wisdom: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."—Matt. 12:42.

The "queen of the south" was the queen of Sheba and hence was from the land of South Arabia, quite distant from Jerusalem where King Solomon reigned. She had heard of the glory and riches and wisdom of King Solomon, and so she made a long journey with her retinue of servants to gain firsthand information about the same. "And when the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart.

"And Solomon told her all her questions: there was not anything hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Jehovah; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard. Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom. Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon."—1 Ki. 10:1-10, *Am. Stan. Ver.*

That was a prophetic picture pointing to the people of good-will now, who receive some knowledge of Jehovah God and of the coming glorious thousand-year reign of his anointed King, Christ Jesus. Hence they themselves go to seek Jehovah God and his King and to serve them as "The Higher Powers" to whom all Christian souls must be subject. (Rom. 13:1) To these they give all they have, that is to say, their full substance and support. After having thus dedicated themselves to Jehovah God through his Son Christ Jesus, they learn more concerning his kingdom, more than they ever knew before, and they take part in thereafter promoting the Kingdom interests. They feel repaid as did the queen of Sheba for coming. "And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land." —1 Ki. 10:13, *Am. Stan. Ver.*

King Solomon was also served by the navy of a neighboring king of good-will, King Hiram of Tyre on the Mediterranean seacoast. "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones. And the king [Solomon] made of the almug-trees pillars for the house of Jehovah, and for the king's house, harps also and psalteries for the singers: there came no such almug-trees, nor were seen, unto this day. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish with the navy of

Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." —1 Ki. 10:11, 12, 21, 22, *Am. Stan. Ver.*

This reference to King Solomon's navy or merchant marine with that of his good-will royal friend Hiram of Tyre calls to our notice the sailors that man the ships. They are called attention to in Psalm 107, and there another prophetic picture is recorded foretelling the Lord's present-day "other sheep" who will form the "great multitude" of survivors of the battle of Armageddon. Recall how, when the prophet Jonah attempted to flee to the city of Tarshish in what is today Spain, he took passage upon a ship manned by those who were not Israelites but who later learned about God Jehovah and his purpose. Those men were going down to the sea in ships, and concerning them Psalm 107:23, 24 says: "They that go down to the sea in ships, that do business in great waters; these see the works of Jehovah, and his wonders in the deep."—*Am. Stan. Ver.*

These seamen here mentioned picture persons of good-will who go to make up the above-mentioned "great multitude". They are not all literal seamen, but they do have to do with what the Bible speaks of symbolically as the "sea", namely, the peoples of earth who are alienated from Jehovah God and who support and bear up Satan's commercial organization as the literal sea bears up literal ships and is thus a channel of selfish commerce. Ships are vessels that carry men upon the sea to do the commercial work. Many good persons are engaged in doing work upon the seas, and these seas or "many waters" symbolically picture the people alienated from God. As it is written concerning Satan's impure organization Babylon: "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. . . . The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. 17:1, 15, 18; also Jer. 51:13) Under God's kingdom there will be "no more sea".—Rev. 21:1.

At the command of Jehovah God his witnesses carry the message of the Kingdom to the people pictured by the sea. Thus those who work upon the "sea", or who are mariners or sailors, so to speak, hear the message of God's kingdom. The time has now come when "they that go down to the sea in ships" have the opportunity to hear the message of the Kingdom and they, if they are of good-will, do hear and see God's wonders in the deep. They cry unto God amid this earth's present distress and particularly in view of the great Armageddon storm that is fast approaching, and he hears them and shows his mercy toward them. As Psalm 107:28-31 describes it: "Then they cry unto Jehovah in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet; so he bringeth them unto their desired haven. Oh that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men!" (*Am. Stan. Ver.*) Hence these symbolical seamen that have an appreciation of Jehovah's marvelous provision for the salvation of men are the ones to experience His lovingkindness. If continuing thus to seek righteousness and meekness, as God's Word commands at Zephaniah 2:3, they will be a part of the "great multitude" of Armageddon survivors; and thus "they that go down to the sea in ships" are a picture of that class of good-will now.

JONAH'S FELLOW VOYAGERS

From this standpoint consider the seamen with whom Jehovah's prophet Jonah voyaged. Jehovah God commanded Jonah to go to the Assyrian capital city named Nineveh, which was a very wicked city. Jonah was to preach there, giving warning to the inhabitants of the impending destruction upon the city. Nineveh pictured the visible part of Satan's world organization, particularly with politics and militarism to the fore. Jonah, instead of obeying God's command, attempted to flee to Tarshish, that far-western town in Spain. For that reason he went to the seaport of Joppa and went aboard a ship that was sailing for Tarshish. A great storm arose, and the ship in which Jonah was sailing was about to be wrecked. The sailors who manned the ship became greatly afraid. An effort was made by them to determine who on the ship was at fault, causing the evil of the storm to befall them; and so lots were cast.

"And the lot fell upon Jonah." Upon being questioned Jonah told the men of the ship that Jehovah God had commanded him to go to Nineveh and that he had disobeyed, and that the storm was the result; and, being to blame, he requested to be cast into the sea. But instead of casting him into the sea right off, "the men rowed hard to bring [the ship] to the land," but were defeated in their efforts. Up to that time, it appears, the seamen had never known of Almighty God; but hearing from Jonah that Jehovah God had sent him and that Jonah was his servant, and not wishing to do anything wrong with Jehovah's servant or to shed innocent blood by throwing Jonah overboard, they began to pray to God. "Wherefore they cried unto Jehovah, and said, We beseech thee, O Jehovah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Jehovah, hast done as it pleased thee." (Jonah 1:14, *Am. Stan. Ver.*) In that way those sailors began to show they were disposed to fear Jehovah God and to entreat his favor and had faith in him.

Jonah was cast into the sea. Then the "sea ceased from its raging. Then the men feared Jehovah exceedingly; and they offered a sacrifice unto Jehovah, and made vows".—Jonah 1:15, 16, *Am. Stan. Ver.*

The sailors on that ship were a type or picture of the men of good-will or "other sheep" of the Lord of the present time, who, continuing faithful, will go to make up the "great multitude".

Of course, Jehovah's prophet would have perished in the sea, but God performed a great miracle in Jonah's behalf. "And Jehovah prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights." (Jonah 1:17, *Am. Stan. Ver.*) God caused that fish to land Jonah on the coast toward Nineveh, and again Jonah was commanded by the Lord God to go to Nineveh and preach God's message as He had commanded Jonah. Here the prophet Jonah pictured those consecrated persons who are in a covenant to do God's will and who are commissioned and commanded to preach "this gospel of the kingdom" to all the inhabited earth as "a witness". (Matt. 24:14) Jonah then obeyed Jehovah and went to Nineveh

and preached as commanded by telling the people that within forty days Jehovah God would destroy that city. The Ninevites gave heed to that warning. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."—Jonah 3:5.

Those repentant Ninevites pictured the people of good-will toward Jehovah God who are now in the land of Christendom, and who show faith in God and in Christ Jesus by seeking him and endeavoring to do His will. The prophetic picture of Jonah and the people of Nineveh began to have modern fulfillment after the year 1914, and particularly after 1918. Since 1918 Jehovah's witnesses have been continuously preaching "this gospel of the kingdom" throughout the land of Christendom and many people of good-will have repentantly given heed, while the greater number have rejected the truth. The clergy, Christendom's religious leaders, and their close allies, were foreshadowed by the religious leaders of the Israelites at the time when Jesus was on earth, and which religionists of the Jews refused to hear God's warning given at the mouth of Christ Jesus. In this course the religionists of the Jews pictured the wicked and unrepentant of the organization of Christendom. The Lord Jesus strongly contrasted the unrepentant people of Israel, who were in a covenant to do God's will, with the repentant Ninevites, who were not in a covenant to do God's will, when he used these words right before referring to the queen of Sheba's visit to Solomon: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here." —Matt. 12:41.

Among the religionists that are in Christendom at the present time, and that have been associated with religious organizations, are many persons of good-will who have been kept in ignorance of God and his purpose. Those persons of good-will were pictured by the repentant Ninevites. Hearing the kingdom message that is brought to them by Jehovah's witnesses of today, such persons of good-will fear the Lord God and turn to him. Those repentant ones long ago of Nineveh, therefore, picture the "other sheep" of the Good Shepherd now. All of them, upon learning of Jehovah God and his kingdom, must repent, that is to say, they must change their course of action, turn away from religious institutions of this world and follow and obey the commands of Christ Jesus, the great Vindicator of Jehovah. Thereby they will escape the destruction which will come upon this world at the battle of Armageddon, and which destruction was foreshadowed by that which came upon the ancient city of Nineveh years after that repentant generation of Ninevites had died off, as foretold in Nahum's prophecy, chapters 1 to 3.

FIELD EXPERIENCES

PIONEERING IN CUBA

"We started off early, for there were a few miles of travel on foot ahead of us. Though prepared for rain and bad traveling trails, we never counted on crossing a river barefooted. However, we did not hesitate, and continued on under threat of approaching storm. Our great Provider had already prepared our lunch—*guayabas* and *mangos* picked along the way. At the first *bohío* (hut made of palm trees) we visited it started to rain. Wind forced the back door open. We realized we were in the middle of a whirlwind. Amidst the commotion and general fear of the household we spied the woman lighting a candle to her devoted virgin of El Cobre, on an altar. A testimony was given concerning this futile form of worship; but the woman only replied, 'This I always do at times like these.' Soon afterwards the storm came to its end, and the bitter news that their tobacco storehouse had fallen to the ground stirred them to tears. Disillusioned, they were willing to listen to the truth, and faces brightened with satisfaction as the Lord's message was told. Though our journey back home after dark through deep mud and crossing the river over a single bamboo 'bridge' was no picnic, we rejoiced. We are scheduled to call back in the near future."

A LONG WAYS FROM INDIA

"Witnessing in England, a witness is asked, 'Are you one of Jehovah's witnesses? If so, come in. One of our barbershop customers is a soldier from India. For weeks he has repeatedly asked if I could put him in touch with any of Jehovah's witnesses, because he urgently wished to meet them here. He has several of your publications, obtained in India, and has given me some.' The lady that so spoke is now interested herself and is to have a study in her home. She attended the public lectures, and is herself advertising the message to her neighbors."

LETTER OF APPRECIATION

DEAR BROTHER KNORR:

It has been my privilege to come to Brooklyn before the Cleveland convention and share in the work here with the Bethel family. There are 29 representatives from other lands receiving special training here in the factory and office, by your arrangement, and I know that I express the mind of all of us in saying that we are greatly impressed with the provision the Lord has made to conduct the Kingdom work efficiently. During our stay here we have learned much that will assist in handling the duties assigned to us in our own countries. So many receiving training for the organizing of the work in other lands, so many ready to respond to the call to carry the Kingdom message to the uttermost parts of the earth, all this brings home to us the need for looking well to those interests in our own home assignments. Be assured that those of us who have come from Britain to attend the convention and receive the training which the Lord has been pleased to give us during these last few weeks will go back with an enhanced appreciation of our relationship to Him and to his organization.

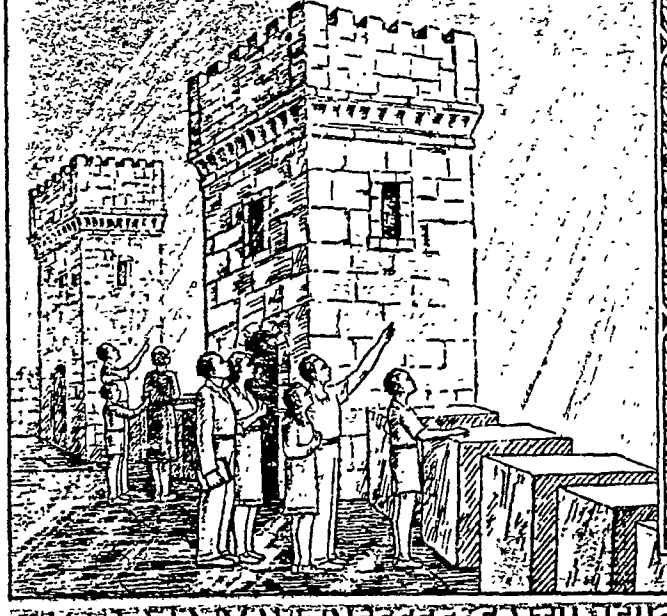
Before I conclude this letter I want to thank you and the Bethel family for all the kindness and help shown to those from other lands. It has been a joy to work with you all.

Your fellow servant in The Theocracy,

A. P. HUGHES.

The WATCHTOWER

Announcing Jehovah's Kingdom



"They shall know that I am Jehovah."
-Ezekiel 35.15.

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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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NOTICE OF ANNUAL MEETING

The regular annual business meeting of the Watch Tower Bible and Tract Society will be held Tuesday, October 1, 1946, at 10:00 a.m., in the registered office of the Society located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 10, Pennsylvania.

Notices and proxy forms will be mailed to the members. Any member who for any reason cannot attend in person should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, on or before September 20, 1946.

"WATCHTOWER" STUDIES

Week of November 3: "Children in the 'Time of the End'," ¶ 1-19 inclusive, *The Watchtower* September 15, 1946.

Week of November 10: "Children in the 'Time of the End'," ¶ 20-40 inclusive, *The Watchtower* September 15, 1946.

"LET GOD BE TRUE"

This new book, of 320 pages, was a feature release at the recent Glad Nations Theocratic Assembly in Cleveland, Ohio. Its 24 chapters discuss simply and with many Scripture proofs the primary Bible teachings and questions at issue today. It supplies a long-felt need for doctrinal instruction of this basic kind. All Bible texts cited or quoted are listed in an index with page numbers, and there is also a subject index for quick references. The book is bound in dark-green cloth, with title stamped in gold. It is mailed postpaid, anywhere, at 25c a copy.

"EQUIPPED FOR EVERY GOOD WORK"

This is a new 384-page handbook of vital information on the Holy Scriptures and brings together much cyclopedic material to aid in better understanding the Bible and presenting its message. The book is bound in maroon cloth, gold-stamped and handsomely embossed. Its first 20 lessons are grouped under the heading "Preparing the Way for Bible Study". Then follow 33 lessons on "The Hebrew Scriptures" and, next, 17 lessons on "The Greek Scriptures". Interspersed throughout are valuable illustrations, maps, and tables, with finally a "Scriptural Summary, Without Comment, of Primary Doctrines". It is mailed, postpaid, at 50c a copy.

"NEW SONG" TESTIMONY PERIOD

The month-long "New Song" Testimony Period falls in October of this year. All throughout it the singing of the new song to Jehovah's praise will take on a very new feature, and that is the Society's magazine *Awake!* first introduced to the world at the Glad Nations Theocratic Assembly in Cleveland this past August. Kingdom publishers among English-speaking populations will therefore specialize for this one month on taking subscriptions for *Awake!* at the regular rate of $1 a year. Individual copies, five cents. Every person anxious to join in singing the new song of God's kingdom should find special incentive in taking part in the Testimony during October in offering *Awake!*

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVII SEPTEMBER 15, 1946 No. 18

CHILDREN IN THE "TIME OF THE END"

"He who reverences the Eternal has strong ground for confidence; his very children win security."
—Prov. 14:26, Moffatt.

JEHOVAH provided for children to be brought into this earth. He endowed the first human pair with the wondrous power to bring forth children in their image and likeness.

[2] The wisest man of ancient times said to his fellow man: "Just as thou knowest not what is the way of the spirit, when the body is in the womb of her that is with child, even so canst thou not know the work of God, who maketh all." (Eccl. 11:5, *Rotherham*) But, admittedly, the eternal God knows how his spirit or active force operates to make bones and other parts of the body grow in the womb until the birth of the child by its mother. Marveling at the universal knowledge and insight of the eternal Creator, the psalmist David sings: "O Jehovah, thou hast searched me, and known me. For thou didst form my inward parts: thou didst knit me together in my mother's womb [where thou didst give me protective covering]. I will give thanks unto thee; for I am fearfully and wonderfully made: wonderful are thy works; and that my soul knoweth right well. My frame was not hidden from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see mine unformed substance; and in thy book they were all written, even the days that were ordained for me, when as yet there was none of them." (Ps. 139:1, 13-16, *Am. Stan. Ver.*, margin) Under present conditions it is said: "Man that is born of a woman is of few days, and full of trouble" (Job 14:1); but wonderful is God's promise of conditions during the time of his new heavens and new earth. "As the days of a tree shall be the days of my people, and the work of their hands shall my chosen ones enjoy to the end. They shall not labor in vain, nor bring forth children for [sudden] destruction; for they are a race of the LORD'S blessed ones, and their offspring shall remain with them."—Isa. 65:17, 22, 23, *An American Translation.*

[3] According to the record of creation, Jehovah God gave no detailed instructions to the first human couple as to how to rear their children. He merely blessed them and said: "Be fruitful, multiply, fill the earth, and subdue it; have dominion over the fish of the sea, the birds of the air, the domestic animals, and all the living things that crawl on the earth!" (Gen. 1:28, *An Amer. Trans.*) When they did bring forth their first child, Cain, who became a brother-killer, it was at a time when they had disregarded Jehovah's rule of conduct for them and sinned. Hence instructions to them as to rearing their children would hardly then be given by the Creator. There is no report of such. The murderous course of Cain argues against such as having been given then. Adam's failure to fear Jehovah God brought death and insecurity on his children.

[4] About sixteen centuries pass, and it is now the time of the end of the "world that then was", which was an "old world" being ready to perish, it being a "world of the ungodly". (2 Pet. 3:6; 2:5) Then Jehovah God is reported as giving instructions to a father respecting his children for their security and preservation. This father is Noah, and his children number three sons, all now married. Jehovah God instructs Noah to build a huge ark as a refuge against a global flood, saying: "But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female." (Gen. 6:13-19) If Noah had not feared and reverenced Jehovah, and proved it by carrying out instructions, no security and place of refuge would have been provided for Noah's children. But, to the contrary, it is written: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. 11:7) Hence it was true to fact for

1. As to children, what provision did Jehovah make?
2. Who knows how formation of a child for birth takes place? and what about childbirth during the new heavens and new earth?
3. What instructions did God give Adam and Eve as to rearing children?
4. In connection with Noah, how is it proved that fear of Jehovah wins security for children?

the wise man to say: "He who reveres the LORD has a strong ground of confidence, in which his children also will find a refuge. Reverence for the LORD is a fountain of life, by which to avoid the snares of death."—Prov. 14: 26, 27, *An Amer. Trans.*

5 About 450 years roll by, and the time has arrived for the end of the Canaanite cities of Sodom and Gomorrah down by the plain of the Jordan river. In Sodom the righteous man Lot, who lived there with his wife and two married daughters, was vexed by the filthy conduct of the Sodomites. (2 Pet. 2: 6-9) Miles away, up in the mountains, lived Lot's faithful uncle Abraham and his wife Sarah. Being advised of Sodom's coming destruction, Abraham pleaded with Jehovah's angel for the preservation of the righteous souls inside her. Not finding enough righteous ones therein to let the entire city stand, Jehovah's angels warned Lot to get out of the city with all his family relationship, for "Jehovah hath sent us to destroy it". In fear and reverence toward God, Lot warned his relationship and, as a result, his two daughters took refuge with him and his wife. Next morning, at sunrise, the angels hurried Lot and his three fellow refugees out of Sodom to a place of security and refuge. His wife, forgetting the fear of Jehovah, looked back to Sodom and got caught in the snares of death. But had it not been for Lot's fear and reverence of Jehovah God, his two children would not have won security and found refuge when fiery death rained down upon Sodom. —Gen. 18: 20-33; 19: 1-30.

6 Abraham, afar off in the mountains around Mamre (or Hebron), was well out of the way of danger that threatened his nephew Lot and the children. Because of Abraham's godly fear, Jehovah God gave him instructions as to how to raise his children, well knowing that such instructions would be carried out toward the children. Jehovah said: "All the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD [Jehovah], to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him." Later Jehovah said to Isaac, Abraham's faithfully instructed son: "In thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 18: 18, 19; 26: 4, 5) Because of Abraham's faith and reverence toward Jehovah God, the persons out of all nations and families of the earth who have become his children by faith have gained a blessing. Such blessing has come through Abraham's descendant, Christ Jesus, and it means eternal security and refuge unto eternal life.

5. In connection with Lot, how is it proved that Godly fear wins security for children?
6. Because of Godly fear what instructions did Abraham receive? and with what benefit to believers in Christ?

DISADVANTAGES IN THE LAST DAYS

7 Now we are in the "time of the end". (Dan. 11: 35, 40; 12: 4, 9) This "time of the end" is the period of time beginning with A.D. 1914 and closing with the battle of Armageddon, and it shows that this world of which Satan the Devil is the god is in its last days and that its time is now short. Christ Jesus referred to this final period as the "consummation [*synteleia*] of the world", and he described the outstanding events which would take place in combination during this significant period. By these we would know that this world is drawing near to its everlasting destruction and that the final end of this eventful period at Armageddon means, therefore, the destruction of this world. (Matt. 24: 3-51; 25: 1-46) For those who seek a way to survive such destruction of the world in order to enter into the blessings of the righteous new world of God's creation a refuge and security must be provided now. Naturally parents who love righteousness desire such refuge and security for their beloved children also. Their desire is not beyond being satisfied. The inspired statement at Proverbs 14: 26, 27 shows that the parents' fear of Jehovah God plays a great part toward providing such a refuge and security for the children. God lays unshirkable responsibilities upon parents with regard to their children, and parents show fear of God by discharging such responsibilities.

8 That there would be great oppositions and hindrances to the parents' and children's exercising the fear of God in the time of the end the Bible foretold. In describing the difficult situation that would then obtain, the apostle Paul writes to an overseer of the church: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim. 3: 1-5, 12, 13.

9 To add to this, the prophet Daniel in a description of the stirring events of the "time of the end" tells of the inroads and aggressions then to be made

7. In what important period are we now? and what provision may be made for children, and by whom?
8. What difficulties in the way of fear toward God were foretold to be in the last days?
9 As affecting children, what did Daniel foretell concerning the "time of the end"?

by the totalitarian combine of politics and religion and symbolically called "the king of the north". (Dan. 11:35-40) Besides foretelling that this totalitarian political-religious combine of the north would "honour the god of forces", Daniel said it would invade many fields of interest and concern to the people: "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. 11:41, 42) One of those countries or fields of popular rights and interest is the upbringing and education of the children. "The glorious land" that is invaded refers to the realm of Jehovah's people to whom He has given the glory of his bright-shining truth and service. In other words, this totalitarian "king of the north" would try to take over the children and bring them up in support of a total state and a total religion. Despite the recent overthrow of the Nazi-Fascist-religious organization, the totalitarian rule of thought still prevails in religious circles and also in many political circles allied with religion. One political government has felt disgust at the deceptions and oppressions that religion has practiced upon the people, and it has set up the arrangement that the children shall not be taught anything pertaining to God until they are eighteen years of age, at which time they will be intelligent enough to make a choice for themselves whether to believe in God or not. Meanwhile, however, the child shall get the education that the totalitarian power prescribes.

[10] Any political rule, whether totalitarian or so-called "democratic", that deprives children of instruction by God-fearing parents is wrong. It calls for a united decision by parents and children as expressed by Christ's apostles: "One must obey God rather than men." (Acts 5:29, *Moffatt*) The word translated "obey" which the apostles used is a compound word (*peitharchein*) meaning "obey one in authority"; and the authority to be obeyed in this instance is the Supreme Authority, Jehovah God. (Rom. 13:1) God-fearing parents who keep in harmony with His Word will teach their children that God's laws and commandments are one's supreme obligations and that it is always right to obey these, politics to the contrary. If political governments do not believe we are living in the "time of the end" and in the "consummation of the world" and hence do not provide a true refuge and security against the world disaster, then the parents cannot afford to depend upon the politicians and their religious allies. The God-fearing parents themselves must take steps looking to the refuge and security of the children during the universal war of Armageddon; and this they must do in harmony with God's instructions. Thus they show their fear of Jehovah God.

[11] The Bible is plain that the child's first instruction must come from its own parents, and such instruction must include teaching about Jehovah God and his works. In the Theocratic nation of Israel under God's law through Moses, all parents were commanded to instruct their sons and daughters about the Lord God. This was important, for it guaranteed that the nation's future citizens would be God-fearing and the nation would thus continue to walk in God's way. (Ps. 78:3-8) This would work for the national salvation as well as the children's salvation. In his farewell to Israel the inspired prophet Moses said: "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." (Deut. 4:8-10) Thus although they had not seen any form of this unseeable God, they must put forth faith in his existence and must demonstrate their faith by keeping his laws and commandments. Although they had not seen the God they were obeying, yet the resulting benefits would be clearly seen, namely, life in peace and happiness.

[12] The parents were under orders to inculcate love of God to the full in their offspring. Jesus Christ said the first and great commandment was to love God fully, and the portion of the law from which Jesus then quoted reads as follows: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:4-7, *Am. Stan. Ver.*) Thus from waking up till lying down to rest, and in all the relations of family life, the parents were to think of the good of their children and seek to increase their knowledge and love of the Creator, the divine Source of life everlasting. The matter was not to be left to a

10 How should parents deal with the attempt by totalitarian rule to deprive children of Godly instruction?

11. In Israel of old why was child instruction important to the nation?
12. How were parents to inculcate love of God in their children?

rabbi or Sabbath-school teacher or a religious school, but the parents must be every-day teachers and day-long instructors of the children in the things of God.

[13] No government, political or ecclesiastical, had the right to overstep into the field or territory of this right and duty of parents. To the contrary, Israel's Theocratic government back there must respect and uphold this right and duty of parents and must remind them of God's law upon the matter. Hence Moses said to those in authority in the nation: "In the feast of tabernacles, when all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and thy sojourner that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law; and that their children, who have not known, may hear, and learn to fear Jehovah your God, as long as ye live in the land whither ye go over the Jordan to possess it." (Deut. 31:9-13, *Am. Stan. Ver.*) This ancient type sets the pattern for God-fearing persons today, as we are about to enter into the new world of righteousness.

[14] The instructions to Christian parents and children are equally plain in the writings of Christ's apostles. When a father and mother give teaching concerning God and his Word, they are "in the Lord" and should be obeyed, because then the disobedience is not simply against the father and mother but against the Lord. In this regard the apostle writes: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4) Fathers will provoke wrath in their offspring, or irritate and exasperate them, by overlooking them and neglecting them in the spiritual way, because spiritual things are in the opposite direction from wrath, irritation and exasperation.

[15] Because of this obligation upon parents, one of the qualifications required of an overseer and of a special servant in the Christian organization was that they obey this rule regarding their offspring. Concerning this qualification the apostle writes: "The overseer then must be irreproachable, a husband of one wife, vigilant, sedate, orderly, hospitable, fit to teach; presiding well over his own family, having the children in subjection with all dignity; (but if any one knows not how to preside over his own family, how can he take care of a congregation of God?) Let assistants be husbands of one wife, presiding well over their own families." (1 Tim. 3:2, 4, 5, 12, *The Emphatic Diaglott*) "Appoint elders in each city, as I directed thee; if any one is irreproachable, a husband of one wife, having believing children, not under an accusation of profligacy, or of insubordination."—Titus 1:5, 6, *Diaglott.*

13. How must Israel's government remind parents of this duty?
14. How are the apostle's writings on this matter equally plain to parents and children? and how do fathers provoke children?
15. Hence what was one of the qualifications respecting married servants appointed in the church?

ADMONITION

[16] In the household the Christian parents must be faithful witnesses of Jehovah God to their own children. They must be such without shame to confess Jehovah God and Jesus Christ. For this they must, of course, be well-informed themselves, and hence should study for the sake of fulfilling this duty to their young. They must be not merely material breadwinners and physical caretakers over their own, but must be also spiritual providers. This spiritual provision begins first in the home, and the children should be made to expect it of the parents. In so doing the parents are laying up a better future for their children, that is, a future with a prospect of everlasting life in the new world of uprightness. Paul the apostle writes: "The children ought not to lay up for the parents, but the parents for the children." And on the basis of this rule the apostle endeavored to give the church at Corinth the best of spiritual provision without burden to them, and so he added: "And I will very gladly spend and be spent for you."—2 Cor. 12:14, 15.

[17] Jesus, when preaching on the mountainside, said: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:9-11) Yes, "if ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy spirit to them that ask him?" (Luke 11:11-13) By this Jesus showed it is better to give spiritual good things to the young ones than perishable material good things. A parent by giving his offspring merely material comforts, conveniences and worldly education may, in effect, be giving his children a stone, a serpent, a scorpion in disguise. So, give both the material and the spiritual inheritance. Says the proverb: "Wisdom is good with an inheritance: and

16. Besides being material breadwinners and physical caretakers, how else must parents provide for their children?
17. How do parents make a failure when giving just material good things and inheritance to their children?

by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it." (Eccl. 7:11, 12) Therefore the apostle exhorts: "Bring [children] up in the nurture and admonition of the Lord."

[18] *Admonition,* according to the sense of the original word that the apostle used, means *to put a mind,* or *put in mind, to remind* or *warn.* The mind of a newborn babe is certainly a blank, an untouched page. But that mind is very tender and easily subject to impressions. Hence the child in its tender years is very impressionable, and what makes an impression upon its mind cuts deep and almost beyond erasure. Then is the time of greatest opportunity for those who brought it into the world to put in its mind thoughts of God, and by daily and repeated remindings of Godly things to build up in it a mind that is filled with God and that inclines toward Him and fears him. The child must become immovable in this mental and heart attitude, so that it will not later be swayed to and fro by surroundings and by opposing impressions. The apostle reminds us of this when he admonishes the Christians to become adults spiritually, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:13, 14) An illustration of such immovableness is the firmness of young pupils in the public schools where these God-fearing pupils on patriotic occasions have refused to break God's commandment against idolatry, as their parents taught them at home.—1 John 5:21.

[19] Fathers and mothers need hardly be told it, but it bears repeating nonetheless, because it is something about which to take fitting action. It is this proverb: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." (Prov. 22:15) Or stated otherwise: "Folly is bound to the mind of a child; the rod of correction will remove it far from him." (*An Amer. Trans.*) This makes it very plain that the heart or mind of a child, unless properly taught and guided by its guardians, will go in the way of foolishness or folly. For one thing, it is not well acquainted with this world and its selfish-wicked way. Also through its parents it has inherited sinfulness from Adam. Never is it to be forgotten that the devilish demons are on the loose. They are especially bent on mischief against everything pertaining to God and his organization, particularly since they together with Satan have been cast out of heaven and down to this earth. Hence it is more true now than before A.D. 1914 that mankind has "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". (Eph. 2:2) More than ever, therefore, the mind and heart of the children of persons consecrated to God need protective knowledge and Scriptural guidance, into right thought and action.

[20] If left uncorrected and free to run a foolish and evil course, the mind or heart of the child in its formative state will become habituated in such folly or foolishness. Referring to the effect of delay in correction, the wise man says: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times [and get away with it], and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." (Eccl. 8:11-13) Hence if a parent unwisely neglects to correct the foolishly inclined heart or mind of his offspring while manageable, then in the certain outworkings of God's purposes a correction will catch up with that child. Then it will not go well with such one. Urgently the wise man says: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell [*Sheol;* the grave]." (Prov. 23:13, 14) The "rod of correction" that is applied in order to turn the child from the way of death in disobedience to God need not necessarily be a literal stick. The "rod" represents parental authority and power, the same as a scepter represents that of a ruler. Applying the parental "rod of correction" would mean to exercise the power and authority entrusted to the parent in whatever way may seem wise and suitable to correct the child with effect.

[21] The young one taking the castigation may object at the time. But its father or mother, with an eye to the future wise conduct of the boy or girl, will not weaken and withhold the due correction. The grip on the rod of power, authority and responsibility should never be loosened. Respect for it should be impressed upon the young mind and heart. The use of this rod for their good does not spell oppression, but expresses a love combined with wisdom and with strength. Failure to use the rod will result in disrespect and then unruliness. The apostle writes: "Furthermore we have had fathers of our

18. What is "admonition of the Lord"? and why is it necessary?
19. Unless corrected, how will the heart or mind of the child go? and why so especially since Satan's being cast out of heaven?
20. Why is delay to correct children unwise? and what is the rod of correction used to deliver their soul from hell?
21. Why should the objection of the child not cause the "rod of correction" to be withheld?

flesh which corrected us, and [with what result?] we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days [of our minor years] chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:9-11) In the benefits resulting afterward, the child will open its eyes to the wisdom and lovingness of its earthly caretakers and will respect them for the correction. Moreover, thereby it has the chance to show obedience, and it will learn in a most impressional manner the proper respect for authority that is delegated by Jehovah God and it will thus learn to fear God also and his supreme authority.

[22] What is the effect of neglecting the child's interests and indifferently letting it go its foolish way feeling no pain of correction or reproof? Again the voice of divine wisdom comes to us, saying: "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." (Prov. 29:15, 17) The uncorrected son or daughter, with no fatherly or motherly management of its course, will produce much uneasiness and worry in the hearts and minds of those who brought it forth. If it is not taught the heavenly and Theocratic wisdom by the proper use of the corrective rod and reproof, then, in the end, it will bring shame to its mother who gave it birth. It is unwise to disregard the fact well stated in the proverb: "Even a child is known by his doings, whether his work be pure, and whether it be right." That is to say: "Even a child is known by his deeds, according as his conduct is crooked or straight." (Prov. 20:11; *An Amer. Trans.*) Hence the parent should know when it needs correction; but if he fails to correct, then the world will know what kind of child it is and that public knowledge will be with shame to its father and mother.

[23] Because a child left to its own devices and to the foolishness that is bound up in its mind will bring shame to its mother, therefore the parents should do the planning for it. They will do so, not having in view its success in this life in a worldly way, but with a view to their offspring's faithfully serving Jehovah amid this world and at last gaining His approval for life in peace and happiness throughout the righteous new world under God's kingdom. By keeping his integrity in this regard the parent will pave the way for future blessings on those whom he begot. As it is written: "The just man walketh in his integrity: his children are blessed after him." (Prov. 20:7) We need only to think of Job and the ten lovely children whom he begot after his terrific test of integrity for a real-life example of the truthfulness of this proverb.

22. How does it come back on the parents to let children go without feeling the pain of the "rod of correction" or reproof?
23. How should parents plan for their children, and why?

NURTURE

[24] In connection with planning, here is where the *nurture* comes in of which the apostle speaks, at Ephesians 6:4. *Nurture* means *child-rearing, discipline, instruction, education;* and the apostle is specific enough to tell fathers that such nurture as well as the accompanying admonition should be "of the Lord". It represents something different from sending the child to public or private school for such education and training as these worldly schools give. *Nurture,* therefore, includes something more than the mere mental instruction concerning the Lord God and his kingdom. It includes the training of the children in the serving of God. For this training the children must, of course, be made to know what is in the written Word of God. God's Word shows the reason for such training, and a child wants to know the reason for things. If his inquiring mind is satisfied on the reason, then he will more willingly follow along, because now he is intelligent. He must, therefore, be fed on the milk of God's Word, the same as with grown-up persons who are new and young in the truth.

[25] Said the apostle Peter: "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." (1 Pet. 1:25; 2:1-3) This does not mean spiritual milk from a simplified copy of the Bible rewritten especially for children. It means explaining with simplicity the things of God's Word that the child's growth of mind can grasp and make its own. That was the way the young man Timothy was brought up in the admonition of the Lord by his Jewish mother, Eunice, and his grandmother Lois. The apostle Paul reminds Timothy of this, writing to him: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

24. What does "nurture" mean and include?
25. What does feeding with the "milk of the word" mean? and how was Timothy thus fed?

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. 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. 1:5; 3:14-17.

[26] A simplified, rewritten copy of the Hebrew Scriptures would not be of divine inspiration and would not be able to make the man of God mature in faith and equipped for all good works in the service of God. And out of such a simplified child's Bible the young Timothy was not taught by his faithful mother.

[27] Eunice and Lois read in the Hebrew Scriptures, at Ecclesiastes 12:1, the admonition: "Remember now thy Creator in the days of thy youth." But in reading that they knew that the whole responsibility did not lie with the son Timothy. They knew *they* had to put him in mind of Jehovah God; for Timothy's father was an unconverted Greek, a heathen. (Acts 16:1-3) They knew they had to teach him in the Hebrew Scriptures and now in the Christian understanding of them, and that they must do planning for him that he might properly exercise himself in a Christian direction. They did not steer him to books of worldly knowledge and science falsely so called, of which kind of books there were many in that day. They knew that it was written farther on in that same twelfth chapter of Ecclesiastes: "Furthermore, my son, take warning; of the making of many books there is no end, and much study [of them] is weariness of the flesh. The conclusion of the matter, all having been heard: Fear God and keep his commands; for this concerns all mankind, that God brings every work into judgment with regard to everything concealed, whether it be good or evil." (Eccl. 12:12, 13, *An Amer. Trans.*) Hence Eunice and Lois co-operated to bring up Timothy in the admonition that comes from God's written Word, for that course led Timothy to the fear of God and keeping His commands. This, of course, led him in the way of life through Christ Jesus. It made him wise for the gaining of salvation. For this child-rearing Eunice and Lois were virtuous women. Timothy blessed them for it.—Prov. 31:10, 28.

PARENTAL EXAMPLES AND DEMONSTRATORS

[28] Children, who see the confidence and freedom of the grownups, are always thinking of becoming grownups themselves and enjoying like privileges. Hence they may well be taught how they may put away childish things, childish speech, childish understanding, childish thoughts. (1 Cor. 13:11) An advantage must be taken of the fact that children are very imitative. Even Jesus noted their imitativeness, when he said to that generation of Jews who refused to co-operate with God's servants these words: "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." (Matt. 11:16, 17) Therefore, if the young members of the family respect their father and mother, they will imitate them in their service of God and will accept training in God's active service from them with appreciation. They will honor and highly regard such service because papa and mama themselves render it to God.

[29] In the ancient typical Theocratic organization children were an adornment to a faithful man, and, on the other hand, the parent was the one in whom the child gloried and took pride. It is written: "Childen's children are the crown of old men; and the glory of children are their fathers." (Prov. 17:6) You fathers, of course you want to be the pride and glory of your children. Then conduct yourselves as faithful and active servants of Jehovah God and, while doing so, bring them up in the nurture and discipline of the Lord God. Such proper natural admiration of children for their God-fearing parents opens them up to the good influences of their parents in nurturing them in the Lord. Parents must show and demonstrate to the child that *head*-knowledge of the Lord is not all, but that with it there must be combined an active service of Him by doing his commandments and making Him known to the many persons who are ignorant of him.

[30] Mere instruction by word of the parent's mouth will not teach and train the child to take an active part in serving God as his parents do. Just relating to them the marvelous Bible stories of exploits by such persons as David, Jonathan, Samson, Deborah, Jael, Joseph, Daniel, Esther, etc., will not of itself, in most cases, start the spellbound child-listener into action. Those stories are told in the schoolbooks of Catholic parochial schools and in the lesson books of Protestant Sunday schools. And yet these have not spurred the Catholic and Protestant children to serve Jehovah God by going forth and preaching His gospel of the Kingdom publicly and from door to door. Parents, therefore, need not be

26. Why is it apparent that Timothy was not taught out of a simplified, rewritten Bible?
27. How did Eunice and Lois co-operate with regard to Ecclesiastes 12:1 as applying to young Timothy?
28. Why and how should advantage be taken of imitativeness in children?
29. Who are the "glory of children"? and how should such ones take advantage of such glorying?
30. What shows that merely telling Bible stories to the children is not in itself sufficient?

surprised if, after they tell Bible accounts like bedtime stories to their children, with no other instruction besides that, their children still lean toward the world and choose its pleasures more and more as they grow older. By merely hearing such Bible tales they do not get a real, gripping inside-feeling of what it is all about and how true to facts today such prophetic happenings and deeds are.

[31] Said James: "Be ye doers of the word, and not hearers only, deceiving your own selves. . . . He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:22-25) The person today who merely reads the prophecies but does not engage in the Christian work that is in fulfillment of sacred prophecies has no real appreciation or conviction concerning such prophecies. Likewise with the child who is merely a hearer of Bible stories at his parents' mouth but is not nurtured, instructed, trained and disciplined to take part in actively serving God. It does not have the best appreciation and feel of God's Word, nor the greatest inclination to serve Him as it grows old.

[32] The consecrated parents should see that their offspring develop this appreciation and get a practical view of the truth and the way that the Lord's visible organization operates in the earth. Let the parents give the child some practical demonstrations of how the work is actually done in the field and how one meets with various experiences, rough and pleasant, by taking it along to the work in the field. What does Deuteronomy 11:19 say regarding teaching God's words to the minor members of the family? God's law there says: "And ye shall teach them your children, speaking of them when thou sittest in thine house, and WHEN THOU WALKEST BY THE WAY [away from thine own house], when thou liest down, and when thou risest up." Hence, when the parent is on the road, walking by the way from house to house in publishing the Kingdom message, then with his child by his side he can teach him God's words both by direct address and by letting him listen in on the witnessing that the parent gives to persons at the doors. Five years ago the chief judge in a three-judge federal court in Indianapolis, Indiana, accused a Kingdom publisher on the witness stand of having taken his young son on his arm along in his preaching from house to house in order to gain the sympathy of the people and thus move them sentimentally to take literature and contribute therefor. But, however the presence of a child with its parent affects the person witnessed to, that is not and should not be the prime object in having the child go along in the work. The real purpose is to fulfill God's will. It is to have the child get parental training in the actual service of its Creator, whom it should remember in the days of its youth.

[33] When God sent the prophet Isaiah with a special message to King Ahaz of the kingdom of Judah, Jehovah instructed him to take his son Shear-jashub along as a living sign to Ahaz, and thus the boy heard his father deliver God's message. He also saw how the king turned down his father's invitation to ask a sign of the Lord God. Then he heard his father express the divine displeasure at the unfaithful king and follow this up with the unforgettable prophecy: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Thereafter, his father Isaiah said: "Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts." (Isa. 7:1-14; 8:18) The boy Shear-jashub would have missed this experience had he refused to go along with his father to deliver this witness to King Ahaz.

COMPANIONSHIP RATHER THAN DIVISION

[34] There is no question that such companionship of father and son or of mother and daughter in the field work creates a strong bond of sympathy and understanding between parents and children. This is desirable, especially since Jesus said: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother." (Luke 12:51-53) And as regards the "time of the end" he said: "And the gospel must first be published among all nations. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 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 13:10, 12, 13) Such conduct is due to the action of the influential enemy and due to the mental control and training that the enemy gains by various means over those who turn traitor.

[35] Parents should not idly yield to such influences over their loved ones, even though such influences issue forth from the totalitarian state. They should take positive action for the sake of those whom God puts under their spiritual care to counteract such

31. To a real appreciation, what is necessary besides being a hearer of the Word?
32. How, as suggested in Deuteronomy 11:19, should parents see that the children develop the real appreciation?
33. How is this illustrated in the case of Isaiah's son, Shear-jashub?
34. What does such companionship in service create? and why is this desirable in view of Jesus' words regarding this time?
35. Against such divisive influences what should parents do, as is suggested at Proverbs 22:6?

things tending to family treachery and division. The best way, as advised by God's Word, is to give the minor children the nurture and admonition of the Lord, not only in a theoretical way with verbal teaching but in a practical way with actual demonstration given in God's service. Associate your offspring with you in God's active service as His witnesses. Forge those bonds between yourselves and your children in the Lord to unbreakable strength, by sharing your Christian experience with them. Remember, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6) Or: "Imbue the boy at the entrance of his course: and when he is old, he will not depart from it."—*Benj. Davies.*

[36] Thus fortify your beloved young ones against the tremendous and subtle tests of faith and devotion that lie ahead as we near the final end of this "consummation of the world". The rewards of comfort, joy and divine approval will be great. What a pleasure it must be to a parent that has instructed and demonstrated to his child if he hears that child itself take ahold and its lips speak a testimony to the Kingdom on the streetcorner or in door-to-door witnessing and thus show heavenly wisdom! Says the proverb: "My son, if you are wise, I also shall be glad; and my heart will rejoice, if your lips speak that which is right. Listen to the father who begot you, and despise not your mother when she is old. Get truth, and sell it not; get wisdom, and instruction, and understanding. The father of a righteous man will greatly rejoice, he who has begotten a wise son will be glad of him. Therefore let your father and your mother be glad, let her who bore you rejoice. My son, give heed to me, and let your eyes take note of my ways."—Prov. 23:15, 16, 22-26, *An Amer. Trans.*

[37] So, nurture and admonish your offspring in the Lord, and demonstrate and be a demonstration so as to let them take note of your faithful ways. Show them in practical manner your fear of Jehovah God. Thus doing, you will help them to "flee to the mountains" of God's refuge and security, now that we see so clearly the audacious "abomination of desolation" standing world-wide "in the holy place". (Matt. 24:15, 16) Take to heart Jesus' warning against this time, namely, "And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:19-21.

[38] In the days of Jesus' apostles the flight of any expectant mothers and nursing mothers from approaching disaster would be difficult to make with haste. But evidently here at this "time of the end" this reference applies to such expectant mothers and nursing mothers as do not take advantage promptly of the Lord's warning message of divine vengeance. These heedless ones wait indifferently or unbelievingly till the uncertain last moment, comparable to the inconvenient time of sabbath day and winter. Then first, under pressing danger, they begin making preparations for flight to safety. But it will be woe to them, because they will never make it, either for themselves or for their dependent offspring who are a burden to them. At the *last* moment, when *face to face* with the final end of this "consummation of the world", is no time to try to take to flight and then to expect Jehovah's mercy and help. *Now* in the face of the presence of the "abomination of desolation", *now* is the time for parents to "flee to the mountains" with their offspring, refusing to lose any time in the hope of saving something selfish out of this doomed world. For your little ones' sake, do not delay, for that means woe!—Jer. 51:22; Ezek. 9:6.

[39] Those who now take advantage of this time of divine grace will faithfully try to lead their young ones along in the ways of the Lord God. To such he promises to be gracious. Now is the time of the separating of the nations as "sheep" and "goats" under the direction of Jehovah's Judge at the temple, Christ Jesus. (Matt. 25:31-46) The sheeplike ones out of the nations are led to the right side of the Judge's throne, where there is gladness with His people in hope of refuge and security and the promise of everlasting life with blessings from the Father's kingdom. Christ Jesus acts as the judicial "arm" for Jehovah God; and concerning the faithful parents who now meekly endeavor to bring up their young ones in the nurture and admonition of the Lord God we read: "Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." (Isa. 40:10, 11, *Am. Stan. Ver.*) The great Shepherd Jehovah God is considerate of his sheeplike ones who are parents, for their security, refuge and salvation.

[40] Oh, then, may the children together with their consecrated parents respond to the divine invita-

36. Against what yet ahead should parents fortify their children? and what rewards await such parents?

37. In what respect should parents let children take note of their ways? and why so in view of the "abomination of desolation"?

38. In what sense will it be woe to those with child and giving suck? and, hence, when should flight be undertaken?

39. In view of the separation of the nations as "sheep" and "goats", what will parents do toward their young? and what is God's promise?

40. To what invitation will faithful parents and children respond?

tion to serve Him and His King with praises: "Praise Jehovah from the earth . . . both young men and virgins; old men and children: let THEM praise the name of Jehovah; for his name alone is exalted; his glory is above the earth and the heavens."—Ps. 148:7, 12, 13, *Am. Stan. Ver.*

THE LOVE OF DAVID AND JONATHAN

THE love of David and Jonathan was not controlled by sexual passion, but was based upon principle. These two males were not lads of similar age, but Jonathan was much older than David of the town of Bethlehem. The first they met was after David had been anointed with official oil by God's prophet Samuel, to become king over Israel as a replacement of Jonathan's unfaithful father, King Saul. Jonathan was then a man of mature years and was in command of a division of his father's army. He was at least twenty-five or thirty years older than David. He was past fifty years of age when he was killed in the battle of Mount Gilboa and before David began to reign as king, in 1077 B.C.

How Jonathan came to take special note of David was as follows: The Philistines had come up to give battle to King Saul and his army. The two lines of battle were on the opposite sides of the valley which divided two mountains. (1 Sam. 17:1-3) A monstrous giant named Goliath was champion of the Philistine army, and he was put forward to fight against someone to be selected by Saul. Goliath, besides being monstrous in size, was vicious and extremely wicked. In the prophetic drama which was here being enacted he pictured the dictatorial or totalitarian ruling powers which since A.D. 1914 grab control of the nations and bluff and oppress and take away liberty.

The evidence today overwhelmingly shows that the political dictators and the totalitarian Roman Catholic Hierarchy, the leading religious system on earth, work together, the political side forming the outstanding rulers, while the Hierarchy acts as spiritual overlord or adviser, and thus forms a part of the totalitarian grabbers at world domination. Remember how Mussolini ruled Italy with an iron hand. At the beginning of his rule he was an atheist, but later he professed to be a Catholic and entered into a working agreement with Pope Pius XI, after which the Vatican, including all the Hierarchy, supported Mussolini in his cruel exhibition of his power for a dictatorship in Spain, his vicious assault and destruction of Abyssinia and Albania, and his wickedness in other places.

Remember, too, how cruel a dictator Hitler was of Germany, and how he and Pius XI entered into an agreement for the mutual support of each other and then worked together against democracy and non-Catholicism. The Roman Catholic Hierarchy supported Hitler in his political and military aggressions and his oppressions upon Jehovah's witnesses, and also in his covetous assault upon Austria, Czechoslovakia and other people. Religion being the chief instrument of the Devil to blind and defraud the people, accordingly the Papacy, that is, the pope and other members of the Hierarchy, and also the other religionists in the Nazi-Fascist states, all supported the dictators and acted as their spiritual advisers. In opposing these aggressive dictators, the other nations also resorted to totalitarian methods and thereby almost the whole world was regimented. Goliath the Philistine giant foreshadowed this totalitarian political-religious combine that bluffs, bullies and threatens in order to line up all the peoples in support of this world of which Satan the Devil is god.

Goliath kept up bullying the Israelites, all of whom were so frightened that not one of Saul's army dared to engage Goliath in combat. David, being sent by his father to carry food to his brothers in Saul's army, arrived just at a time when Goliath was bellowing his challenge to the Israelites. (1 Sam. 17:4-23) David was but a stripling lad compared with others of the Israelites, but he was righteously indignant against the bluffer Goliath. He said to those near by: 'Who is this uncircumcised Philistine, that he should defy the army of Jehovah?' David then volunteered to fight Goliath, and advanced to the combat armed only with his sling and a few small stones, saying: "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand."—1 Sam. 17:45-47, *A.S.V.*

Here David pictured the Lord Jesus, who fights against the combined enemies of God and destroys them in vindication of Jehovah's name; and following Christ Jesus in his opposition to the totalitarian monstrosity are his faithful remnant of followers today upon the earth. So, in the combat long ago, God gave David the victory and the monster Goliath fell dead with his skull crushed by one of David's slingstones. Jonathan stood on the sidelines and witnessed the fight. He at once recognized that David was God's favored one. King Saul, being impressed by the combat, immediately called David to him and engaged him in conversation. Jonathan stood by and heard the conversation, and particularly what David said to his father, King Saul. "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." —1 Sam. 17:57, 58; 18:1-4.

That was the beginning of the heart devotion of Jonathan to David. Jonathan's love to David was not for selfish reasons, nor was his love such as exists between humans

of the opposite sex. Jonathan saw that David was right and fought a righteous cause. He loved David for his righteous work, that is, his complete devotion to Almighty God. Jonathan thus pictured that class of persons that have been associated with Christendom's religious systems (pictured by King Saul) and who, upon learning that religion is a snare of the Devil, immediately turn away from it. Jonathan was a man of good-will, and, desiring what is right and righteous, he underwent a knitting of his heart to David. Likewise when the people in the religious organizations today see that the remnant of Christ's faithful followers are valiantly fighting the cause of righteousness in proclaiming the truth against Satan and his cohorts and are magnifying Jehovah's name, those persons of good-will love Jehovah's witnesses as Jonathan loved David and give their support to Jehovah's witnesses and their full co-operation with them. Jonathan, therefore, here pictured the Lord's "other sheep" who form the "great multitude", as foretold at John 10:16 and Revelation 7:9-17.

Where both parties love righteousness and hate iniquity there is a mutual love flowing from one to the other. Their hearts are united in a righteous cause. Such is an unselfish devotion to what is right. Where such love exists between persons, neither one looks upon the other from the standpoint of the flesh, but looks upon the heart and outward devotion of each one to righteousness.

Such was the love Jonathan had for David; and David returned that love. (1 Sam. 20:41) It was a mutual love, because both were devoted to right and were doing the right thing as Jehovah's servants. Thus they pictured those classes of persons, namely, Jehovah's remnant of the "little flock" and his "other sheep", both of which groups are devoted to Jehovah God and hence have and show mutual love for each other. Jonathan manifested his love to David by helping David, and in due time David as king expressed his love for Jonathan by his kindness to Jonathan's crippled son. (2 Sam. 9:1; 21:7) Jehovah loved both Jonathan and David because they were both striving in the right way. In harmony with this Psalm 33:5 says: "He loveth righteousness and judgment." The love of God for the Jonathan class, the "other sheep", is shown in Jehovah's provision made in his law for the "stranger" of good-will within the gates of Israel. (Deut. 10:17-19) Christ Jesus, the Greater David, loves the Jonathan class because they are his "other sheep" and it is his Father's will that he gather them into the "one flock". (John 10:11, 16, *Am. Stan. Ver.*) The anointed remnant on earth must also love the Jonathan class; and they do love them, and prove it by diligence in carrying to them the message of truth and aiding them to understand Jehovah's purpose. True love between the remnant and the Jonathan class, therefore, requires that they stand firmly together, being companions in service and unselfishly devoted to God and to the interests of His kingdom and hence to each other's interests.

A COVENANT OF LOVING DEVOTION

With their hearts in tune with righteousness Jehovah God put it into the mind of both Jonathan and David to enter into a solemn agreement for the mutual love and support of each other. Therefore it is written: "Then Jonathan and David made a covenant, because he loved him as his own soul." (1 Sam. 18:3) Evidently they first offered an animal sacrifice, thus cutting or making a solemn agreement over the body of the dead animal. Such agreement was that they would reciprocally support each other. It meant no love of each other for some selfish purpose; but their love for each other was because they were both following a righteous course. Their covenant would compel them to deal justly one with the other and to avoid envy and criticism and family feuds. The facts show this is exactly what they did, it being fully supported by David's words addressed to Jonathan. (1 Sam. 20:8) Jonathan readily discerned that David was God's choice and that he must love David and support him faithfully. This recognition of the superiority of David was shown by Jonathan's bestowing upon David his garment, his sword, and his bow.

King Saul had four sons, but Jonathan was the only one who entered into a covenant with David. This clearly indicates that those who compose the "other sheep" of the Lord have, many of them, been associated with the religionists of Christendom, but only those having the spirit of Jonathan enter into a covenant to serve Jehovah and therefore break away from religionists and devote themselves to the David class now. Therefore Jonathan pictures the "great multitude" that now serve Jehovah God and his kingdom.

Likewise this Jonathan class must make a covenant with Christ Jesus, who is the Greater David and Jehovah's Representative. They must recognize Christ Jesus as one of the "higher powers" and as Jehovah's anointed King, and that Jehovah is the Supreme Power, and that hence Jehovah God and Christ Jesus alone constitute the "Higher Powers". (Rom. 13:1) Christ Jesus is Jehovah's great Foundation and Chief Corner Stone of Zion, God's capital organization. (Isa. 8:14, 15; 28:16) The Jonathan class do not "stumble" over that great Stone, but joyfully accept him as the One provided by Jehovah for the headship of His capital organization Zion. All the loyal religionists of Christendom stumble over that Stone and are broken.

The covenant between Jonathan and David was a solemn agreement which bound the Jonathan class to Jehovah's organization, over which Christ Jesus, the Greater David, is Head and of which his remnant of body-members on earth are a part. The covenant shows the binding relationship of companions between the two. By bestowing his garments and his war equipment upon David, Jonathan assigns to David royal honors, recognizing him as higher than Jonathan. So, too, the "other sheep", those who will form the "great multitude" of Armageddon survivors, now place themselves and their equipment at the disposal of Christ Jesus for the service of God and lend full co-operation to the manner of service carried on under Christ Jesus' directions. The present-day facts show that the "other sheep" or Jonathan class are doing this very thing.

David came to be respected by the Israelites far more than King Saul. (1 Sam. 18:6-9) Likewise today the remnant receive more real respect at the hands of honest men than the big religionists receive. All honest men know that religion and religionists are men that carry on a racket and hence are racketeers. They see that the witnesses of

Jehovah are honestly and sincerely proclaiming God's message of truth. Jonathan loved David more than he loved Saul his natural father, because Jonathan knew that David was God's favored one and that David represented the righteous cause. Today the Jonathan class love the remnant of Christ's body-members far more than they do the religionists, because they know that the remnant represents on earth the great and righteous Ruler, Christ Jesus. The breach between the Jonathan class and the Saul class today continues to widen. All those on the side of Christ the King must now stand firmly together, showing mutual love toward one another and harmoniously serving together. In doing this, the Jonathan class must oppose the Saul class, and they do oppose such religionists.

King Saul tried to incite and induce Jonathan to kill David, but Jonathan refused to join his conspiracy. (1 Sam. 19:1) He called Saul's attention to the "strange work" of righteousness which Jehovah was doing through David, and cited this to show that Jehovah's favor was upon David. (1 Sam. 19:4, 5) Likewise the modern-day Jonathan class defend before the religious clergy the work of Jehovah's witnesses and vigorously protest against the acts of Christendom's clergy in persecuting Jehovah's witnesses, and they refuse to join the clergy in any of their schemes to do violence to Jehovah's witnesses. The Jonathan class, or "other sheep" of the Lord, see and appreciate God's "strange work" in which Jehovah's witnesses are permitted to take part, and they know that such is evidence that God's favor is upon the remnant or David class. Therefore the Jonathan class render assistance to Jehovah's witnesses, just as Jonathan rendered assistance to David. This compares with the good action of the "sheep" as pictured in Jesus' parable of the sheep and goats. (Matt. 25:31-46) Jonathan never approved of Saul's hatred of David. Today the "other sheep" or Jonathan class are of a like mind, and are against those who persecute Jehovah's witnesses.

Because Jonathan showed an interest in David King Saul tried to kill his own son Jonathan. (1 Sam. 20:33) Knowing that Saul conspired to kill David, Jonathan warned David of the impending danger by shooting arrows as had been agreed upon between them, thus shooting the arrows with certain signal words as a means of communication and warning. (1 Sam. 20:18-41) Today the Jonathan class try to shield Jehovah's witnesses and hence warn them of impending danger. Jonathan thus used his arrows as the Jonathan class today use their fighting equipment in aid of Jehovah's witnesses. Thus they show mutual love for each other and show both are devoted to righteousness. For some time the modern-day David class (Jehovah's witnesses) have tried to interest the Saul class (Christendom's religionists) in Jehovah's message of his kingdom, and in this work the people of good-will have co-operated since A.D. 1919; but because of the selfish and cruel hearts of the religionists little or no progress is made. This shows that there is now no possibility for the leaders among the religionists to repent and turn to Jehovah God and his King Christ Jesus, and that there is no further need for the Jonathan and David class to put forth their efforts in this behalf. Those of the Saul class are bent on destroying Jehovah's witnesses and their work, the same as Saul was bent on destroying David and chased him from place to place. The war between Kingdom truth and religion is on now, and the anointed remnant of Jehovah's people on the earth must, in obedience to His commands, go forth and participate in that war by faithfully bearing witness to God's kingdom. The Jonathan class must support them in the war.

From this ancient prophetic picture it clearly appears that Jehovah God purposed from Eden onward to have a faithful class of footstep followers associated with Christ Jesus in the heavenly kingdom and also to have a faithful class of persons of good-will on the earth who will receive life from the Greater David, Christ Jesus. He purposed that in these latter days of distress upon the world the remnant of the Kingdom class and the present-day "other sheep" of the earthly class should walk together, serving Jehovah together, and promoting His name and kingdom, and that ultimately these all in mutual love of each other should all be of "one flock" of sheep (obedient ones) under "one shepherd", Christ Jesus.

GILEAD SENDS FORTH ITS SEVENTH CLASS

ON Sunday, July 28, before an audience of 1,100 student friends, relatives and guests, occurred the graduation of the seventh class of the Watchtower Bible School of Gilead. The day being sunny, bright and warm, the weather was ideal for holding the graduation services out of doors.

The front, unroofed veranda of the Gilead building was used as a speaker's platform, with chairs, microphone and table. Immediately in front of this platform, on the pavement were placed three sections of chairs to accommodate the entire student body and the Kingdom Farm family. To the right and left of the speaker's platform, following along the paved private roads and court of the School campus, were placed 1,000 chairs to take care of all the many visitors.

At the set time, 9 a.m., all had seated themselves awaiting the start of the program. Finally the School president, N. H. Knorr, mounted the platform, and the song "Giving Jehovah the Praise" was sung by all the assembly. Following an opening prayer rendered by the servant of the Brooklyn Bethel home, who was attending his sister's graduation, the president introduced A. P. Hughes, the servant of the Watch Tower Society's Branch office in London, England. On behalf of all the many visitors today present from England, Scotland, Denmark, Argentina, Brazil and Canada, he expressed his keen appreciation for the privilege of visiting the School of Gilead. The good reputation of this institute of ministerial training has spread world-wide, kindling in many hearts devoted to God the desire to travel to America and New York state to see this institution and the headquarters of the Society which sponsors it. Today this delegation representing all these countries were realizing fulfillment of their personal desire to visit these philotheistic educational centers.

The servant of Kingdom Farm spoke next on behalf of the entire farmland household and voiced his joy and pleasure at having the student body in residence with them for the past five and a half months, the class term. Their splendid co-operation in performing the many farm and household duties was appreciated. He extended a warm invitation to the students to return at any time for a visit. Next followed a series of expressions made by the members of the faculty. Each instructor in his respective field rendered counsel and heartfelt farewell remarks.

Concluding the faculty's presentation, the registrar of the School, in addition to his personal remarks, read a number of special messages received from former Gilead graduates stationed in various parts of Latin America and elsewhere. The communications of congratulation and well-wishing poured in from Costa Rica, Newfoundland, Uruguay, Honduras, Curaçao (N.W.I.), Trinidad, El Salvador, Panama, Chile, Cuba, Dominican Republic, Jamaica, British Guiana, Guatemala, and British Honduras, as well as many messages from graduates now stationed in various parts of the United States and other places.

Every foreign missionary from this School has had to face the question from the general public, "Whose witnesses are you?" Appropriately, that was the very subject of the president's graduation address that now followed. Religious leaders and controversialists have questioned the present-day right to use the name of "witnesses of Jehovah". It is the hope of *The Watchtower* to publish shortly what was said in answer to this challenge to Jehovah's witnesses.

The 103 graduating students listened attentively as Brother Knorr continued further to discuss problems of the foreign missionary work. He said it is not the most brilliant student that makes the best missionary. Christ Jesus did not pick the most brilliant ones in His day, but called upon humble fishermen and other Galileans to serve as his apostles. Likewise today, it is the missionary who has faith and who is well and able to handle hardships, afflictions and adverse foreign conditions that is chosen to take the "everlasting gospel" to the hungry multitudes of good-will. Foreign missionary service requires men and women who are willing to endure and willing to give their body and strength for the sake of the Kingdom. Thus, regardless of whether a graduate earns a diploma for meritorious studies or not, it does not govern the practical qualifications for the ministry abroad, altogether. The president called upon the entire student body to be willing to make the sacrifice and to deport their lives so as to submit to the rigors of Kingdom missionary work in fields beyond this country's borders.

Having concluded on these matters, Brother Knorr proceeded to distribute the diplomas to those having qualified therefor. Upon being called by name, one after the other stepped forward to the platform, amid applause, to receive a diploma. Special applause and remarks were offered at the issuing of diplomas to the two students from Austria, another from Brazil, and a fourth from Britain. Ninety-three diplomas of merit were issued to ministerial students meeting the School requirements in this regard. Of these recipients, 50 were men and 43 were women.

Right after the last student had accepted his diploma, a male member of the student body rose to offer a resolution on behalf of the seventh graduating class. It read as follows:

"RECOGNIZING the primary truth that Jehovah, the unfailing Purposer, now reigns through the instrumentality of his Capital Organization, Zion, and that Christ Jesus, the Chief Officer thereof, has been installed as the Rightful King of the New World and now proceeds to vindicate his Father's name, Jehovah, and His universal sovereignty; and

"KNOWING that Jehovah has cast Satan out of heaven and has confined him to this earth, where that wicked challenger is exerting his final effort in this atomic age to annihilate all true worship by his new or revised scheme of international collaboration for world peace, prosperity and security; and

"REALIZING that the Watchtower Bible School of Gilead is a gracious provision of the Lord to educate and train His ministers to represent his Theocratic Government more efficiently and to announce the glad tidings that His kingdom was established A.D. 1914; and

"BEING grateful to Jehovah God and His visible organization for the blessed privilege that we have had of attending this New World institution of highest learning, and also desiring to show our thankfulness and appreciation to all those who contribute their time, effort and means to the support and maintenance of this blessed institution in order that we may acquire the knowledge and information that has enhanced our understanding of Jehovah's purposes; we, the seventh class of Gilead, do hereby

"RESOLVE, THAT we, individually and collectively, will strive to measure up to the enlarged privileges of service that by the Lord's grace have been provided for us as we go forth to swell the ranks of hundreds of faithful missionaries who have been graduates of this Watchtower Bible School and to join them in dispensing the spiritual food to those who are hungering for truth and righteousness;

"THAT, as a result of our increased knowledge, we will be diligent to use it as a defense against the tinsel promises and hopes of the United Nations, which is built upon the crumbling walls of Satan's dying old world;

"THAT we will not yield ourselves to or be deluded by Satan's attempt to regiment and dominate humankind by this 'abomination of desolation'; and

"THAT we will always remain at unity with our brethren through the binding tie of Jehovah's holy spirit, keeping uppermost in our mind the need for dwelling together in peace and harmony in our foreign assignments among our associates and others whom the Lord may draw to be His witnesses; and

"THAT we will demonstrate our expression of love for Jehovah and all righteously disposed persons by willingly accepting whatever assignment Jehovah may direct and there extending the invitation unto all nations to be 'glad with his people'."

Upon the reading of the above resolution, another member of the student body moved its immediate adoption, and still another moved to second the motion.

The motion being put, the resolution was unanimously adopted, and Brother Knorr expressed his keen appreciation of the sentiments expressed in the resolution, feeling

certain that the graduates offering the resolution meant to carry out their Christian ministerial duties amidst and through these days of old-world confusion.

A song concluded the graduation exercises of the forenoon. The afternoon was spent in general visiting. Parties were seen to have their picnic lunches over the widespread area of the campus. Many toured about to see the sights of Kingdom Farm over its land area of 700 acres. Sandwiches and drinks were furnished gratis to the many visiting guests by the Society.

A final graduation session was held in the evening in the main auditorium, for two hours, with an audience that packed the beautiful interior. Graduates of the seventh Gilead class as well as visiting graduates of previous classes mounted the platform to express to the audience their impression and feelings as to their school days at Gilead. As on previous occasions, this session proved to be a very touching one, but manifesting the excellent spirit that has continued to prevail in this blessed institution on the part of all concerned, to wit, students, instructors, and members of the Kingdom Farm household alike. Indeed, it was felt by all these to have been a grand privilege to live together as a large family in peace and in unity, with a fixed purpose of thus dwelling together as a "people for His name".

The memories of the seventh class will long be cherished by all, the students as well as the members of the Farm household. May the record of their Theocratic exploits in the years to come show that each and every one of them has proved his integrity in upholding the worthy side of the great Universal Sovereign, Jehovah, and may they thereby receive His "well done, faithful servant" through Jesus Christ our Lord.

FIELD EXPERIENCES

FROM A VACATION PIONEER

"I graduated from grammar school on the 5th of this month (June). The graduates were to give an essay entitled 'My Vocation'. This provided a wonderful opportunity for a witness. Our commencement exercises were held in the West Cape May Union Chapel. After the benediction was given by the 'Reverend' Harker (which hardly sounded like a prayer to the Almighty at all!) and a few songs by the chorus and band, we delivered our talks, which were memorized. I was second on the list. When I finished the audience applauded loudly. After all had finished their talks the 'reverend' addressed the graduates. I wasn't mentioned. In his prayer at the end he didn't mention the Kingdom or anything about hoping we would strive to lead Christian lives. Anyway, the next day my grandmother and mother related to me that many people had been talking about the 'Christian girl'. (Favorably, too!) Many persons never knew that I was one of Jehovah's witnesses, and marveled that I chose such a wonderful occupation. I plan to pioneer long enough when school is over for good so that I will have a chance to try for Gilead [Watchtower Bible School]. Then, perhaps, some foreign lands might be opened up and I can bring the message of Jehovah's kingdom to them. I pioneered last summer and received many blessings. Jehovah has convinced me that I must be about the Father's business."

ANENT A SPANISH CATHOLIC LADY (GLASGOW, SCOTLAND)

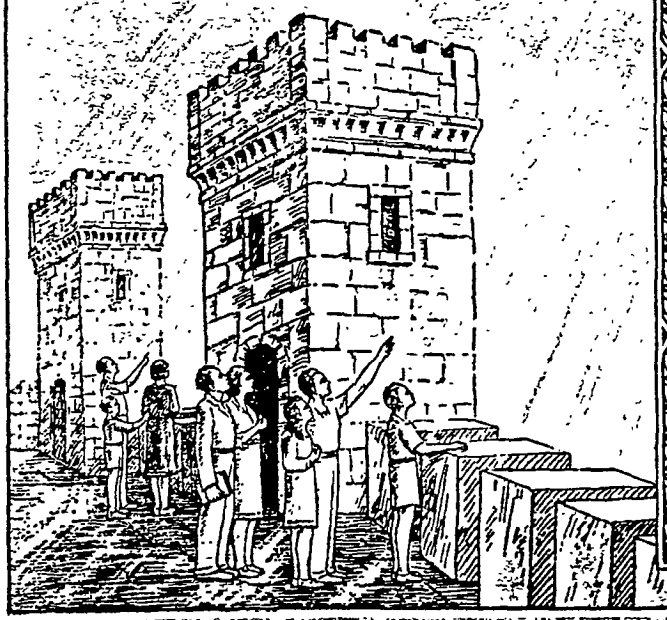
"While at the station waiting for my train I entered into conversation with a lady, who was waiting for the same train, and seized the opportunity to witness to the Kingdom. After I had been speaking for a while, she asked: 'Are you one of Jehovah's witnesses?' I replied that I was. She then said: 'I have talked with your people before and have been very much impressed.' Our conversation continued until our journey's end. Before parting I obtained her address and told her I would visit her in a week or so. The time came to make the back-call; but she was not at home, so my fellow publisher and I left our address and within a few days we received a letter saying that she was very sorry to be out when we called but would be home the following week at the same time. We kept the appointment and had a good hour's discussion on the truth, and the tears ran down her cheek as she heard of the blessings of the Kingdom and was amazed when she heard that it would be upon this earth. She had been a devout Catholic, educated in a convent in Spain, and was there at the time of the rebellion. She confirms that the priests took part in that rebellion and that the churches were used as arsenals. We told her of the group and *Watchtower* studies and arranged to call for her and take her along to the meetings. We also made arrangements to take her into the field, and last Tuesday she began the door-to-door work alone. All this happened within three months. She speaks four languages, and her one ambition is to return to her native land and tell of the glad tidings of the Kingdom to the poor people who are oppressed under the domination of the Hierarchy."

CONSPIRACY AGAINST PUBLIC MEETINGS (AUSTRALIA)

"Our public meeting campaign had been arranged for the Adelaide Town Hall. However, at the last moment, the council backed down on their contract, and we held the meeting in the Kingdom Hall instead. After the talk I had one particularly interesting interview with a returned soldier from this war, with whom I had previously worked in the police force. He is now a committeeman of the city subbranch of the Returned Soldiers' League. He told me that during a committee meeting just prior to the scheduled Town Hall talk a phone call came, which was answered by the local secretary. He thought it was from the acting lord mayor. It was a request that the secretary organize the members of this subbranch to go to the Kingdom Hall and break up the meeting of Jehovah's witnesses by putting on a 'patriotic' demonstration. The secretary refused to hear of it. This official told me that they wished to keep their club clean, and free from hooliganism, and that they were very indignant about this attempt to 'use' the R.S.L. So that he could be sure of the true position, he had come along to hear the talk for himself. He said he thoroughly enjoyed it. His purpose now is to use his influence in the city to make the true position known to the subbranches."

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 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 BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"NEW SONG" TESTIMONY PERIOD

The month-long "New Song" Testimony Period falls in October of this year. All throughout it the singing of the new song to Jehovah's praise will take on a very new feature, and that is the Society's magazine *Awake!* first introduced to the world at the Glad Nations Theocratic Assembly in Cleveland this past August. Kingdom publishers among English-speaking populations will therefore specialize for this one month on taking subscriptions for *Awake!* at the regular rate of $1 a year. Individual copies, five cents. Every person anxious to join in singing the new song of God's kingdom should find special incentive in taking part in the Testimony during October in offering *Awake!*

"LET GOD BE TRUE"

This new book, of 320 pages, was a feature release at the recent Glad Nations Theocratic Assembly in Cleveland, Ohio. Its 24 chapters discuss simply and with many Scripture proofs the primary Bible teachings and questions at issue today. It supplies a long-felt need for doctrinal instruction of this basic kind. All Bible texts cited or quoted are listed in an index with page numbers, and there is also a subject index for quick references. The book is bound in dark-green cloth, with title stamped in gold. It is mailed postpaid, anywhere, at 25c a copy.

"EQUIPPED FOR EVERY GOOD WORK"

This is a new 384-page handbook of vital information on the Holy Scriptures and brings together much cyclopedic material to aid in better understanding the Bible and presenting its message. The book is bound in maroon cloth, gold-stamped and handsomely embossed. Its first 20 lessons are grouped under the heading "Preparing the Way for Bible Study". Then follow 33 lessons on "The Hebrew Scriptures" and, next, 17 lessons on "The Greek Scriptures". Interspersed throughout are valuable illustrations, maps, and tables, with finally a "Scriptural Summary, Without Comment, of Primary Doctrines". It is mailed, postpaid, at 50c a copy.

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

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVII OCTOBER 1, 1946 No. 19

GLAD NATIONS THEOCRATIC ASSEMBLY OF JEHOVAH'S WITNESSES

JEHOVAH is the supernal Organizer of assemblies. He is immortally old at arranging and conducting conventions. From times prehuman the great Ancient of Days has convened assemblies of mighty spirit creatures in the spacious courts of heaven, long before that grand assembly of the "sons of God" reported in the book of Job, chapter one. In the law code which he gave to the Israelite nation through the prophet Moses, Jehovah God precisely ordered that his chosen people should hold a national assembly three times each year at the location which He would mark by putting his name there. Jerusalem became the settled place where he put his name by causing the great Assembly-place, Solomon's temple, to be erected there. Then the nation's male members in particular, by the hundreds of thousands on each occasion, came up to the holy city of assembly in obedience to God's law governing assemblies. At his temple they rejoiced and worshiped together, lingering for eight days on end, particularly at the autumn assembly known as the "feast of tabernacles".—Deut. 16:1-17; Num. 29:12-38; Lev. 23:1-44.

Among those who obediently went up to such festal assemblies at Jerusalem was the one Jewish prophet greater than Moses. Moses was just an ancient type of him, namely, Jesus of Nazareth, who was "made of a [Jewish] woman, made under the [Mosaic] law". (Gal. 4:4) On such occasions he and his close circle of disciples enjoyed the free hospitality of the inhabitants of Jerusalem and suburbs. Such national assemblies were always the occasions when the Jerusalemites extended their hospitality to their Jewish brethren from other cities, throwing open their homes for the entertainment of the visiting conventioners. When Jesus paid his last visit to the convention city to celebrate the Passover feast, he was therefore within the fitness of things in sending ahead two disciples to ask the use of a certain upper room, saying to the householder: "The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?" (Luke 22:7-13) Thus visitors by the thousands were spread and lodged in the homes of the inhabitants of Jerusalem and suburbs and, doubtless, too, in portable tents or tabernacles which were pitched round about the neighborhood for the duration of the sacred assembly. It was a season of cordiality and of common rejoicing, binding the nation more closely to their God, Jehovah, and to one another as brethren of a national family. Of hotels and inns back there we know the names of none; which makes it very apparent that it is no new thing in these modern days for conventioners to be lodged in the private homes of the citizens of a convention city rather than lodged exclusively in the city hotels.

Those mammoth conventions at Jerusalem passed away not long after Jesus' violent death and miraculous resurrection from death. Since A.D. 33 Jesus' followers known as "Christians" have been under no such specific divine commandment to hold general conventions or assemblies annually at any fixed location. Jerusalem ceased to be a convention city for Jews and for Christians at its destruction A.D. 70. In the nineteen centuries since, there is every indication that Jehovah's curse, of which Moses had forewarned his Jewish brethren, came upon that nation for rejecting the antitypical Moses A.D. 33. Likewise there is every indication that there was a change-over of Jehovah's favor to spiritual Israelites, or Christians, and that he made these his commissioned witnesses among all the nations of the earth. Hence, because his favor is no longer confined to the natural Jews as a nation, believers from out of all Gentile nations became joined with his new spiritual nation under Jesus Christ and were made glad because of God's extraordinary favor. Moses foretold this expansion of God's favor to the Gentile nations, at Deuteronomy 32:43. The Christian apostle Paul had the privilege of making known this enlarged divine favor to the Gentiles of many nations. Therefore he was inspired to quote Moses and wrote, at Romans 15:10: "Be glad, ye nations, with his people." (*Rotherham*) This text has been made very prominent throughout the earth during this eventful year of 1946. How so, will soon appear.

A.D. 33 the seemingly insignificant gathering of about 120 Christian believers in an upper room at Jerusalem was unexpectedly expanded into a mighty convention of about three thousand Jewish believers. God's spirit descended upon the nucleus of 120

believers on that day of Pentecost, empowering them to speak with foreign tongues to city visitors from at least fourteen outside countries. The news of the spirit's descent caused thousands to convene and to hear a lot of preaching by various speakers in the languages of the fourteen distinct countries which they represented. Then came a baptizing of new believers in water: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41) Note that it was with gladness that they received the word preached in their various languages. Concerning their prolonged gladness the convention report says: "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."—Acts 2:46.

About three years six months later that gladness with Jehovah's spiritual people under Jesus Christ was widened out. It then began to embrace the Gentile believers from all nations when the apostle Peter preached the gospel message in the home of a Gentile, the Italian centurion Cornelius. This Cornelius and his believing friends were the first of the nations to be glad with Jehovah's people. (Acts 10:1-48) Soon other nations, besides Italians, learned to be glad with Jehovah's witnesses of that first century. About twelve years after that, the assembly of the apostles and other elder Christians at Jerusalem confirmed the right of the uncircumcised nations to rejoice with God's people over the gospel.

Those Christian assemblies were only preliminaries. Jehovah God was merely giving his servants and witnesses on earth a foretaste of the gathering of all gatherings which he reserved for the future now near. He tells the consecrated Christians of it, at Hebrews 12:22, 23, saying: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all." As to this church of the firstborn, the Bible places its number of finally approved and enrolled ones at 144,000. When it is completed in the first resurrection, there will be a glorious assembly in the heavens under the presiding Head, Jesus Christ, who will be attended by unnumbered myriads of angels of God. That grand assembly is near, because all the prophetic signs since A.D. 1914 combine to testify that the kingdom of God is at the door. Hence now the remnant yet on earth of that "church of the firstborn" presents to all persons of good-will out of all nations the invitation to be glad with Jehovah's people, now that His kingdom by Christ Jesus is at hand. In full keeping with this invitation, the text to be adopted as the yeartext for 1946, was Romans 15:10: "Be glad, ye nations, with his people." (*Roth.*) Likewise the greatest and most outstanding convention of Christians in this first postwar year was called *Glad Nations Theocratic Assembly of Jehovah's witnesses.*

In all nations to whom the Kingdom gospel has thus far been carried by Jehovah's witnesses many have been made glad. Their reason for gladness is that God's kingdom by his Christ was set in operation toward this earth A.D. 1914 and that it will early banish the Devil's wicked organization from this earth and usher in a Theocratic rule of everlasting tranquillity and prosperity for all who submit themselves to God's kingdom. All such ones were invited to this Glad Nations Theocratic Assembly of eight days, August 4-11 inclusive, at Cleveland, Ohio. Tens of thousands from more than thirty-one distinct nations and lands acted on the invitation and came. When so many come from such distances and from so many different nations in this the first postwar year, with world conditions as they are, it must indicate much. It does. It demonstrates an overpowering faith in God and a boundless and unrestrainable gladness in Him and his kingdom. It brings prominently to view the few Christians who ignore divisive nationalities and race and language barriers in order to meet together in peace and oneness of faith after six years of global war with all its restrictions. This unity of faith and of purpose stands out in sharp contrast with the numerous get-togethers of political and military representatives of the so-called "United Nations", who meet and confer over long periods of time. They argue and debate and leave the basic issues unmet and unsolved, only to come at last to frustrating deadlocks.

THE THEOCRATIC STAND DECLARED

But what about the Glad Nations Theocratic Assembly? It fearlessly faced the world crisis. Taking up the Biblical cry, "God is with us," it touched on the main issue before all the universe, that of world domination. With all forthrightness it declared its stand for God's side of the issue. Its keynote was fearlessness, let this terrifying atomic age bring what it will. Clothed with such God-inspired fearlessness, this assembly of Jehovah's witnesses overflowed with a gladness such as marked no previous earthly assembly of His people. It lifted up still higher and set out in still bolder relief the single, unchanging standard of the truth of God's kingdom in order that all lovers of righteousness everywhere might clearly see it and rally to it and be glad for evermore. This assembly took up and discussed the most vital matters dealing with the internal welfare of God's people. It made plain and unmistakable the position of Jehovah's witnesses toward this doomed

world of corruption. Such open discussion, free for all the world to listen in on, has cleared the atmosphere more than ever, and Jehovah's witnesses are now seen more sharply than ever to be "for signs and for wonders from Jehovah of hosts" as the uncompromising advocates for His kingdom. How so?

This is the time when a great conspiracy has reemerged upon the stage of earthly affairs after six years of being down in a bottomless pit of inaction. That conspiracy of united political action backed by a show of force is the United Nations, the successor of the ill-fated League of Nations. The reappearance of such an international alliance for world peace, security and preservation has forced anew the issue of world domination upon all humankind. It calls for a new decision, or a restatement of one's position, to be made by those who claim to be Christians. Such a restatement Jehovah's witnesses have boldly made under the new circumstances of the atomic age. Without any premeditated forcing of events the Glad Nations Theocratic Assembly was scheduled to open up at Cleveland on the same date (August 4) that the International Conference of Church Leaders on the Problems of World Order, from sixteen countries, opened up at Cambridge, England. The four days of this religious conference convened by the Provisional Committee of the World Council of Churches coincided with the first four days of the Glad Nations Theocratic Assembly. But the two gatherings did not coincide in their attitudes and world views. They were as far apart as Cambridge is from Cleveland. In fact, they were diametrically opposite.

The religious International Conference met to give support to the United Nations organization and to meddle in its affairs. Said the dean from one American theological seminary: "It is imperative that the churches of the world seek in every legitimate way to bring moral pressure to bear on the leaders of the world. If it is appropriate for labor and business to put pressure on the United Nations organization, it is necessary for churches to do the same thing." And on August 6 this conference of 75 Protestant leaders voted into existence an international Protestant commission on world affairs to "make the voice of the Protestant and Eastern Orthodox churches heard in international political and economic questions". The religious conference leaned toward collaboration with the religious organization of the Vatican, for joint action on the problems of this world by Protestants and Roman Catholics. This seemed to be in response to the plea of Pope Pius XII in July that this world's peacemakers be made to face a united religious front. Said one religious supporter of the religious conference at Cambridge: "Collaboration with the Roman Catholic Church on matters of world order needs to be prepared sympathetically and with an understanding of that church's difficulties and background." An American delegate, representing the Federal Council of Churches, said "parallel action" of the Catholic religious organization and of the World Council would at least be sought.

In glaring contrast with that religious conference in England the Glad Nations Theocratic Assembly of Jehovah's witnesses came out uncompromisingly for Jehovah's kingdom by his anointed King, Christ Jesus, as the rightful ruler of all this earth and mankind. The Assembly exposed the United Nations organization as a sly, religiously whitewashed conspiracy against the direct rule of God's kingdom over this earth. The principal spokeman for this Assembly declared blank outright that the world organization of combined nations was doomed to certain failure regardless of all the moral pressure the religionists put upon it. Jehovah's Government by Christ will take full control of the new world and alone bring relief and salvation to obedient humankind. The Assembly called for strict non-participation or non-interference in the politics of this doomed world; it straightforwardly urged each true Christian to "keep himself unspotted from the world", as an expression of the 'pure and undefiled worship of God the Father'.—Jas. 1:26, 27.

Said the keynote speaker at the Assembly: "We can no more go along with the mass of the people in their misguided movement in favor of the new international union than we can go along with the people's rulers in Christendom. The Word of God is against joining in the popular trend." Then he quoted from Isaiah 8:11-13 in support of this refusal to go along with the Nazi-Fascist-tainted Vatican and the other popular religious organizations that back up a rule of this earth by the United Nations conspiracy. Neither the fear of the atomic bomb nor the certainty of opposition and of persecution from all this world succeeded in frightening this Theocratic Assembly into any statements or attitudes of compromise with world schemes. The Assembly's stand for Jehovah's kingdom by his Christ was frank and unmistakable. It constituted a challenge to all the world which has chosen a man-made political, commercial and religious world organization in place of God's kingdom. In this position the Assembly stands out alone. But it is firm and unshakable in its conviction from God's Word that its stand for His kingdom will shortly be vindicated by utter destruction to the world conspiracy and by the creation of a righteous new world by God's hands and under the kingdom of Christ.

BY WHOM ORGANIZED

All the activities and pronouncements of this Glad Nations Theocratic Assembly give proof that the

Assembly and its timing and its remarkable features were arranged by the great Organizer of Theocratic conventions, namely, Jehovah God. Very undeniably the Assembly has served His purposes well. It has set Jehovah's witnesses to the great work of reconstructing His worship world-wide. It marks a courageous forward-step in the work of His people in bearing witness to His kingdom in all the habitable earth before the disastrous end of this present wicked world takes place at the battle of Armageddon. By a unanimously adopted Resolution the Assembly declared its determination to do this work throughout the length of this postwar period. Hence more and more of the nations are sure to be made glad by the good tidings of the Kingdom.

The Assembly was sponsored by the Watch Tower Bible and Tract Society, which has branches in fifty lands outside the United States. This Society is a legal corporation of the state of Pennsylvania, and acts as a servant of Jehovah's witnesses throughout the earth. Since its incorporation in 1884 it has run up a record of many convention assemblies, which have grown in size and importance, until this 1946 assembly. The convention of 1889 stands as the first on record, with 225 in attendance, and 22 being baptized, at Allegheny, Pa. Next might be mentioned the five-day convention in Chicago, Ill., in 1893, which ran up an attendance of 360 delegates from the United States and Canada, and with 70 being there baptized in water. After the close of World War I the first convention at Cedar Point, Ohio, was held in September, 1919. It was attended by 6,000 of Jehovah's witnesses. Among them were many who had been mobbed, mistreated and imprisoned during the war for their faithful Christian stand. The Society's president himself and seven other members of its headquarters were among those present who were released from unjust imprisonment and then fully exonerated from all false charges. At this eight-day convention 300 were baptized in Lake Erie, and the attendance at the public lecture was 7,000. Also, on "Colaborers' Day" the Society's new 32-page magazine *The Golden Age* was announced, and the convention unanimously approved its publication and expressed itself as wanting to take subscriptions for this magazine as soon as it should be issued. But the League of Nations was then not yet a going concern.

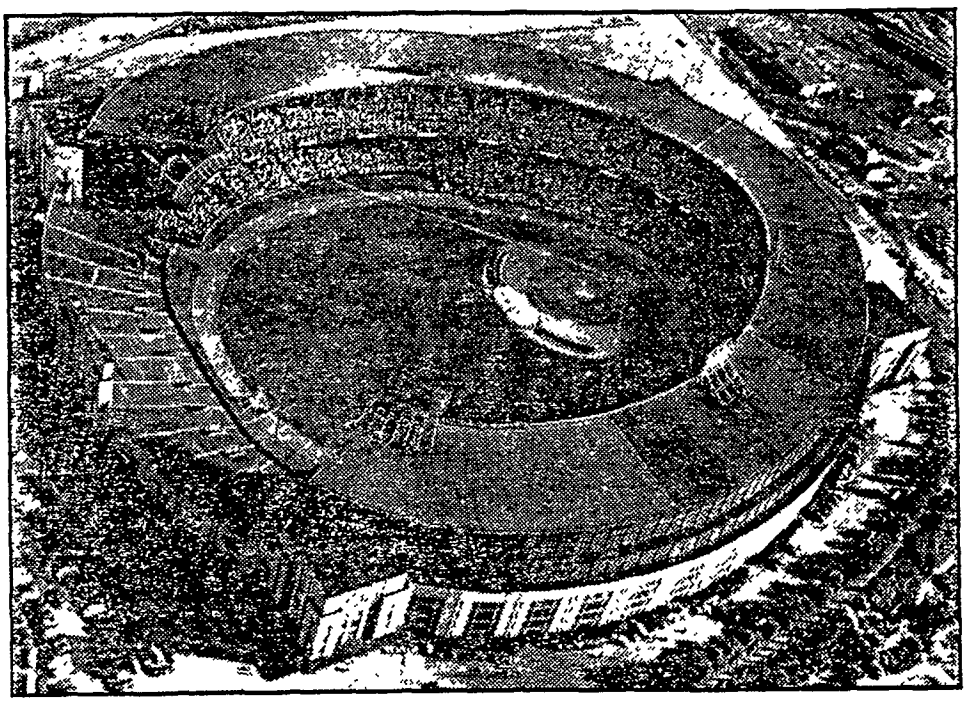
Now in the first year after World War II a like convention of Jehovah's witnesses takes place, but on what grander proportions! The attendance becomes more than ten times as great. A crowd of 80,000 turns out to hear the public address on "The Prince of Peace". At the regular sessions of this eight-day convention many hundreds of faithful young ministers of the gospel are present, recently let out of Federal prisons where they had been put for refusing to turn aside from preaching God's kingdom during World War II. And among the surprising releases at this Assembly is a new magazine named *Awake!* Of all the conventions in the Society's career of more than sixty years this one of 1946 was admittedly the best organized, arranged and regulated and the most effective. It was not just "the best yet", but, to use one expression heard, "it was better than the *best yet,*" and the report of the Assembly bears out that conclusion. Its effects are certain to be felt to the four corners of the earth and to the end of this postwar epoch.

Just think of more than 60,000 conventioners moving in on the Cleveland area from outside cities, states and countries to spend eight days in assembly. It leaves a person wonderstruck at how this city of 878,336 inhabitants with limited hotel rooms and in a time of nation-wide housing shortage could take in and entertain so many visitors. But it was done, by resorting to the system used in Bible times for caring for conventioners at Jerusalem. How? By lodging the Theocratic assemblers not only in hotels but chiefly in the homes of the common people and in a trailer and tent camp on Cleveland's western outskirts. Beginning June 2, or more than two months in advance, 575 pioneers, or full-time Kingdom publishers, carried on a house-to-house canvass in the four sections of Cleveland to engage rooms for visiting delegates to the Assembly.

Demand for rooms was tremendous. Although it was estimated 50,000 would attend the Assembly, the Convention Rooms Committee in Cleveland received requests for living quarters from thousands more than that number estimated. On July 10, over three weeks before the Assembly, one Cleveland paper published a long article under the heading, "Witnesses Seek Rooms for 54,766—35 Miles Radius Canvassed by Watchtower Society." By then the rooms canvassers had covered the territory several times, but the demand for enough rooms was not yet met. When the Assembly opened the canvassers had gone over the area five times. While doing so they also preached the Kingdom gospel, and thereby put 132,000 booklets containing its message into the hands of the people. They put in 158,577 hours of work, all together, in this effort afield. At last housing space was provided for an advance registration of 63,820 delegates, including a trailer and tent camp which finally accommodated upward of 20,000 campers. Many prejudiced persons resented the coming of Jehovah's witnesses in such throngs to hold convention in their city, but Cleveland deserves to be commended for the hospitality that many other thousands of her kindly-disposed citizens showed to these much-maligned, much-misunderstood and much-persecuted witnesses of the Most High God.

Already, by the spiritual good that the witnesses have brought them, these have not failed of their reward, not to speak of the financial benefits that they reaped.

Also the city fathers were quite cordial in wanting to have the Assembly come to Cleveland, which fact speaks well for the conventions that Jehovah's witnesses held in Cleveland in 1942 and just last year, at the Municipal Auditorium. When choice of a city for an eight-day convention was up for decision before the boards of directors of the two Watchtower corporations of Pennsylvania and New York, it was found that no other city could furnish such adequate facilities for an all-nations assembly as this fair city on Lake Erie offered. Hence Cleveland was selected. The main thing desired was to be able to get the entire assembly all together in one place and under one roof, if possible, and the vast Cleveland Stadium allowed for this. Its double-tiered, roofed spectator stands could cover over 70,000 conventioners. With its exposed bleachers section at the eastern arc of the great bowl the entire Stadium could accommodate 83,000, all visible to one another. The baseball field in the midst could provide the place for the speakers' platform. This Stadium is at a fine location right on the lake front. Moreover, just across the railroad bridge from the Stadium is a vast hall along Lakeside Avenue. A cafeteria and kitchen could be set up there capable of feeding thirty to forty thousand in the course of one meal. And connected with this by an underground arcade is the Municipal Auditorium building with a large main auditorium and a Music Hall and a Little Theatre, besides all its other facilities in the basement. To provide for all the multiplied services of the all-nations Assembly, all the above-mentioned facilities were engaged, at the cost of many thousands of dollars.



An airplane view of the Municipal Stadium during the Wednesday afternoon session of the Glad Nations Theocratic Assembly

Ecclesiastes 11:4 says: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." If the Society arranging for the assembly had regarded clouds and been in fear of rain it would not have engaged this open-air Stadium for a gathering of eight days' duration. But, determined to go through with the assembly rain or shine, and with full trust in the God of heaven and earth to take care of the weather, they engaged the Cleveland Stadium. Such trust in Jehovah God was not misplaced. Not once did storms or downpours break up any of the Assembly meetings. The entire eight-day program ran its full length exactly as scheduled, to its glorious final flourish on Sunday night, August 11. Certainly these favorable weather conditions were not of any human weather bureau's arranging, but were another proof that the great Organizer of Theocratic conventions was back of all this assembly of his glad people. Many happenings throughout the preparations for the Assembly as well as during its actual progress served to manifest the great unseen Organizer's guidance, provision, protection and blessing.

In tribute to the great Organizer of heaven and earth we say that never was a Theocratic assembly better arranged, with careful thought for every detail affecting the welfare, comfort and convenience of the conventioners. Everything was departmentalized, involving such things as executive direction, legal matters, advertising, auditor and treasurer, bookroom, cafeteria, engineering, equipment, first-aid hospital, immersion, information, installation, lost and found articles, music, parking and traffic, photography and reporting, public-address system, publicity, refreshments, room

accommodations, sanitation, field service, signs and designing, trailer camp, trucking, ushers in the Stadium and the cafeteria, volunteer service, etc. All this contributed to the smooth, orderly operation of the Assembly as a whole. One important human factor that played its part to this end was that all these departments and services were manned by 15,000 of Jehovah's witnesses. Their service was voluntary, unselfishly rendered with no demand or expectation of financial pay. All was undertaken as service to the interests of God's kingdom, to glorify His name. All service was freely offered out of love for him and for his people. Hence this furnished a marvelous display of brotherly love, by which it might be known that these are the disciples of Christ indeed.

The entire organization was a marvel, even to many worldly persons who observed it and came in touch with it. Amidst this disorganized world with so much strife, violence and confusion, it was an impressive sample of how the visible organization of God's righteous new world will function on earth after the battle of Armageddon will have cleared all the wicked fighters against Jehovah out of existence, thus cleansing this earth. All credit for the successful operation of the Cleveland Assembly goes to Jehovah God through Christ Jesus his King. The entire thing could never have been carried on thus without God's spirit and assistance.

From the six continents of the earth and from many islands of the seas the conventioners flocked to the Assembly, by air, by ship, by train, by motorcar and bus, and afoot. From the time that N. H. Knorr, the Watchtower president, made a surprise announcement of the proposed Assembly at the Eastern Seaboard Convention in Baltimore, Md., last February 9, the news spread to the far parts of the earth. By special communication the Society's Branch offices and the thousands of companies of Jehovah's witnesses all over the land were notified and given an invitation to come and partake of the spiritual feast. Also in his tour during March, April and May of seventeen different lands in the Caribbean sea basin the Watchtower president extended the invitation to all foreign groups of Jehovah's witnesses that he personally addressed. The Society also arranged to bring many Branch servants and foreign representatives to serve on the program. Throughout the earth the brethren were imbued with the convention spirit. They did not give way to the factional, partisan and nationalistic spirit dividing the nations, but the spirit of the Lord's universal family and the desire to see and meet with one another moved all those who could arrange to act on the gracious invitation. The difficulties at the time of international travel did not daunt them, but were tackled and surmounted, by God's grace. And so they came with joy and gladness.

Weeks in advance they began arriving in America. By American Overseas Airways 64 British delegates flew across the North Atlantic Ocean to a happy landing here; all together, some 95 delegates from Britain came by boat as well as by air. From the Hawaiian islands came a delegation of 22, some by air. From Siam, from Argentina, from Finland, from Alaska, and from many points in between these four terminal outer territories, scores of thousands converged upon Cleveland and fellowshiped together at a spiritual table with no regard for race, color, language, social plane or previous religious connections. Jehovah, who is rich toward all that call upon him through Christ Jesus, spread out a fat, rich portion for them all, to the satisfying of them all beyond their expectations.

PROGRAM

The best program ever featured at any Theocratic gathering was arranged for the occasion. Breaking all precedent, it was published in full in advance on the last page of the August 1 issue of *The Watchtower,* that all *Watchtower* readers might have their spiritual appetites whetted. Besides this, a beautiful colored-cover program of thirty-two pages was printed at the Society's Brooklyn factory, replete with all the necessary information and containing detailed diagrams of the Convention Grounds and also of the thoroughfare system of the Greater Cleveland area, all for the guidance and easy movement of the conventioners. On the special train that pulled out of New York city Friday evening, August 2, bound for Cleveland with more than 650 conventioners, this program booklet began to be distributed free to all, shortly after the train got out of the New York Central station. At Cleveland itself this printed program was made available to all ahead of the opening day of the Assembly. This proved to be a great convenience.

Saturday, August 3, 28 special trains from various parts of the United States had pulled into Cleveland by 7 p.m., and some convention specials were reported "lost" as far as the station's bulletin boards were concerned. The day previous 4 special trains had arrived, and 6 more were due the following day, the day of opening the Assembly. Motorcades of autos, house-cars and trailers with license tags from all states of the American Union and from Canada and Central America moved along the highways into Cleveland in an almost continuous stream. Thus Cleveland suddenly leaped up in its population figures, and the widespread hunt for the rooms to which conventioners were assigned began.

According to the program, each day of the Assembly was given an appropriate name, suggestive

of the special-feature talks to mark that day. Sunday, August 4, was named "Harvesters' Gladness Day", to conclude with a final discourse on "The Harvest, the End of the World". August 5 was "'Defense of the Gospel' Day", with fitting discourses and demonstrations. August 6 was "'Good Courage' Day", to be marked by the keynote speech by the Society's president on the gripping subject "Fearless Against the World Conspiracy". August 7 was "Servants' Deportment Day", with pertinent features. August 8 was "Publishers' Equipment Day". August 9 was "'All Nations' Day". August 10 was "God's Truthfulness Day". And Sunday, August 11, was "Universal Peace Day", to feature the president's public address on "The Prince of Peace". From its looks, it was a well-conceived and varied program, with hundreds due to take part on the platform. Surprises and unusual developments were expected by all the gathering throng. Back there the question was, How will the Assembly program be executed? Now, after this epochal Glad Nations Theocratic Assembly of Jehovah's witnesses the proper question in the minds of many *Watchtower* readers is, How was it executed? What did it bring forth? The public press of the world failed to give a due, unbiased report of this most significant Assembly. Hence *The Watchtower* undertakes to do so in its remaining pages of this issue.

EIGHT UNFORGETTABLE DAYS OF GLADNESS

THE Glad Nations Theocratic Assembly of Jehovah's witnesses in Cleveland, Ohio, occupied eight days, from August 4 to 11, inclusive. The Assembly opening took place in the main hall of the Municipal Auditorium, a huge horseshoe-like interior facing a broad stage, and seating 12,000. The holding of a double-header series of American League baseball games in the Stadium on the afternoon of this same Sunday debarred the Assembly from having its opening there. The Auditorium was much too small for the vast convention crowd that was already in the city, and naturally the main hall was packed out at the opening session of the Assembly. Thousands milled around outside and listened in by loud-speakers.

HARVESTERS' GLADNESS DAY (SUNDAY, AUGUST 4)

Harvesters who reap a successful crop from the fields of work have cause to be glad. Was this the secret of the gladness with which the Assembly swung into action by a gathering for field service at 9:30 a.m. this day? Before the day would be over, the ones packing out the Auditorium's main hall would appreciate more the nature of the work they were today doing in the witnessing field.

It was a magnificent sight to see the great hall overcrowded with workers mustered out for a service meeting preliminary to moving out on the field of action as Jehovah's witnesses. Under the manipulation of the organist from radio station WBBR the Auditorium's fine organ swelled out the strains of the favorite song, "Eternal God, Celestial King," and then the glad thousands of voices blended in the four verses of song. Next song No. 1, "The Greater Jephthah Calls," was sung as a beginning to singing right through the *Kingdom Service Song Book* during this Assembly, in order that the conventioners might become familiar with all the high-grade songs of this songbook. There was now a prayer by the temporary chairman and then he gave a stirring service talk. Referring to the long-awaited opening day of the Assembly, he moved all to applause by crying out, "That day is here!" He reminded them that now eight days of unusual opportunity were ahead of them, and they should take full advantage of them. After the discussion of the day's Bible text and comment, he gave out service instructions and stressed one of the strong reasons for assembling, saying: "To make glad the nations is why we are here." So forth the refreshed Kingdom publishers went, to spread Christian gladness among the great populace in and about Cleveland.

Quite generally throughout the earth Sunday is the day for the study of the principal articles of *The Watchtower* by the local companies of Jehovah's witnesses. Except for other convention duties or the limited capacity of the main hall, the conventioners had no excuse for missing the regular *Watchtower* study today. As the main feature of the afternoon session an exhibition study of *The Watchtower* was staged on the platform by a group of 55, made up of elements composing any ordinary company of Jehovah's witnesses in the United States. By means of loud-speaker equipment, and by a portable microphone which picked up all comments by those on the stage answering the questions on the lesson, the many thousands of onlookers benefited by the exhibition study and followed along with it in their copies of *The Watchtower* which they specially brought along with them. They not only got the benefit of the *Watchtower* contents and discussion but were also spectators to a demonstration on how to conduct a most profitable study.

Oh yes, that afternoon double-header baseball game over in the Stadium! Why, it was washed out in the second inning of the second game by a heavy downpour of rain. But at 7 p.m., when the hosts of conventioners began surging over all routes to the Stadium, the rain had completely passed and the sun was setting like a fire-red ball in the west. Some 50,000 took seats in the two tiers of the immense Stadium, for the official opening of the Assembly. Those serving on the evening program, as well as the many servants responsible for the Assembly preparations, sat on a temporary platform out on the green outfield back of second base of the baseball diamond. At 7:35 p.m. song began, being led by a fine orchestra of brethren, whose numbers finally soared to 160 instrumentalists, and also by a select chorus which at last numbered hundreds of voices, soprano, alto, tenor and bass. Now the vice-president of the Society's New York corporation read aloud a few telegrams. They were just the beginning of more than 100 cable

messages received from 40 different countries and publicly read to the Assembly.

"Without qualification, all lovers of righteousness and of Jehovah, the true God, are welcome at this great Christian Assembly. *Glad* persons are gathered here!" With these opening sentences the official address of welcome was delivered by the regular convention chairman, G. Suiter. In words that followed he put heavy stress on pure and undefiled worship of Jehovah God, a worship united and indivisible on the part of all of Jehovah's people despite race, color, tongue, or national extraction. Then, to an exulting and deeply moved audience, the chairman introduced F. W. Franz, the vice-president of the Society's Pennsylvania corporation, who thereupon took up the subject, "The Harvest, the End of the World." It was a complete exposition of Jesus' parable of the wheat and tares, at Matthew chapter thirteen. By known facts it proved that since A.D. 1918 this harvest of God's heavenly kingdom class has been under way. However, in these latter years it is being complemented by the gathering of the Lord's "other sheep" who have an earthly destiny. The evidence showed up very strongly that this "time of the end", during which the harvest takes place, is nearing its final end.

At close of this speech, at 10 p.m., in the illumination of the great batteries of lamps which flooded the field with light, temporary chairman, H. C. Covington, announced and held aloft the first release of the Assembly. It was the August 15, 1946, issue of *The Watchtower*, containing the subject matter of the speech just presented on "the harvest". It was to be available to the conventioners for their use at once in the field. This release was given a glad welcome. Prayer by G. Suiter closed the sessions of this successful opening day. The time was well after 10 p.m., but activities by special workers continued on through the night to get the Stadium in readiness for the next day.

"DEFENSE OF THE GOSPEL" DAY (MONDAY, AUGUST 5)

On assembling at the Stadium for the 9 a.m. field-service rally, what a sight met the eyes of those who found it convenient to come here rather than to go out from their lodgings direct to their near-by assignments of service territory! What a gorgeous Assembly-speakers' platform out there on the field, just behind second base! It was a raised platform, shaped like an elongated oval, the sides of which sloped down and outward all around. On these sloping sides one beautiful hue shaded off and blended into another hue, to give an opaline sheen which, in the morning sunlight, was like illumination from inside. Silhouetted against this luminous colorful background, both to the front and to the back, were tall block letters spelling out "GLAD NATIONS ASSEMBLY". On the platform, in front of a row of simple modernistic-design chairs, was a large umbrella-type canopy with lights within the concave underside, and beneath it the speakers' stand and microphones. At each vertex of the ovaloid platform were tall potted evergreens, and also, running out in a graceful arc, a double hedge of dark-green *arbor vitae* leaf material, to guide one's approach to the platform steps on either side. Front and back the hedge bore in large block letters "JEHOVAH'S WITNESSES". The ornate platform-design and structure were all the workmanship of skilled witnesses of Jehovah.

Standing on this platform and sweeping one's eyes around at the spectators' stands, one saw suspended out front at the foot of the upper deck of seats twenty signs with a legend in as many languages. Beginning with the Hebrew sign at the northeast wing of upper tiers and running around to the Hollandish sign at the southeast wing, all of the signs announced "Be Glad, Ye Nations, with His People.—Romans 15:10." Soon, also, the sign appeared in English in large painted letters across the curving façade of the bleachers' section at the rear of the Stadium's field.

This morning, with the appearance of these signs, the foreign-language meetings of the Assembly began, the Greek meeting in the Music Hall of the near-by Auditorium building; the Arabic meeting in the Little Theatre of the same building; the Lithuanian meeting in seats of the Stadium's upper tier right over the sign in Lithuanian at Section 5; and the Russian meeting in the upper-tier section 39, where the sign in Russian was displayed. At each such foreign meeting the program was the same, but given entirely in each group's respective language. First experiences and accounts were given. Then came three 20-minute speeches by competent brethren, the first to encourage and instruct foreign-speaking witnesses to learn English if residing here or whatever is the language of the land of their residence as foreigners; the second, a speech on service organization; and the third, a speech based on a select *Watchtower* article. Thus for this hour-and-a-half meeting each group met apart and let its gladness overflow in its own native tongue. Many who understood no English were thereby able to attend a part of the Assembly that was intelligible to them firsthand. In the course of the Assembly seventeen such foreign-tongue meetings were held, and the respective attendances were as follows:

(Monday) Greek, 564; Arabic, 112; Lithuanian, 132; Russian, 272; (Tuesday) Polish, 1,470; Italian, 574; Portuguese, 78; Armenian, 76; (Thursday) Ukrainian, 800; German, 953; Finnish, 134; Hungarian, 685; (Saturday) Spanish, 1,009; Scandinavian, with lectures in Danish, Norwegian and Swedish, 700; Slovak, 840, French, 525; Hollandish, 193; making a total of 9,117, and not counting in some 500 turned way from the packed German meeting.

Besides introducing foreign-language meetings, today started off an extensive series of experience accounts by field workers from many parts of the earth. At the opening morning session today experiences were related from the main Stadium platform by Kingdom publishers from Mexico, Cuba, and South Africa; and this afternoon, by other publishers from Cuba, Scotland, and England.

In close agreement with the special name of this Assembly day, the principal speech of the afternoon, at three o'clock, was delivered by one who has been foremost in the "defense of the gospel" in hundreds of law courts of this country, to wit, H. C. Covington. He is the Society's legal counsel and also vice-president of its New York corporation. His subject of one hour's discourse was "Proper Conduct in Court". It presented simple, but pointed, practical counsel on how Jehovah's witnesses should proceed to defend effectively the gospel and their gospel ministry in the worldly courts.

"The Messenger," the theme of the next speaker, G. Suiter, seemed to lead off to nothing surprising, but only

to a good talk on Isaiah 52: 7, 8. But about 4: 20 p.m., when the speaker held forth the copy of the first edition of the Assembly's own 8-page newspaper entitled "The Messenger", then the great audience caught on to the real purpose of the speech. Not since the Columbus convention of 1931 had such a newspaper been issued. Now at this Assembly five editions of the revived paper *The Messenger* were to be published to give all readers what the commercial newspapers failed to give the public; namely, a full and factual Christian report of the Glad Nations Theocratic Assembly. A sixth and final edition, of 48 pages, was to be published after the Assembly. All could subscribe for it, to be mailed to any postal address on the globe. Of the first edition 100,000 copies were there on hand. They sold like hot cakes as soon as the afternoon gathering was dismissed.

In 1943 the Theocratic Ministry School was first organized among companies of Jehovah's witnesses, for the special purpose of training the brethren, men and women alike, for the "defense of the gospel". Tonight, beginning 7: 30 p.m., a model Theocratic Ministry School meeting was conducted as a demonstration on the Stadium platform. M. G. Friend, one of the instructors of the Watchtower Bible School of Gilead, presided; and the company of about 55 members went through the regular School meeting scheduled for this very week, with review questions on "Bible Concordances" (Lesson 59 of *Theocratic Aid to Kingdom Publishers*) and an instruction talk on Lesson 60, "Exhaustive Concordances." Three 6-minute student talks followed, on (1) "Creator's Remembrance", (2) "Character or Integrity, Which?" and (3) "Stephen". Through the medium of stationary and portable microphones, and public-address system, the entire Assembly heard clearly and distinctly all parts of this School meeting.

After this one-hour School session, a platform demonstration was made of how to apply the knowledge gained at this particular School meeting tonight in defense of the gospel. T. Chornenky presided over this session of about an hour and ten minutes, prefacing it with a short talk on "Refuting Arguments from Door to Door". Thereafter he made brief comments after each of seven "door" demonstrations to show up the key principles of refutation. A different couple of the School students put on the demonstration at each of the seven successive "doors": (1) a young witness opposite a gruff man disputing the youth's being a gospel minister; (2) a girl opposite a white-haired, Scotch-accent woman believing in literal hell-fire; (3) a young man opposite an ex-soldier bringing up the flag-salute issue; (4) a young lady opposite a self-righteous religionist who relies on her so-called "character development"; (5) a part-time publisher opposite an ordained clergyman who is shown things out of his own Bible concordance; (6) a young lady opposite a somber-toned funeral undertaker who has heard many religious-sermons on where the dead are; and (7) a tactful witness opposite a belligerent policeman who assumes Jehovah's witnesses provoke public disturbances, bringing trouble upon themselves.

All these evening demonstrations were well performed and hugely enjoyed. Truly, for eight days all the sessions of this Glad Nations Assembly, converted Cleveland's sports' Stadium into a college center of superior learning and instruction.

"GOOD COURAGE" DAY (TUESDAY, AUGUST 6)

A light drip-rain marked the opening of today's Field Service assembly, but in the course of the morning the dripping passed and the skies cleared up, letting the Stadium field be bathed with sunlight. Experience accounts by Kingdom publishers from fields in England, Newfoundland and Hawaii; and also meetings in Polish, Italian, Portuguese and Armenian, high-lighted the morning hours. Today 200 territories were thrown open to publishers for placing placards in the city's display windows, such placards advertising next Sunday's public lecture by the Watchtower Society's president, N. H. Knorr, at 3 p.m. in the Stadium on the subject "The Prince of Peace".

This afternoon there was a preliminary speech on "Jehovah Reigns", by G. R. Phillips, Branch servant from South Africa. After this, about 3: 52 p.m., came the eagerly awaited Keynote Discourse by the president, N. H. Knorr. Doubtless the name "'Good Courage' Day" was suggested by the title of his address, namely, "Fearless Against the World Conspiracy." It was a courageous, challenging message, and during its delivery the vast audience was moved to more than thirty heavy applauses. It made clear just how the postwar combine of the nations is a world conspiracy against the rightful rule of Jehovah's Theocratic Government by Christ Jesus over earth. It hurled defiance at the international conspiracy by emphasizing Jehovah's warning to his witnesses not to join in the popular trend advocating for such demon-engineered world conspiracy, because the conspiracy will surely be broken in pieces and come to nothing in disgrace. Yes, this bold speech sounded out the keynote for this Assembly, namely: "Good courage" to keep on openly advocating for Jehovah's kingdom by his Christ, all down through the postwar era till the world conspiracy is shattered, for the reason that "God is with us!" This spells triumph for His people.

The keynote speech of the president set the ears of all listeners tingling, but the evening that followed also had its own peculiar stirring features. The first discourse, at 7: 45 p.m., on "Awake!" by L. A. Swingle, a director of the Society's Pennsylvania corporation, was well named. With stinging rhetorical blows it showed up how this modern world with its atomic fission, its jet-propelled transportation, and its scientific, social, educational and political advances is fast asleep as to the real cause of world distress and the great disaster that is impending. Therefore men need to be awakened to the facts, to find their way to safety. At 8: 20 p.m., as a good follow-up to this rousing speech, S. M. Van Sipma, from the Society's Brooklyn headquarters, presented twenty minutes of news items. This review of recent news was a sort of watching the dizzy world go by and briefly gave the vital essence of the news; it was a kind of news-reporting that the people need.

Because the world is asleep concerning what the situation from and after A.D. 1914 really portends the supplying of timely awakening information is imperative. "An Answer to the Rousing Call," was therefore well ordered as a finale of the evening, to be handled by the Society's chief executive, N. H. Knorr. Let courageous publicity be given to the vital facts; let the sleep-dispelling information be made available to the people everywhere, in a concise manner and

regularly published: this must be the answer to the rousing call to "awake!" How? By publishing *Awake!* and by circulating it that the people may read it and keep awake!

At this high point of his speech, President Knorr flashed before the eyes of the Assembly a copy of the first issue of *Awake!* of August 22, 1946. Beholding from such a distance, the audience in the Stadium thought he was displaying a copy of a new booklet. But when he announced that this was a magazine to take the place of the aforetime magazine *Consolation,* then their applause starting up anew crescendoed to great strength, accompanied by cheers, exclamations of "Oh!" and whistling. The speeches they had heard tonight were material taken from the first issue of *Awake!* The advice that a free copy was to be given to everyone there brought new applause. At 9:25 p.m., while all remained seated, the distribution began, to the singing of the songs, "Courage, Press On," and "Rejoice, Jehovah Reigns". In about ten minutes the distribution of free copies was completed. From the Brooklyn publishing house 200,000 copies had been brought to the Assembly; so there were enough copies to go around, and also thousands to spare for extra copies to the conventioners to use in their field activities from then on. So with deep gratitude to God for the day's blessings, the Assembly bowed as Brother Knorr closed the sessions with prayer.

SERVANTS' DEPORTMENT DAY (WEDNESDAY, AUGUST 7)

The second issue of *The Messenger* came out today, and was avidly taken up by the conventioners. Today's program gave no room for general field witnessing this morning, for three talks were scheduled beginning at 9:30 a.m. They were a boost especially to the full-time field publishers known as *pioneers.* The first talk, "How to Remain a General Pioneer," was given by E. A. Dunlap, formerly a pioneer but now one of the instructors of the Watchtower Bible School of Gilead. The second talk, "Privileges of the Special Pioneer," was delivered by R. E. Glass, formerly a special pioneer in the United States but now a graduate of the Watchtower Bible School and on temporary leave from foreign missionary service in Havana, Cuba. The third talk, "Foreign Missionary Service," was presented by J. M. Steelman, also a graduate and on leave from service in Cuba as a missionary, where he has lately been serving as a servant to the brethren by visiting the Cuban companies of Jehovah's witnesses. All three talks, being given by experienced men, were very practical and fell on appreciative ears.

From 2:45 p.m. on, the afternoon was well occupied by "hearing from publishers from Europe, Pacific Area, South Africa, Latin America and to the North of us", to quote the program. In the array of 21 speakers that then briefly addressed the Assembly were the following: From Europe, representatives from England, Switzerland, and Denmark; from the Pacific area, representatives from Hawaii and Australia; from South Africa, one representative; from Latin America, representatives from Argentina, El Salvador, Trinidad, Brazil, Mexico, Nicaragua, Puerto Rico, Cuba, Curaçao, Costa Rica and Jamaica; and from the North of us, representatives from Alaska, Finland, Canada, and Sweden. The views they gave of work and activity in their respective lands were quite kaleidoscopic in variety, but gave the Assembly faithful glimpses at the witnessing in progress in these many places. Hearing them lasted till about 4:38 p.m.

To add to the multinational features of the day, 7:15 p.m. unleashed a batch of telegrams for the Assembly to hear, from Uruguay, Chile, Panama, Nicaragua, Guatemala, Northern Rhodesia, Southern Rhodesia, Western Australia, England, Cuba, Bolivia, South Africa (Transvaal), and Canada. What world-wide interest in this Assembly!

The eight-day-long Assembly did not interfere with the conventioners' attending a weekly service meeting, for there was one brought right to them and plumped down in their midst, on the Stadium platform. A specially organized company of 56 members, with M. N. Quackenbush as officiating company servant, staged an appropriate hour-long service meeting for this week of August. Five other servants of this platform company followed one another in discussing (1) "The August Campaign"; (2) "Delivering the Message"; (3) "Door-to-Door Witnessing," with a short demonstration by two other members of the company; (4) "Back-Calls"; and (5) "Book Studies." Song, prayer, and announcements served to round out the meeting to correspond exactly with any typical meeting throughout the English-speaking world. Being well arranged and conducted, it was worth while to watch and listen in on it. Such a service meeting would be a credit to any company anywhere, because its servants deported themselves faithfully according to their duties.

But what gave the strongest emphasis to the theme of the day as "Servants' Deportment Day" was the closing speech, about 8:45 p.m., by the Society's president, Brother Knorr. His subject, "Keeping Unspotted from the World," received less than an hour's discussion but was mighty in effect. Brother Knorr showed that servants of Jehovah God must be clean in morals and not conformed to the standards and practices of this corrupt world. Their record of service afield in publishing the Kingdom message might appear ever so good, but it would be vitiated if the active publisher did not keep free of God-dishonoring spots due to imitating and companioning with this immoral, self-seeking, pleasure-mad world, the enemy of God. Within His visible organization God's standard of devotion to righteousness must be maintained always with utmost vigilance. For this outspoken reaffirmation of right standards in the church of God the Assembly was most grateful. The audience, the biggest yet, showed hearty approval of the Society's stand for purity within the church by vigorous applauses, breaking out many times even before the speaker could finish his sentences. It was a potent answer to false charges by the "evil servant" class and other maligners.

Later, at 10:45 p.m., a 15-minute interview with Brother Knorr by two delegates to the Assembly was broadcast over the 50,000-watt radio station, WTAM, of Cleveland. This was by WTAM's free grant.

PUBLISHERS' EQUIPMENT DAY (THURSDAY, AUGUST 8)

Today the 9 a.m. assembly for field service, and the foreign-language meetings thereafter in Ukrainian, German, Finnish and Hungarian, took up the morning hours in and about the Stadium. Simultaneously, extensive witnessing activities went on in and around Cleveland.

It was under overcast skies that the afternoon sessions

began at the Stadium, with some 58,000 conventioners putting in appearance. Special consideration was paid to the full-time publishers, the pioneers who include foreign missionaries, special publishers and regular pioneers together with summer-vacation pioneers. All such were seated *en bloc* in the front seats from Sections 12 to 32, inclusive, for this was the afternoon of the "Pioneer Assembly". At the moment there were 3,750 pioneers in the United States, including some 504 summer-vacation pioneers of this season. Probably most, if not all these, were now seated there together with pioneers from other lands. It made the heart glad to see seated *en masse* so many Kingdom publishers who devote themselves full-time to proclaiming the good news of God's kingdom in the field.

At 2:35 p.m. the programed symposium of three discourses began. "Laying Up Sound Wisdom" was given by A. D. Schroeder, the registrar as well as an instructor at the Watchtower Bible School. His discourse traced the development of the Bible from Genesis to Revelation and exalted the sound wisdom which God has laid up in its pages. C. D. Quackenbush, from the offices of the Society's plant at Brooklyn, then discoursed on "Religion versus Sound Wisdom". He showed how religious traditions transgressed God's plainly-stated laws and commandments and were lacking in the sound wisdom contained in the written Word of God. During this discourse there was a brief interruption. A light dripping of rain made it advisable to move the exposed pioneers back under cover, and this took about fifteen minutes. Then the discourse went on, with undampened spirit, from the platform in the field.

Shortly after 4 p.m. Brother Knorr's discourse followed. His subject, "Equipped for Every Good Work," made one's mind revert to today's name, "Publishers' Equipment Day." The need of faith to be a pioneer was specially dwelt on by him, but he pointed out how God had never disappointed the faith of those who went pioneering. More Kingdom publishers were encouraged to join the ranks of the pioneers. Besides faith, all Kingdom publishers must be furnished or equipped with knowledge of God's Word in order to do the good work of gospel-preaching. Systematic and intensive study of the Bible is invaluable, and it would be of tremendous aid to have information on each of the Bible's sixty-six books, also information showing up religious traditions and apocryphal fables. "Brethren," said Brother Knorr, "you have all that information and much more in the new book entitled 'Equipped for Every Good Work'." As he exposed a copy of this new 384-page book, what a blast of applause swept the Stadium! His description of its contents then followed, and the statement that all pioneers were to be presented with a free copy raised more applause. Hence the pioneers were let march out of the sections first to procure their gift copy. After that the rest of the audience was dismissed to get their copies on a nominal contribution. Gladness and delight abounded on all sides.

The night sessions, however, brought a capping of the climax. G. W. Richardson, a colored brother graduated from Watchtower Bible School and now assigned to missionary work in West Africa, led off with a talk on "Consecration", warmly received. E. A. Clay, a member of the London Branch family, then talked on "Anointed to Reconstruction Work"; which led up to the final and crowning speech of the day, "The Problems of Reconstruction and Expansion," by the Society's president. Brother Knorr showed no standstill had occurred in efforts at witnessing during six years of global war. Promptly, after the war's close, reconstruction work, yes, expansion work, had been instituted in Europe in the organic and productive structure of the Watchtower Branches over there. But in the field generally, from October 15 on, something new was to be introduced. The field was to be divided up into circuits including 20 companies each and to be served by circuit servants to the brethren; and every six months there was to be a circuit assembly. What gladness this disclosure awakened! Now the greatest of campaigns of Kingdom publicity is ahead! To meet the world-wide demand for Kingdom literature the Brooklyn factory must be enlarged. A new Bethel home must be built to house the expanded factory and office force. Watchtower radio station, WBBR, must be improved. To finance all this, no money would be borrowed from commercial banks. Jehovah's consecrated people would be privileged to provide the loan of needed capital by taking the 2-percent notes that the Society would issue soon. Would the brethren take up all these notes? The hand-clapping and jubilation of the Assembly left no doubt about it.

"ALL NATIONS" DAY (FRIDAY, AUGUST 9)

The third edition of *The Messenger* came out today, and it was a joy to know that a copy of each issue of this Assembly newspaper was air-mailed posthaste to each one of the Society's fifty Branches in all the earth, for the earliest possible refreshment of brethren there whose hearts and prayers were with the Cleveland Assembly.

Deserving of special mention, one of the largest mass baptisms of consecrated Christians took place in Lake Erie this morning. At 8 a.m. E. F. Keller, an instructor from the Watchtower Bible School, talked on "Water Baptism" to the candidates at the Stadium. After that, in hundreds of automobiles provided by the conventioners, the 2,602 candidates were transported to Edgewater Park for immersion. Providentially, Lake Erie was calm as a millpond for the great occasion which lasted for about four hours, till near 1 p.m. On the beach stood two large tents, one for the 903 male candidates to change garments for their baptism and another for the 1,699 female candidates to change apparel. Four abreast, the long columns of candidates stretched for blocks long. From ten to twelve strong brothers did the immersing of the candidates, scores of others assisting them in and out of the waters. Thousands, both of conventioners and of worldlings, stood ashore taking in the rare sight. Later millions of others saw shots of the mass baptism on screens of movie houses, great and small, all over the United States, Canada and other countries.

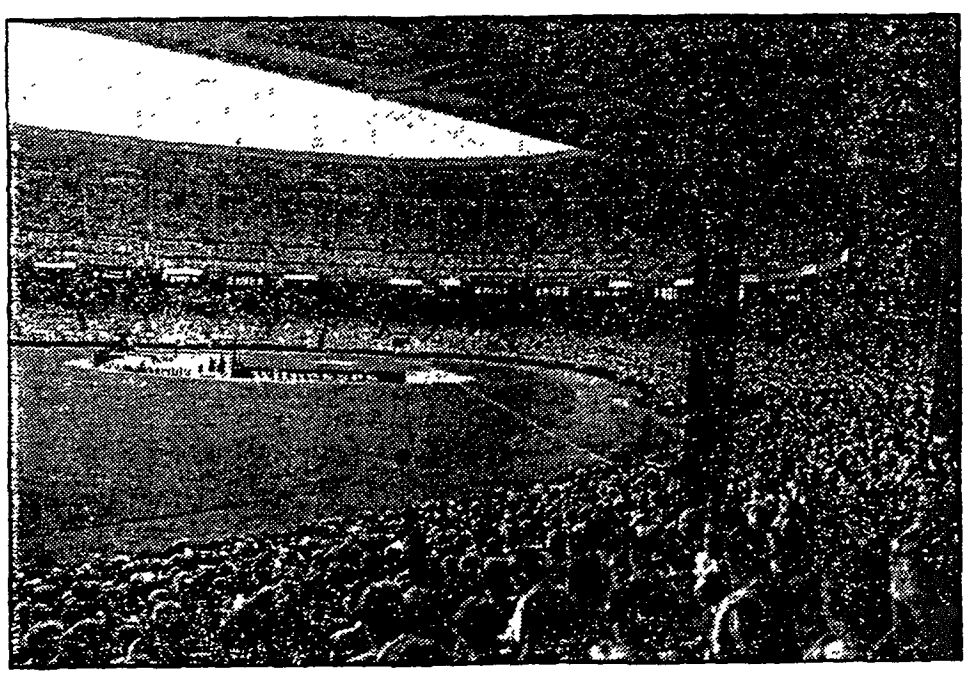
While the baptism moved along an all-day feature began at the Stadium at 10 a.m., which feature was programed as "Gladness of the Nations with His People". It consisted of ten-minute reports by representative brothers from thirty different foreign lands besides the United States. Six such were heard from in the morning, namely, from Alaska, Argentina, Australia, Austria, Brazil, and Britain, in that order. As a good finishing-off of the morning reports a letter was read to the Assembly, which letter was received from Jesse Hemery, an aged member of the London Branch and

unable to attend the Assembly. For many years he had been Branch servant in London. His letter was appreciated. Resuming again at 2:20 p.m., the representatives spoke from Canada, Costa Rica, Cuba, Colombia, Curaçao, Denmark, Dominican Republic, Eire, Finland, Haiti, Hawaii, Honduras, and Jamaica. At 7:20 p.m. the verbal reports continued, by the representatives from Mexico, Netherlands, Newfoundland, Nicaragua, Norway, Puerto Rico, Paraguay, Siam, South Africa, Sweden, Switzerland, and finally the United States.

As if the above was not enough to make it an "all nations" day, telegrams were read off received from Czechoslovakia, Norway, Brazil, Panama, Australia, Denmark, Netherlands, Greece, Finland, England, Switzerland, Hawaii, Argentina, China, Barbados, Nigeria, Petersburg (Va.) Reformatory convention, Alaska, Syria, South Africa, Canada, F. E. Skinner on the Pacific high seas en route from India to Cleveland, Cuba, Surinam (Dutch Guiana), Sweden, Nova Scotia, New Zealand, El Salvador, Costa Rica, Honduras, and Colombia.

Certainly there was no day like this in all the nineteen centuries of Christianity. Nineteen hundred years ago, about A.D. 48, an assembly of apostles and elders in Jerusalem was reported to by missionaries back from foreign work. It took knowledge that uncircumcised Gentiles in many lands were being received by the Lord into the Christian church. Today, the many verbal reports by eyewitnesses from 31 different lands give like proof, but more copious proof, that the Lord is gathering his *other sheep* to make up the "great multitude" and that in all nations of earth such *sheep* are being made glad with his people. The Kingdom, indeed, is here!

After the United States report by the Brooklyn factory servant, Brother Knorr took the stand, about 9:21 p.m., and summed up the "all nations" presentation of the day. Springing a surprise, he had the Mexican Branch servant translate his next words into Spanish and released a new 288-page Spanish Bible Concordance, printed at the Brooklyn factory of the Society and published as a separate volume. It corresponds exactly with the concordance in the Watchtower Bible edition, and answers a long-felt need and demand in all Latin America. But overhead clouds had been massing now for more than an hour and there was lightning and thundering, but Brother Knorr kept at his disclosure of good news: the subscription rate of *The Watchtower* is to be revised downward world-wide, in all languages, to compare with $1.00 a year American money; also the new magazine *Awake!* is to be translated and published in other lands and tongues and at the rate of a dollar a year; individual copies accordingly. After such good international news, *let it rain!* During singing of the closing song and prayer rain began to fall gently. After we made cover, down came a heavy rain, but it proved to be only a fifteen-minute shower. The Assembly then went home.



Partial view of the Stadium on Saturday afternoon

GOD'S TRUTHFULNESS DAY (SATURDAY, AUGUST 10)

This morning the final panel of foreign-language meetings was held, namely, in Spanish, Scandinavian (Danish, Norwegian, and Swedish), Slovak, French, and Hollandish. Also Number 4 of *The Messenger* was circulated.

An attitude of expectancy charged the atmosphere this afternoon at the Assembly, as the conventioners looked forward to the president's 3:15 p.m. speech. Up above heavy clouds lumbered along across the sky, and there was a rising wind. Would it rain "good and heavy"? At 2 p.m. those boys we see seated on the platform were disclosed to be some of 4,000 ministers of the gospel who went to Federal prisons for refusal to deny their ministry. They were let go recently, one just in time to get in on the last part of this Assembly. They all addressed the Assembly, briefly, on their experiences while in prison. The first of these eight boys presented a Resolution adopted by his group of prisonmates.

Now, at 2:45 p.m., there is a preliminary discourse, on "A New Song", by Wm. Dey, servant of the Norwegian Branch. Then Brother Knorr came on. As he surveyed the Stadium he saw the best Assembly attendance yet; there are now 67,009 listening in at this event, and all attentive to hear his challenging discourse, "Let God Prove to Be True." Are Jehovah's witnesses chargeable with *bibliolatry*? Do they put the Bible above the authority of God and of Christ? The Scripturally-backed answer of the speaker was a full-toned *No!* Then he turned the revealing light of the

Scriptures upon the unwarranted and false position of those who trust in their religious organization as a magisterium of final authority and who choose religious traditions from dead men in preference to the Bible. In complete dissimilarity, Jehovah's witnesses follow no man nor man-made organization nor traditions of dead men. In the controversy as to which ranks as authoritative truth, Bible or religious tradition and hierarchy, they choose to let God be true by adopting and following his inspired written Word. Having clarified their stand, about 4:20 p.m. Brother Knorr offers this Resolution:

"WE, the witnesses of Jehovah, assembled together from many nations in this 'Glad Nations Theocratic Assembly' in Cleveland, Ohio, U.S.A., this tenth day of August, 1946, do publicly give thanks to Him for gathering us, and we unitedly make this Resolution before him and his anointed King: [*Strong applause!*]

"THAT, to the end of this postwar era, we will continue to keep our integrity to Jehovah's kingdom by Christ Jesus as the only rightful Government of this earth and of all the universe, and which Government will endure forever; [*More applause!*]

"THAT we will therefore obey Jehovah's command (Isa. 8: 9, 10) to refuse to join in with the people of Christendom in recommending a world conspiracy to quiet the fear and dread of men and recommending that thus a rule of human creatures be put in world control as a substitute for His kingdom by Christ since A.D. 1914; [*Applause!*]

"THAT we will fear Jehovah God and will continue to give the truth to God's recorded Word by preaching in all the habitable earth the glad tidings that his Kingdom was established toward this earth in 1914 and that it is the only Government of universal peace, security and righteousness (Matt. 24:14; Mark 13:10); and [*Applause!*]

"THAT, therefore, we will persist in rejecting the religious traditions which inquire of the dead men in behalf of the living, and we will continue to point the people to the law and testimony and all the Word of God, by means of the work of Bible education 'publicly, and from house to house'. —Isa. 8:20; Acts 20:20."

Amid much applauding the chairman moved the adoption of the Resolution. Brother Knorr then called for a *viva-voce* vote, and the Assembly responded with a roaring *Aye!* Then, at this apex of unanimous decision in favor of God's commandments and recorded Word, Brother Knorr announced and drew forth the Society's new bound book, entitled "Let God Be True". What an uproar now followed! Moreover, a free copy goes to every assembler at the Stadium who will read it. More rejoicing at the generosity of God's visible organization! Now the grand march down the ramps and out of the Stadium exits to get the gift copy of *"Let God Be True"* begins. In twenty-five minutes, by 4:54 p.m., all are outside and possessed of the precious copy. We almost overlooked reporting, however, that at about ten minutes to 4 p.m. there was a moderate dropping of rain, but Brother Knorr continued with his discourse, and in less than fifteen minutes the strong wind had blown the rain clouds from overhead and sunshine beamed down.

Tonight, against a background of fathers, mothers, sisters and wives, of young men who went to prison because of their steadfastness as gospel ministers during World War II, a symposium was rendered by three speakers on the theme "Prisoners of the Lord". The opening speaker, T. J. Sullivan, of Brooklyn headquarters, had served a number of such groups of imprisoned ministers regularly and now reported his observations. A. H. Macmillan, who traveled the most extensively in regular visits to the majority of these imprisoned groups, gave a corresponding report on these young ministers, wrongfully imprisoned like Joseph of old in Egypt. Then H. C. Covington, the Society's legal counselor who has numerous times gone even into the U. S. Supreme Court in behalf of these unjustly treated ministers, next presented the legal sides of their predicament and of the fight for justice to them. In conclusion he suggested the following Resolution in their behalf:

"NOW, THEREFORE, BE IT RESOLVED THAT

"(a) The President of the United States be formally requested by a representative of Jehovah's witnesses, in behalf of this assembly, of all Jehovah's witnesses throughout the earth and of all other liberty-loving people in this world, to immediately issue an order declaring executive clemency for such missionary evangelists, known as Jehovah's witnesses, convicted under the Selective Training and Service Act, and grant them full pardon, restoring to them their civil rights, which is necessary in order to redress the deprivation of their rights and in order that justice may be done;

"(b) The chairman of this assembly duly certify to the adoption of this Resolution and deliver it to the representative of Jehovah's witnesses for personal presentation to the president of the United States, together with a statement of the history of the treatment of Jehovah's witnesses under the Act, as soon as is convenient for submission."

As president of the Society, Brother Knorr stepped out and, expressing it as an honor, made the motion to adopt the Resolution. T. J. Sullivan seconded this motion. Chairman Suiter then called for the affirmative vote. There was an all-embracing *Aye!* from the Assembly. He called now for the negative vote. Not a single *No* broke the tense silence. Accordingly then, by this mandate, the Resolution must be presented to President Harry S. Truman.*

Young men, the children of many consecrated Christians, were involved in the above symposium and Resolution. In this critical time what could Christian parents do to prepare their young children to serve God and to take a faithful stand like that of the above young ministers of the gospel? That question was answered well in the speech that followed, at 8:30 p.m., on "Children in the 'Time of the End' ". This speech, by the vice-president of the Society's Pennsylvania corporation, was of great comfort to Christian parents.

[*During noon hour of Friday, September 6, our Society's attorney, H. C. Covington, accompanied by ex-lieutenant E. A. Kennedy and an associate attorney, presented the above Resolution to President Truman at the White House. The president said he would discuss it with the U. S. attorney general.]

UNIVERSAL PEACE DAY (SUNDAY, AUGUST 11)

This proved indeed the crowning day of the Assembly. Before the best morning attendance yet, a series of 20-minute speeches were given by L. R. Brandt, from Camaguey missionary home; P. Chapman, from Canada; R. M.

Gonzalez, from Havana; E. Nironen, from Finland; D. Haslett, from Hawaii; J. L. Bourgeois, from Mexico city; and P. D. M. Rees, from Australia. It was satisfying spiritual breakfast!

At 2 p.m. organ music transmitted from the Auditorium began to entertain the crowds massing to hear the heavily advertised public speech, "The Prince of Peace," by N. H. Knorr. Then, at 2:30 p.m., the Assembly orchestra of about 160 instrumentalists, seated out on the field's running-track, started a musical performance of specially orchestrated Kingdom songs; which won repeated applause. By then 75,230 were on hand to hear, but the crowd still kept coming and now swelled over into the hitherto unoccupied bleachers, to finally fill them three-fourths full. Stadium, adjoining halls, and trailer camp counted in, there are above 80,000 assembled to hear. Applause surged through the Stadium as the speaker, Brother Knorr, crossed the field and mounted the platform, upon which were seated many representative brethren. In two minutes it is 3 p.m., and Chairman Suiter calls for the song "Take Sides with Jehovah". This beautiful rendition over, the chairman introduces the speaker, and now the speech is on. It is not long ere applause is interrupting the speech.

In simplicity of argument the speaker identified the glorified Prince of Peace, Christ Jesus, against whom the present-day world conspiracy has gathered all nations in opposition. But the Prince is "Immanuel" ("God is with us"). His birth was for a sign of victory; and just as surely as he was born and triumphed over the world nineteen centuries ago, that surely this nefarious conspiracy will be broken to pieces at Armageddon and the "Prince of Peace" will reign evermore, with lasting peace, security and prosperity to all obedient subjects on earth. Hence persons of understanding today "will avoid destruction with such world conspiracy by exercising faith in Jehovah God. They will honor him by waiting upon him to carry through his purpose to its glorious finish soon. They will now take their stand for the everlasting Government of His Prince of Peace, and will pray and wait for it to bring in an eternal reign of peace with unfading glory to Jehovah God".

The speech was so appreciated that, when the chairman, in his closing announcement, said it was published in full in the final edition of *The Messenger* and that a free copy would be given to everyone there, it drew applause; 200,000 copies were on hand, plenty to supply those wanting extra copies. Then the chairman extended the warm appreciation of all the Assembly to the people of Cleveland for their hospitality in giving lodging in their homes.

Thousands of conventioners now took their leave of the city for distant homes, but 50,000 remained to attend the terminal session of the Assembly, which proved to be one of the delightful treats of the Assembly. It sent the brethren back to their homes and territories with no grief at parting. At 7:30 p.m. came the report by the convention servant, C. R. Hessler. This revealed many facts about the preparations and arrangements for the Assembly and then about its operation. It included the Assembly field report of eight days, namely: 15,592 field publishers on the peak day; 8,346 books; 102,919 booklets; 417 subscriptions; 72,834 magazines; 5,704 back-calls; 346 new home Bible studies started; and 138,733 hours. Brother Hessler simply had to choke himself off from talking more and to make way for Brother Knorr; but his suggestion that "the time to get ready for the next convention is before the present one is ended" precipitated an applause that betrayed the Assembly's mind.

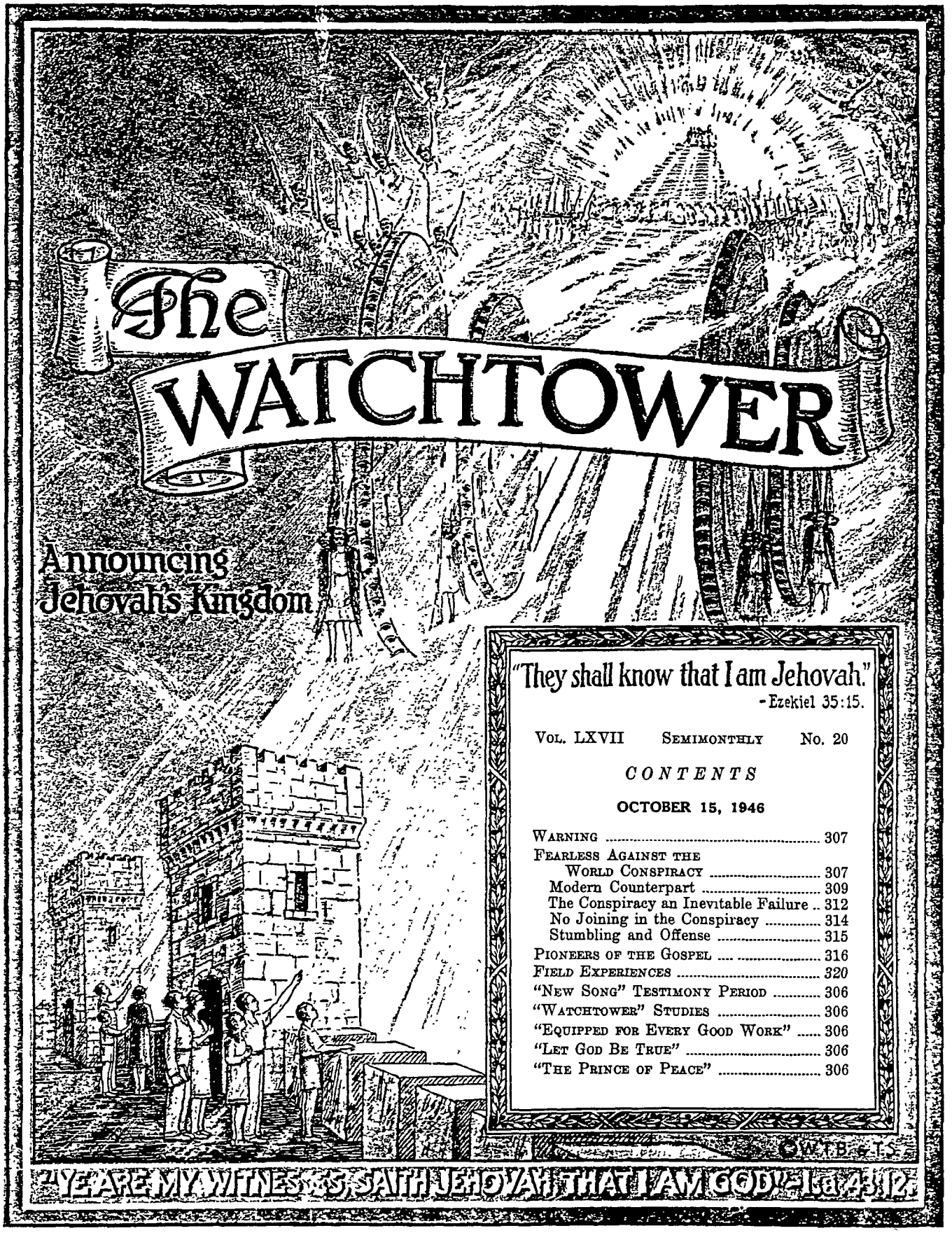
Appropriately, Brother Knorr carried forward the day's theme, "Universal Peace." He urged for present peace and unity among Jehovah's people under our "Prince of Peace". He expatiated somewhat on yesterday afternoon's Resolution and reminded them of all the Lord's special provisions dispensed here, the several Assembly releases. Also next year there will be national conventions which he hopes to attend, in Australia and other parts of the Orient and extending from there into various open countries of Europe and ending up with a general convention in Britain. To these European assemblies he invited the American brethren. But, not to neglect the United States, we should have a convention here. And since the East has been so frequently favored in past recent years, the 1947 convention will be held on the Pacific coast—in California!! With an explosion of loud rejoicing that this last disclosure detonated, it was time to close the Assembly, reminding the brethren that "God is with us".

There was a singing of the song: "Zion, thrice happy place, . . . May peace within thee be; with great prosperity may all thy palaces be blessed. The saint that seeks thy peace, and prays for thine increase, God's gracious favor on him rest." A prayer was now voiced by Brother Knorr and, about 9:07 p.m., it was all over!

POST-ASSEMBLY CONFERENCE FOR EXPANSION

Departing from the Assembly, many Branch servants and other brethren assigned to foreign branches came right to the Watchtower Bible School of Gilead. There a three-day conference under Brother Knorr was held relative to the Kingdom interests in the various countries. How to handle the work of the circuit servants to the brethren and also the district-servant work was discussed. Considerable time was also taken up to discuss office arrangements, pioneer work, missionary homes, and general expansion. There were 54 brethren attending these sessions, which proved to be very profitable. Three mornings were devoted to discussing problems pertaining to all branches. During each afternoon different individual conferees were given opportunity to speak to the president about matters relating especially to their own countries.

Before going to the Assembly most of these conferees had the privilege of going through office routine and factory arrangements at Brooklyn, New York, and also the Bethel home system of handling the headquarters family. Many of these same subjects underwent discussion at the conference, and such queries as arose were answered. Many of the brethren taking part in the conference at the Bible School of Gilead remained there to take a course of training with the eighth class of students. Completing this, they will receive still further training at the Brooklyn Bethel home and factory. This will undoubtedly equip them to work for greater unity and oneness of mind in handling their Branch work in other countries, so that all will function together as never before for the sake of the one big interest, Jehovah's Kingdom by Christ Jesus.



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"YE ARE MY WITNESS, 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 BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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Please address the Society in every case.

Translations of this journal appear in several languages.

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

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

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"NEW SONG" TESTIMONY PERIOD

The month-long "New Song" Testimony Period falls in October of this year. All throughout it the singing of the new song to Jehovah's praise will take on a very new feature, and that is the Society's magazine *Awake!* first introduced to the world at the Glad Nations Theocratic Assembly in Cleveland this past August. Kingdom publishers among English-speaking populations will therefore specialize for this one month on taking subscriptions for *Awake!* at the regular rate of $1 a year. Individual copies, five cents. Every person anxious to join in singing the new song of God's kingdom should find special incentive in taking part in the Testimony during October in offering *Awake!*

"WATCHTOWER" STUDIES

Week of November 17: "Fearless Against the World Conspiracy," ¶ 1-22 inclusive, *The Watchtower* October 15, 1946.

Week of November 24: "Fearless Against the World Conspiracy," ¶ 23-43 inclusive, *The Watchtower* October 15, 1946.

"EQUIPPED FOR EVERY GOOD WORK"

This is a new 384-page handbook of vital information on the Holy Scriptures and brings together much cyclopedic material to aid in better understanding the Bible and presenting its message. The book is bound in maroon cloth, gold-stamped and handsomely embossed. Its first 20 lessons are grouped under the heading "Preparing the Way for Bible Study". Then follow 33 lessons on "The Hebrew Scriptures" and, next, 17 lessons on "The Greek Scriptures". Interspersed throughout are valuable illustrations, maps, and tables, with finally a "Scriptural Summary, Without Comment, of Primary Doctrines". It is mailed, postpaid, at 50c a copy.

"LET GOD BE TRUE"

This new book, of 320 pages, was a feature release at the recent Glad Nations Theocratic Assembly in Cleveland, Ohio. Its 24 chapters discuss simply and with many Scripture proofs the primary Bible teachings and questions at issue today. It supplies a long-felt need for doctrinal instruction of this basic kind. All Bible texts cited or quoted are listed in an index with page numbers, and there is also a subject index for quick references. The book is bound in dark-green cloth, with title stamped in gold. It is mailed postpaid, anywhere, at 25c a copy.

"THE PRINCE OF PEACE"

Many at the Glad Nations Theocratic Assembly last August were disappointed that the public speech on "The Prince of Peace" to an audience of over 80,000 at Cleveland Stadium did not then appear in booklet form. Now you and they may have it! The 64-page booklet bearing the above name contains this speech by the Society's president, together with his speech on "Fearless Against the World Conspiracy", introduced by a "Warning"; and also the Resolution the Assembly unanimously adopted Saturday afternoon, August 10. All these features are bound within a beautiful colored cover. Mailed, postpaid, 5c a copy.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII OCTOBER 15, 1946 No. 20

WARNING

"Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof."—Isa. 8:12, Am. Stan. Ver.

JEHOVAH warns all persons seeking lasting life and happiness in a righteous new world against the old-world conspiracy or confederacy. Those who fear him follow his warning. Such ones alone will remain firm and unmoved now when we see the corrupt, unsatisfactory old world taking the course leading to its destruction. All peoples, and particularly their rulers and leaders, are under a crushing tyranny of fear of the future. Under the goadings of fear men are being driven to throw in their fate with the old-world conspiracy. A warning, the warning of Jehovah God, is due to all peoples, because that world conspiracy is against the everlasting good and happiness of all humankind. It is doomed, for God's always-true prophetic Word that correctly foretold the formation of this conspiracy also forewarned of its destruction and of all in it.

[2] The conspiracy cannot win against the One against whom it is formed. In its disappointing failure it will draw upon this world and its peoples a disaster from the ruins of which this old world will never recover. Therefore no one can afford to yield to the lash of fear or to be deceived by the worldly-wise attractiveness of the conspiracy, if such one hopes to escape the sure-coming disaster. Unshakable trust in Jehovah God, and with it a confidence in his Word as our Guide, must now be exercised. These are our only strength against becoming drawn into the old-world conspiracy and its destruction in the universal war of Armageddon.

[3] Today we are face to face with a world situation and its influences such as were miniatured for us in the days of the kingdom of Judah under its new king Ahaz. That was eight centuries ahead of our common era. For our guidance in this most critical time of human history the record of that was preserved by the mighty hand of Him who unerringly foresaw the future. In the light of this record we see clearly the issues at stake today and the only sure way of being on the winning side, where we can survive into the new world of righteousness. The special warning and guiding testimony are given to us in the words of Isaiah, the outstanding prophet in the days when Ahaz ruled over the kingdom of Judah.

[4] The words of Isaiah are of higher value to us now than all the words of the foremost statesmen and religious leaders today. It is because Isaiah was a plain-speaking prophet of Jehovah God and his words were spoken under the power of God's spirit or irresistible force. In his days the "civilized" earth, and especially the kingdom of Judah, was threatened by an ambitious, conscienceless world-power seeking for world domination, as well as threatened by international conspiracy. In this day we are threatened by a world system which threatens to swallow up all humankind, and the forces for pushing all men into the international conspiracy against the very kingdom of Jehovah God are increasing in strength and impressiveness. Hence, being under the pressure of world conditions like to but far more consequential than those which caused Isaiah to give the warning and testimony in his day, we do well to consider his words and their historical background. For this reason we invite our readers to carefully consider the article that now follows.

FEARLESS AGAINST THE WORLD CONSPIRACY

IT IS not a safe rule to go along with the people and to be herded with them *en masse* into powerful movements of the times. Even in an orderly and well-regulated democracy the majority of the people have again and again been wrong. In the days of the prophet Noah before the global flood the whole mass of humanity was wrong, with but eight exceptions. Those eight, Noah and his little household, were right, due to no human wisdom of their own, but because they went along with God, who is always right. By his prophet Isaiah, Jehovah sends a warn-

1. What illustration and warning have we to show it is not a safe rule to go along with the people in a mass movement?

ing of a different kind of flood to religious Christendom today, in these words: "And Jehovah spake unto me yet again, saying, Forasmuch as this people have refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the River, strong and many, even the king of Assyria and all his glory: and it shall come up over all its channels, and go over all its banks; and it shall sweep onward into Judah; it shall overflow and pass through; it shall reach even to the neck; and the stretching out of its wings shall fill the breadth of thy land, O Immanuel."—Isa. 8:5-8, *Am. Stan. Ver.*

[2] To find out what it is today that compares with the people's rejoicing in Rezin and Remaliah's son and refusing the waters of Shiloah, we have to get the ancient setting of Isaiah's words. The waters of Shiloah flowed in a small stream from a spring, known today as the Virgin's spring, just outside the east wall of Jerusalem. It appears that in the days of Ahaz, king of Jerusalem, there was some means prepared for conducting the waters from this spring to a pool inside the city of Jerusalem. Thus the waters of Shiloah furnished part of the water supply for this capital city of the kingdom of Judah. This small stream seems to be that which is meant at Psalm 46:4, in these words: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Thus the waters of Shiloah were associated with the capital city where Jehovah's anointed king of the house of David sat upon the throne. At the time Ahaz, although unfaithful to Jehovah God, was permitted to sit upon this throne of the house of David, he being the twelfth of the line of kings descended from King David. This mercy was extended to King Ahaz because of the solemn compact or covenant that Jehovah God made with King David because of David's faith and loyalty.

[3] According to this covenant for the kingdom God said to David: "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." (2 Sam. 7:16) Furthermore God said: "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children [such as King Ahaz] forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Ps. 89:28-34) That covenant with David's house finds its final and complete fulfillment in the great Son of David, the Messiah, namely, the Christ. He becomes the perpetual Heir of this covenant of the everlasting kingdom, regardless of the imperfect, faulty conduct of the kings of David's house who sat upon the throne of ancient Jerusalem. Therefore the "waters of Shiloah" represent the waters of truth concerning God's covenant governing the Messianic kingdom. Those waters represent the divine promise that Messiah, the great Prince in the kingdom of God, would come through the line of faithful King David and through no other royal line.

[4] The waters of Shiloah, in King Ahaz' day, were accustomed to "go softly", that is, gently, in a small trickle. So, in saying that "this people" refused such waters of Shiloah, God meant that the people were rejecting God's covenant with David's house for the kingdom, because then, in Ahaz' day, it looked so small, weak and lacking in force, and held out little promise of realization. The kingdom of Judah under King Ahaz was a very small and feeble-looking kingdom. It seemed to be easy to be crushed by the hostile powers of this world. Hence, instead of the house of David with its promise of the coming Messiah Prince, "this people" preferred to have a human rule which gave no promise of the Messiah.

[5] Who were "this people" that thus turned their backs against Jehovah's kingdom covenant? It was the natural brethren of the kingdom of Judah, but which brethren to the extent of ten tribes had separated from the twelve tribes of Israel and had set up a kingdom of their own. After the death of King Solomon, the son of David, these ten tribes had broken away to set up their kingdom under a king not of the line of David. Their new kingdom came to be called "the kingdom of Israel" as distinct from "the kingdom of Judah". In the first four years of King Ahaz' rule over the kingdom of Judah the man who was the king over the ten-tribe kingdom of Israel was named Pekah and was the son of Remaliah. (2 Ki. 15:25-27) The kingdom of Israel under Pekah might have acted as brethren to the small kingdom of Judah under Ahaz, but did not do so. It showed no respect for Jehovah's kingdom covenant with the house of David. In fact, the kingdom of Israel had officially departed from the worship of Jehovah God and had set up a political religion, a state religion, by the worship of golden calves and later by the worship of the false god Baal and other heathenish gods.—1 Ki. 12:26-33; 16:27-33.

[6] Bordering the kingdom of Israel on the north-

2. With what were the "waters of Shiloah" associated?
3. What, therefore, do those "waters of Shiloah" represent?
4. How did those waters go softly? and why did "this people" refuse them?
5. Who were "this people"? and how did it show no respect for the Kingdom covenant?
6. Why did this people rejoice in Rezin and Pekah son of Remaliah?

east lay the kingdom of Syria. These Syrians were distantly related to the twelve tribes of the children of Israel. But they too held no respect for Jehovah's kingdom covenant with the house of David at Jerusalem; they despised it. When King Ahaz began to reign, the ruler of the kingdom of Syria was named Rezin. Why now did "this people" of Israel rejoice in this Rezin as well as in their own Israelite king, Pekah the son of Remaliah? It was because Rezin showed contempt for the kingdom of Judah, with whose king the kingdom covenant of Jehovah was bound. In the days of Jotham, the father of King Ahaz, the kingdom of Israel and the kingdom of Syria formed an aggressive confederacy against the kingdom of Judah and its king of the house of David. The Bible history says: "In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead."—2 Ki. 15:37, 38.

7 In the days of King Ahaz the two enemy kings, Rezin of Syria and Pekah the son of Remaliah of Israel, combined their powers still more aggressively. The Bible history tells of the unfaithfulness of King Ahaz to Jehovah God and next says: "Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him." (2 Ki. 16:5) We read of God's displeasure at that time with King Ahaz in these words: "Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus [the capital city of Syria]. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the LORD God of their fathers. . . . And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria [capital city of the kingdom of Israel]." (2 Chron. 28:5-8) Thus God's kingdom covenant seemed to be in peril.

MODERN COUNTERPART

8 That was an ancient pattern of things due to take place now. In our days, then, we look for the counterpart. We find it plainly, in Christendom. Let us all keep in mind that Jehovah's covenant for the kingdom has never been called back or blotted out. It holds good now, in 1946. The great Son of David, with a view to whom the kingdom covenant was made with David, has become the everlasting Heir of the covenant. That one is Christ Jesus, a royal descendant of King David according to his human birth. At the time that the angel of God foretold his birth, the angel said to his earthly mother: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:30-33) Hence in his manhood Christ Jesus, being anointed with God's spirit, went about among the Jews preaching, "The kingdom of heaven is at hand." Lest this Jesus should prove to be the real heir of Jehovah's covenant, Satan the Devil as the great adversary of God's kingdom had him put to death by the very ones that claimed to be the "children of the kingdom".—Matt. 8:12; 21:43.

9 When Almighty God raised up Christ Jesus from the dead, then He confirmed to him the mercifully-made kingdom covenant with David. To prove this, the apostle Paul said to the Jews: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm [of David], Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."—Acts 13:22, 23, 32-34; Isa. 55:3.

10 At his ascension to the right hand of his Father in heaven this resurrected Son of David did not at once begin to exercise the power of the Kingdom against all his enemies and for the benefit of his friends and followers. He had to wait until the "times of the Gentiles" ended, before all his enemies would be debased and made his footstool. (Heb. 10:12, 13) Then he would actively enter upon his duties as the Heir and Acting King of the divine covenant for the Kingdom. By all the many events from and after A.D. 1914 in fulfillment of Bible prophecy, and which have repeatedly been published in the WATCHTOWER publications, the "times of the Gentiles" ended in 1914, the first year of World War I. At that time the everlasting Heir of the Kingdom covenant was clothed with royal power and authority from God to act. He no longer waits, but since 1914 that Kingdom covenant is being actively carried out in vindication of the name and universal sovereignty of Jehovah God.

7. How did Jehovah show his displeasure at King Ahaz of Judah?
8. Who became the heir of the Kingdom covenant, and what, therefore, did he preach?
9. When and how was this Kingdom covenant confirmed to him?
10. Since when is the Kingdom covenant being actively carried out?

[11] Isaiah of old was a faithful witness of Jehovah God. Like him the present-day witnesses of Jehovah are standing lined up back of Jehovah's kingdom covenant with Christ Jesus. They are proclaiming to all the nations that this covenant gives the only title to the rulership over the everlasting new world of righteousness. The 2,520 years of domination of the earth by Gentile kingdoms ended in 1914, and not a single one of earth's human rulers since then has inherited the title to rulership by the Kingdom covenant, but Christ Jesus has the title. Therefore Jehovah's witnesses today declare that it is now high time for all humankind, both political, religious rulers and the common people alike, to recognize Christ Jesus as the rightful Heir and King of the righteous new world. Because their numbers are so few and they are so lowly in the eyes of all Christendom, the proclamation by Jehovah's witnesses of the kingdom of Jehovah's covenant with his anointed King seems like the trickling, soft-going waters of Shiloah. But, all the same, the truths thus proclaimed quench our spiritual thirst. They revive all those who give allegiance to the heavenly Jerusalem, Zion, which is the capital organization of Jehovah's universal sovereignty.

[12] Jehovah's witnesses by their consecration to God and by following in the steps of His reigning King are the brethren of Christ. All the religionists of Christendom, particularly her clergymen Catholic and Protestant, claim, too, to be related to Christ as his brethren. By their claim they profess to be spiritual Israelites. But does "this people" of Christendom gladly come to the spiritual "waters of Shiloah" and drink of such Kingdom truths and rejoice in the fulfilled Kingdom covenant? Do they act in obedience to God's invitation by His witnesses: "Be glad, ye nations, with his people"?—Rom. 15:10, *Rotherham.*

[13] No; not according to the way they have treated the small number of Jehovah's witnesses and their message since 1914! They have determinedly refused the Kingdom. They have combined in opposition to the educational activities of Jehovah's witnesses among the people and have persecuted these. Acting so, they show beyond all denying by themselves that they "rejoice in Rezin and Remaliah's son". That is to say, they rejoice in the international conspiracy of rulers and governors against Jehovah's kingdom covenant with Christ Jesus. They rejoice in rulers, governors and leaders who, like Rezin and Pekah, are not in God's kingdom covenant and not worshiping Jehovah as God. Instead, such rulers jointly oppose the covenant's fulfillment and fight against the small number of Jehovah's witnesses who give allegiance to only the Heir of that covenant. The common people join in, either actively or morally, in the religious efforts to silence or nullify the message these witnesses proclaim and to wipe them out or take them captive by concentration camps, prisons, boycotts and laws depriving them of free worship. The record that these opposers and persecutors have made from and after A.D. 1914 stands as a testimony against them and fully convicts them.—See *"Be Glad, Ye Nations"*, pages 32-62.

[14] Such wrongly-based rejoicing of "this people" of Christendom today will not go unpunished by the great Author of the Kingdom covenant. We must either choose and rejoice in the Kingdom or be destroyed. Since such professed people of God do not rejoice in the Kingdom and its message, like the soft-going "waters of Shiloah", therefore God will bring upon them the destructive hosts of Satan's world organization as pictured by the "king of Assyria and all his glory". There are various parts making up Satan's organization. God Almighty will maneuver these so that they will fight against one another to destroy, beginning first with the commercial and political elements against the religious element. Assyria, in the days of Ahaz, Pekah and Rezin, was an expanding empire. It is used in the Bible as a symbol or picture of the Devil's world, Satan the Devil being himself pictured by the mighty king of Assyria. The Assyrian empire then lay along the Euphrates river, that broad, muddy 1,780-mile-long river which yearly overflows its banks. The aggressive, totalitarian-minded, military hosts of Assyria in overrunning the country are therefore well compared with the Euphrates floodwaters, when Isaiah 8:7,8 says: "Therefore the Lord lets loose on [this people] the strong, full surge of the Euphrates [not running softly like the trickling 'waters of Shiloah', but] overflowing all its channels, brimming over all its banks, swirling onwards, flooding Judah, flooding it up to the neck. But the Lord's wings outstretched shall cover the country from side to side; for 'God is with us'."—*Moffatt.*

[15] Let not Christendom think she will be able to escape this mighty flood of destruction at the battle of Armageddon. She will no more escape than did the kingdom of Israel and the kingdom of Syria in the days of the Assyrian emperors Shalmaneser and Sargon. The certainty of her being overflowed is strengthened by the fact that Jehovah had the coming destruction predicted repeatedly by the prophet. Also he had the prophet give an advance sign of its coming.

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11. What today compares with the trickling, soft-going waters of Shiloah?
12. Who today are Christ's brethren? and who also profess to be so?
13. What proves that these professors refuse the spiritual "waters of Shiloah" and rejoice, instead, in Rezin and Pekah son of Remaliah?
14. How will such wrongfully rejoicing people be punished? and how was this pictured?
15. Why should Christendom not think she will avoid this flood?

16 Isaiah tells of it, saying: "And Jehovah said unto me, Take thee a great tablet, and write upon it with the pen of a man, For Maher-shalal-hash-baz [meaning, The spoil speedeth, the prey hasteth]; and I will take unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said Jehovah unto me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and, My mother, the riches of Damascus [capital of Syria], and the spoil of Samaria [capital of the kingdom of Israel] shall be carried away before the king of Assyria." (Isa. 8:1-4, *Am. Stan. Ver.*) Where Isaiah posted the big board with the fateful words on it we are not told, but there were witnesses to it. The message of divine judgment engraved upon the signboard was served upon two prominent official servants under King Ahaz, namely, the high priest and another man then well known. These could easily notify the king of the short but significant message of judgment directed against the two kingdoms that were assaulting the kingdom of Judah, namely, Syria and Israel.

17 Not only was the message posted on a large board, but at the birth of Isaiah's second son the message was given to him as his name. If now the divine message failed of fulfillment, then Isaiah's son would be subject to continual reproach for bearing such name, and his father Isaiah would be under continual embarrassment as a false prophet. But Jehovah God did not let that happen.

18 The name "Maher-shalal-hash-baz" meant "the spoil speedeth, the prey hasteth", that is, against Syria and Israel. The message contained in the name was especially meant to strengthen faith in Jehovah God and in the certainty of his deliverance of his people from these enemies. The Israelites hearing of this message against them might scoff at it as predicting too much too quickly; it would not come in their day. The people of Judah, however, were meant to be stopped by the message against taking hasty action in the wrong direction, toward any compromise with worldly powers. If they would only wait upon the Lord God, the two kings who were attacking their country would be put out of the way. Before Isaiah's new-born son would be able to address him as "My father" or to say "My mother", King Rezin and King Pekah the son of Remaliah would be disposed of by the king of Assyria. That would mean, ordinarily, within three years' time at most. And so it actually came to pass, for in the fourth year of the rule of King Ahaz both those enemy kings were killed and their countries were spoiled by the mighty Tiglath-pileser, king of Assyria. (2 Ki. 15:27-30; 16:9; 1 Chron. 5:26) Isaiah was vindicated as a true prophet, and his strangely named son became a wonderful sign in all the land. The spoil of Israel and of Syria did speed, and the making of them a prey to the Assyrian did hasten according to God's own time as foretold by Isaiah.

19 The removal of King Pekah, however, was not the end of the Assyrian military flood over the land of the kingdom of Israel. About twelve years later the Assyrian hosts of Shalmaneser swept over the land like a destructive river, and at the end of a three-year siege Samaria, the capital city, was destroyed and the Israelites were carried off as captive slaves into the land of Assyria.

20 About fourteen years later, in 732 B.C., the Assyrian ambitions for more territories and domination led the military flood to sweep southward again. This time it surged into the land of the kingdom of Judah, over which good King Hezekiah now ruled. Matters looked disastrous, as if the king of the house of David would be overthrown, because the Assyrian flood reached, so to speak, "even to the neck." Evidently that meant, up to the capital city, Jerusalem, where the head of the kingdom of Judah sat enthroned. But the kingdom was saved for the house of David, because King Hezekiah and his faithful counselor, the prophet Isaiah, put full trust in the Lord God. Jehovah God spread his wings of power and protection over the land of the kingdom of Judah, and he brushed the Assyrian flood led by mighty King Sennacherib back to whence it had come. In one night the angel of Jehovah God slew 185,000 of Sennacherib's hosts as they were encamped before Libnah, about twenty-five miles southwest of Jerusalem. (2 Ki. 19:35-37) Thereafter there was never again an Assyrian flood-peril in the land of Judah. Hence both King Hezekiah and the prophet Isaiah could triumphantly cry out, "Immanuel!" that is to say, "God is with us!" God had delivered his people!

21 Today the people of Jehovah hold fast to his covenant for the Kingdom and therefore give their unwavering allegiance to his King reigning on the heavenly Zion. But Isaiah's prophecy warns them that the final flood of the antitypical king of Assyria, Satan the Devil, with all his world forces, will sweep against them in all parts of the earth. The purpose behind this onrush of enemy waters of the postwar world under Satan is to sweep away or overwhelm everyone that does not conform himself to the

16. How was Jehovah's message of judgment against Syria and Israel forcefully called to attention of King Ahaz?
17. How would Isaiah be affected by any failure of the message?
18. What was the purpose of the message? and when was it fulfilled?
19. What shows Pekah's death did not end the Assyrian flood?
20. How did the Assyrian hosts flood Judah "even to the neck", and with what end?
21. Thus against what are Jehovah's people of today warned? and under whose wings must they trust?

world's political and religious ideas. It will be just before the universal battle of Armageddon is due to break out. Although the flood appears up to the neck and about ready to submerge the organization of Jehovah's witnesses upon the earth, they must not yield to fear. They will trust in the covert of Jehovah's wings. (Ps. 61:4) They will have confidence in Isaiah's words uttered long ago in the face of like danger: "And the stretching out of his wings shall fill the breadth of thy land, O Immanuel."—Isa. 8:8.

[22] In proof that Jehovah God would be with them at this supreme crisis of his people on earth, he caused the name "Immanuel" to be given prophetically to his only begotten Son, Christ Jesus, who is the Heir of the everlasting Kingdom covenant. (Isa. 7:14; Matt. 1:23) The Hebrew name "Immanuel" means "God is with us"; that is to say, the God who confers the title to the Kingdom covenant upon his Son Christ Jesus will be with his people in the time of crisis. He will be for them and will protect them by his power exercised through his King whose name "Immanuel" assures us that God is backing us up and will preserve us. All those who are in Immanuel's "land" by rendering him their unqualified allegiance and serving him do not need to fear, therefore, as they draw nearer to the battle of Armageddon and see the oncoming flood of the hosts of the antitypical Assyrian, Satan the Devil. They will have no doubt as to whose side will win, for they will shout, "God is with us." With such faith, they will not be swept off their feet by the overflowing flood of worldliness into becoming opposers of Jehovah and his King. They will stand firm and will see Jehovah's salvation and his decisive victory over all of Satan's world organization and its troops.

THE CONSPIRACY AN INEVITABLE FAILURE

[23] The great Assyrian, Satan the Devil, knows what his objectives are in these crucial days upon this world of which he is the prince. (John 14:30) The nations of this world may not realize or appreciate the direction in which they are irresistibly being steered by an unseen, superhuman power; but Satan their god and controller knows whither he and his demons are gathering the nations. Since Jehovah's enthronement of his King of the house of David in the heavens A.D. 1914 Satan has been cast out of the heavens and all his demon hosts with him. (Rev. 12:1-13, 17) As for him, the situation now calls for all-out war, by his total world, against Jehovah's King of the new world, who has come to power according to the everlasting covenant for the Kingdom. Therefore Satan organizes all the nations of earth into a resistance bloc not to accept Jehovah's King but to arm themselves for the fray at Armageddon.

[24] Jehovah foresaw this international organized resistance against his kingdom after its establishment over this earth. Hence he foretold it as due in these postwar times. By his prophet Isaiah he puts these defiant words into the mouths of his witnesses whose eyes he has opened wide to see what the Devil and his earthly nations are up to: "Make an uproar, O ye peoples, and be broken in pieces; and give ear, all ye of far countries: gird yourselves, and be broken in pieces; gird yourselves, and be broken in pieces. Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand: for God is with us." (Isa. 8:9, 10, *Am. Stan. Ver.; Rotherham*) God desires that the peoples and countries that are afar off from him and his favor should know that he sees what they are attempting to do and that he foredooms it to failure. And so he serves notice upon them by His witnesses, saying (according to another proper translation): "Take knowledge, you peoples afar; give ear, all you distant parts of the earth! Gird yourselves, and be dumbfounded; gird yourselves, and be dumbfounded! Plan a plan—it shall come to nought; speak a word—it shall not stand! for God is with us." (Isa. 8:9, 10, *An Amer. Trans.; Septuagint*) Let all who do not want to plan a failure take heed!

[25] Today it is common knowledge that the nations are girding themselves, binding themselves into a world union for strength. In foretelling this, Jehovah God twice mentions them as girding, and with the same result to each girding. This seems to foretell two efforts at world union by all the nations and countries. Remarkably, we are now living at the time when the second girding has been effected. Even during the dark days of World War I the Allied Nations were talking of a League of Nations, and immediately after the close of that war in 1918 the nations, at their assembly in peace conference, made part of the peace terms the founding of a League of Nations. In 1920 the League of Nations went into operation. By 1935 sixty of the nations joined. But shortly the League of Nations members and statesmen were thrown into consternation and were dumfounded and the League of Nations was broken in pieces, by the machinations of Nazi-Fascist-religious forces, which finally embroiled the world in the total war of 1939-1945. Even the pushers and backers of the old League of Nations admit that it failed and was shattered. Once again, before the global second World War was over, the nations allied against the

22. Who has been given the name "Immanuel"? and to whom and of what is it an assurance?
23. What are Satan's objectives in these crucial days?
24. What does Jehovah want the afar-off peoples and nations to know? and how does he so inform them?
25. How did the first girding of the nations fare? and how has the second girding been brought about?

Nazi-Fascist-religious aggressors discussed the regirding of the nations within a second but stronger league. Before the European conflict ended in June, 1945, fifty nations assembled at San Francisco, California, and drew up the Charter of a new organization known as the United Nations. And before the year was out the Charter was adopted by the needed members and majority of nations, and the organization of the United Nations came into existence and began to get organized and take form. The hopes of this world are pinned to this UN.

[26] What shall Jehovah's witnesses say of this second girding of the worldly nations and its fate? Shall they agree with the enthusiastic proponents of this world-girding organization? Shall we agree with its first secretary-general, who assures the world that 'the United Nations will not fail as did the League of Nations after the first World War'? Speaking on June 9, 1946, at the automotive industry's golden jubilee in Detroit, Michigan, he said: "The world is in a serious mess and, what is equally important, the world knows it. We are grimly determined not only to put the world back where it was. We know that the world as it existed was just not good enough. That is one reason why we had the last war. This time we are going far, far ahead of where we were before. We are going to do this with the co-operation of the individual nations, backed by the massed support of the people. We cannot fail, we will not fail."— New York *Times,* June 10, 1946, pages 1 and 10.

[27] To this, what shall those who trust in God rather than in the regirded nations and peoples say? If Jehovah's witnesses are HIS witnesses, then they will be courageous and fearless enough to reply in His own words to the nations, countries and peoples: "Though you should again become strong; with consternation you shall again be stricken, and what counsel soever you may take, the Lord will defeat it; and what word soever you may speak shall not take effect among you; because God is with us." (Isa. 8:9, 10, *Septuagint,* translation by C. Thomson) God is not with the international uniting of this old world. He is with those who are on the side of the royal Inheritor of his Kingdom covenant, the King of Jehovah's new world of righteousness. No strongly girded world-union, no counsel, plan or plot, and no word of men of this world, shall prosper and succeed against Jehovah's now reigning King of His new world. We accept in all good faith the inspired proverb which says: "There is no wisdom nor understanding nor counsel against Jehovah. The [war-] horse is prepared against the day of battle; but victory is of Jehovah." (Prov. 21:30, 31, *Am. Stan. Ver.*) In the battle of Armageddon, toward which all the worldly nations are marching, the plans, plots, schemes and boastful words of the old-world organizers will not stand. They will come to nothing, and Jehovah God Most High will gain the victory for the new world which He creates by his kingdom.

[28] The peoples do not realize the ulterior objective of the world organization for peace and security of the nations. True, the United Nations organization has the approval and support and blessing of all the religions of Christendom. Nevertheless, the peoples do not see that the new confederacy of the nations is against the kingdom of Jehovah God which now operates through his King, Christ Jesus, since the close of the Gentile times A.D. 1914. The hidden but real intent of the new international organization was foreshadowed by the purpose of the international combination twenty-six centuries ago in the day of King Ahaz of the royal house of David. In his days the kingdom of Syria made an aggressive alliance with the kingdom of Israel headed by the tribe of Ephraim. What was the aim of this league of nations? It is laid bare to us in the following historical record of Isaiah: "And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it; but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim [or the kingdom of Israel]. And [Ahaz'] heart trembled and the heart of his people, as the trees of the forest tremble with the wind." (Isa. 7:1, 2, *Am. Stan. Ver.*) That record exposes the international league as against the royal house of David.

[29] So as to strip bare the definite purpose of the ancient league, Jehovah God sent Isaiah with this message to King Ahaz, who stood for the house of David and who therefore came under the benefits of God's kingdom covenant: "Because Syria, Ephraim, and the son of Remaliah, have purposed evil against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeel; thus saith the Lord Jehovah, It shall not stand, neither shall it come to pass." (Isa. 7:3-7, *Am. Stan. Ver.*) Who was that unnamed "son of Tabeel" whom the king of Syria and the king of Ephraim (or Israel) proposed to set on the throne of Jerusalem in place of Ahaz? He was certainly not a royal descendant of David's house! Certainly not a man through whom God's covenant for the Kingdom was passed along down until it found its permanent heir in Christ

26. What did its first secretary-general recently assure the world?
27. At this, what do Jehovah's witnesses reply? and what pertinent proverb do they accept in good faith?
28. Despite religion's blessing, against what is the world organization? and when and how was its intent foreshadowed?
29. What did Jehovah expose the purpose of that ancient league to be?

Jesus! The "son of Tabeel" was to be *their* man, and not God's man or appointee, on the throne of the kingdom of Judah. By this puppet king they were to bring the kingdom of Judah into the league of nations with them. Therefore the devilish purpose of that international conspiracy is uncovered. It is exposed to be to stop the operation of Jehovah's covenant for the kingdom with the house of David.

30 Since Jehovah's covenant for the Kingdom is beyond overthrow by any power, human or devilish, that ancient international conspiracy did not stand. Its foul plot did not come to pass. Almighty God brought it to nought. (Isa. 7:8, 9) He did this, not for the sake of Ahaz, who was an unfaithful king, but for His own name's sake and for the vindication of His word contained in his kingdom covenant.

NO JOINING IN THE CONSPIRACY

31 The record discloses that Ahaz' heart trembled at the conspiracy. What now should he do? Should he now fear men and nations of men, and should he copy their methods of conspiracy? For self-defense should he adopt their policy of making a confederation or a league with the nations of this world and thus "meet fire with fire"? Lacking faith in Jehovah, King Ahaz chose the way of this world. He appealed to this world for help. He entered into a conspiracy with the king of Assyria by paying him to come to his aid and deliver him from the international combine of Syria and Ephraim (or Israel). Although this gave King Ahaz temporary relief, it did not work out for permanent good. It led to international entanglements with this world and to new difficulties and distresses. (2 Ki. 16:7-20; 2 Chron. 28:16-27) God did not bless that compromise with this world, because it was contrary to faith in Jehovah God and contrary to faith in the divine covenant for the Kingdom.

32 Isaiah, that ancient witness of Jehovah, did not agree with the course of Ahaz in making worldly alliance for peace and security. Neither do Jehovah's witnesses of today agree with that ruler's course or any course like it now. We can no more go along with the mass of the people in their misguided movement in favor of the new international union than we can go along with the people's rulers in Christendom. The Word of God is against joining in the popular trend. The strong hand of the power of God came upon the prophet Isaiah to inspire him and he wrote these words for *our* admonition in this world crisis: "For Jehovah spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof. Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread." —Isa. 8:11-13, *Am. Stan. Ver.*

33 Everywhere we hear the people of Christendom speaking in favor of the postwar conspiracy, this League of Nations creature that has now come up out of the bottomless pit into which it was shoved by World War II. (Rev. 17:8-11) What shall those believers in Jehovah God do who stand in favor of his kingdom covenant and its permanent Heir now reigning in the heavens? The Nazi-Fascist-religious conspiracy of certain nations during 1933-1945 was directly in opposition to Jehovah's kingdom covenant and his Heir. It was in favor of putting the conspirators' selected ruler upon the throne of world domination in a "new world order". Hence that Nazi-Fascist-religious conspiracy maliciously directed its fire against Jehovah's witnesses and tried to destroy them in concentration camps and other places of torture and by religious persecutions and by governmental oppressions throughout the nations of Christendom. In order that there may be no recurrence of such dastardly efforts of the political-religious conspirators against us, shall we now fear what the people fear, namely, this new all-inclusive conspiracy of nations of the postwar era? Shall we go over to it, as Ahaz went over to the Assyrian world-power? and shall we speak in favor of it?

34 It is impossible for us to do so, because this postwar conspiracy of the united nations is for world peace and security by their own political, commercial, social, military and religious institutions. It is a conspiracy against Jehovah's kingdom covenant and its everlasting Heir, Christ Jesus. It seeks to exercise the world domination under the great antitypical Assyrian instead of letting the kingdom of Jehovah by Christ Jesus dominate. The Bible is clear that there is no common ground between this modern Assyrian world-power and the kingdom of Jehovah's covenant with his Christ. His witnesses will not fear it and advocate for it, no more than they feared the Nazi-Fascist-religious conspiracy or feared the League of Nations creature that went into the abyss at the outbreak of World War II. This postwar peace-and-security creature of the nations is the same creature risen again from the abyss. Under no compulsion will the faithful Jehovah's witnesses join in with the people in saying, "A conspiracy, concerning all whereof this people shall say, A conspiracy." They stand forth and declare straightforwardly in favor of Jehovah's Theocratic Government by his Heir of the Kingdom covenant. Jeho-

30. Why was that ancient conspiracy brought to nought?
31. What was King Ahaz' course? and why did God not bless it?
32. Did Isaiah agree with Ahaz' course? and what words did he write for our admonition in this crisis?

33. Why did the Nazi-Fascist-religious conspiracy direct its fire against Jehovah's witnesses? and what questions must we now answer?
34. Why is it impossible for Jehovah's witnesses to speak in favor of it? and why do they not fear it?

vah of hosts is their fear, and not men and devils. And Jehovah with his hosts of heaven is the One whom they sanctify in their hearts and minds as the One to dread.

STUMBLING AND OFFENSE

35 To go along with the peoples and nations in their postwar policy of international unions and alliances would mean to stumble over God's anointed King, Christ Jesus. Both Jewry and all religious organizations of Christendom have stumbled and keep on stumbling over Christ Jesus in his present capacity of Jehovah's reigning King of the new world. And in rejecting Christ Jesus as Jehovah's Heir of the Kingdom covenant they reject Jehovah God himself.

36 The Lord God foretold this through Isaiah, in these words: "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, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." (Isa. 8:14, 15) This prophecy had its first and small-scale fulfillment at the appearing of Jehovah's Heir nineteen centuries ago, when Christ Jesus appeared as a man, a son of the house of David, and proved worthy of the right to the everlasting Kingdom. (Rom. 9:32, 33; 1 Cor. 1:23; 1 Pet. 2:4-8) The same prophecy has its final and full-scale fulfillment now when he has actually come into the power of the Kingdom and wields the scepter as the newly-enthroned King and Rightful Ruler of the new world. Hence all those joining in or supporting the postwar conspiracy are being snared and taken to their own destruction at the battle of Armageddon. There the great Stone of stumbling and Rock of offense will fall upon them and break the conspiracy and its backers to pieces.—Dan. 2:44, 45.

37 As for Jehovah's witnesses and all who do not stumble and take offense at their message that Christ Jesus is the enthroned King to whom we now owe our allegiance, Jehovah God and his King are for a sanctuary to all such. They will always hallow and worship these Higher Powers of all the universe, and hence will obey them and not the men in the world conspiracy. (Rom. 13:1) They turn deaf ears to the political and religious propaganda that pulls peoples into the conspiracy. More, they take careful heed to the testimony and law which the Lord God has provided for the disciples of his anointed King in these days. Concerning this the prophet Isaiah next says: "Bind thou up the testimony, seal the law among my disciples. And I will wait for Jehovah, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in mount Zion." —Isa. 8:16-18, *Am. Stan. Ver.*

38 Jehovah's testimony by Isaiah concerning all these things and His law of action to govern our course of conduct when these things come true have been faithfully preserved for us. They have been bound up and sealed as the exclusive treasure of His witnesses under Christ, "the faithful and true witness." Christendom does not hold and understand such law and testimony. Hence Jehovah's witnesses are the ones now found to be making known such law and testimony, which He has committed to them for use now. By so doing, they make such law and testimony known to all nations for a witness. All the faithful disciples of Jehovah's King, Christ Jesus, therefore, are for signs and wonders in present-day Christendom, from which God has turned away his face of favor. They will thus be like Isaiah and his sons, Shear-jashub and Maher-shalal-hash-baz, and possibly a third son named "Immanuel". The apostle Paul tells us that, in the prophet's relationship of father to these sons with such meaningful names, Isaiah was a type of Christ Jesus. (Heb. 2:13) Hence the disciples of Christ must now be "for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in Zion". In living up to this obligation they must not fail to be in word and action what they are today known as, namely, witnesses of Jehovah of hosts, who now reigns by his King Christ Jesus in the heavenly capital, Zion.

39 Therefore Jehovah's witnesses must appear prominently before all nations and peoples, with absolute fearlessness against the world conspiracy of this postwar era. By taking a course contrary to the popular current of the nations they will be signs and wonders that will be much spoken against and attacked upon all sides. But by their complete separateness from all worldly conspiracies and by their outspoken devotedness to Jehovah's kingdom by Christ Jesus they will be signs that God's vengeance is speedily coming against all the conspirators and that He will faithfully preserve his restored remnant and their good-will companions, for "God is with us!" They will not alter their God-given message out of fear or favor. Amid such inescapable prominence because of being so manifestly not of this world and its conspiracy they will not withhold from the people "all the counsel of God". They will unalterably point the people to the law and the testimony which Jehovah has entrusted to their care. There is no light of

35. By going along with the people, how would they stumble?
36. How did Isaiah foretell this? and what fate awaits those stumbling now?
37. What, and for whom, is the sanctuary?
38. With whom today has the testimony and law been bound up and sealed? and how must they be for signs and wonders?
39. What is the effect of being such signs and wonders? and why has Jehovah turned his face from Christendom?

the new day of righteousness in any other message, and there is no safety in any other rule of conduct amid this world conspiracy. Christendom has proved herself a friend of this world. In His displeasure at her Jehovah God has withheld from her his prophetic message and his doctrine, and no light shines through Christendom's organization. He has given his law and his testimony to his faithful witnesses, his children.

40 In this dark time when even the religion of Christendom has failed men and has proved disappointing to them, many are inclined to turn in desperation to spiritism and occultism for information concerning the worrisome future. Against falling victim to this popular inclination Jehovah God by his prophet Isaiah gives this final warning for the people of Christendom: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them."—Isa. 8:19, 20, *Am. Stan. Ver.*

41 Regardless of the optimistic, rosy promises of the leaders of Christendom, there is no morning of future brightness and prosperity for her. Why not? Because these religious, political and commercial and military leaders of hers speak not according to God's Word. They speak contrary to His law and testimony which apply to this day of decision. They speak according to the traditions of the dead fathers of the past, and also speak according to the "doctrines of demons" in these latter times. (1 Tim. 4:1, *Am. Stan. Ver.*) And many even consult spirit-mediums and make inquiry of the demons who lyingly pretend to be the shades of the dead humans. It is a perilous time for the people who have depended upon human leaders.

42 So then, *to the fore!* all ye witnesses of Jehovah, with complete trust in your God and in his reigning King. Display outright fearlessness of the world conspiracy on the part of both demons and men. Make no compromise with this world in its total alignment against the heavenly kingdom, which kingdom is the one and only hope of all men that seek everlasting life in a righteous new world. By your proclamation everywhere of the message of this kingdom and of its victory over the world-conspiracy at the battle of Armageddon, be all of you for signs and for wonders to the honor and vindication of Jehovah God. Continue to go forth in obedience to the divine command. Bring His message to the people who are perplexed at the confused state of politics, commerce and religion and who are exposed to the misleading propaganda of the demons. In God's Word is no obscurity; and in faithfulness to it point the truth-seeking people to the law and to the testimony which Jehovah God has made plain to you and committed to your care and use.

43 When the hordes of the antitypical Assyrian finally overspread the earth under the world conspiracy, and when the flood of their totalitarian regimentation seems to reach even up to the neck with the threat of destruction to all those not yielding, be firm and immovable for the everlasting kingdom of Jehovah's covenant with his anointed "Son of David", Christ Jesus. Keep your integrity unspotted from this world. The final effort of the enemy's world conspiracy at universal domination will fail! The victory will be with those who stand true and faithful for the Theocratic Government of Immanuel, for "God is with us!"

40. In desperation, to what do many turn, as foretold by Isaiah?
41. Why is there "no morning for them"?
42 How should Jehovah's witnesses now be to the fore?
43. What should be our position during the final overflowing flood? and why will this mean the victory?

PIONEERS OF THE GOSPEL

JEHOVAH GOD is a Worker perfectly equipped for any undertaking, whether it be building a minute atom or an expansive universe. His first creative work was to bring forth the perfectly-made spirit creature known as the Logos. From the time of his creation the Logos has been equipped to do perfect work in co-operation with the Almighty. When on earth as a perfect man this only-begotten Son of God said: "My Father worketh hitherto, and I work." (John 5:17) All creatures that are in harmony with God are workers. Those on earth who have covenanted to do His will Jehovah has commissioned to share in a "strange work", a work of sweeping away a refuge of lies by a flood of truth, a work of rooting out and pulling down and destroying and throwing down religious falsehoods, and then, on the firm foundation of sound wisdom, a work of building and planting in reconstruction of Jehovah's true worship. Jehovah God has perfectly equipped his earthly servants for the good work of that divine commission.

After thirty years of rigorous pioneer service and in the fourteenth and last epistle of inspired scripture that he wrote shortly before his execution by the Roman emperor Nero, the aged apostle Paul could write as one who knew what he was talking about. On this matter of equipment for good works Paul declared to young Timothy: "You cling to the truths which you have learnt and of which you are convinced, knowing who your teachers were, and that from infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every Scripture is inspired by God and is useful for teaching, for reproof, for correction, and for instruction in right doing; so that the man of God may

be complete, perfectly equipped for every good work." Ah, so that is the reason why Jehovah God was laying up sound wisdom in written form from the time of Moses down to the days of the apostle John sixteen centuries later! And that is why Jehovah has preserved this sound wisdom right down to this very day in which we live, despite the violent opposition of devilish religion. God's inspired Word, the Bible, was written and preserved for the admonition and learning of Jehovah's witnesses living in these "last days", all to the one end that they could be "perfectly equipped for every good work" necessary to be done in fulfillment of the divine commission placed upon them.—2 Tim. 3:14-17, *Weymouth;* Rom. 15:4; 1 Cor. 10:11.

One of the foremost requirements of the commissioned servant is faith. He must "put on the whole armor of God"; and in this armor equipment it is the "shield of faith" whereby the minister can quench all the fiery darts that religion still hurls at the proclaimer of sound wisdom. It is by study of God's Word that one is equipped with faith; for "faith cometh by hearing, and hearing by the word of God". Without faith it is impossible to please God. Without faith it is impossible to be a zealous publisher among a company of Christians. Yea, without faith it is most certainly impossible to be a full-time publisher pleasing to God, like the few thousand hard-working pioneers throughout the earth. In view of the world-wide need of hearing the Kingdom gospel, a discussion on faith and the pioneer work is appropriate at this time.

The pioneer service is not full. It will not be full till every person on earth is praising Jehovah full-time. That blessed time will come with the fulfillment of Psalm 150:6: "Let every thing that hath breath praise the LORD. Praise ye the LORD." Then every human creature on this earthly ball will be serving and praising Jehovah full-time. In the new world of righteousness they will live wholly unto him. They will be obeying his instructions concerning having dominion over the animals, dressing and beautifying the earth and filling it with a righteous race of human creatures.

That will be a service work pleasant beyond comprehension. But the work now of witnessing to God's kingdom is a glorious treasure bringing inexpressible joy to devoted hearts. What could bring greater joy than maintaining integrity and sharing in the vindication of God's holy name? Surely the service treasures granted to Jehovah's witnesses now on earth make them exceeding joyful; and the most joyful of these witnesses are the pioneers that serve full-time. None of Jehovah's witnesses contradict this. Why, then, do not more respond when the Lord through his Theocratic organization sends out a call for new pioneers? One important reason is that not all can be pioneers at this time; many have family responsibilities or other obligations that do not permit them to join the pioneer ranks. That some would be so situated in life is recognized by the Lord and his organization; and, to fit in with their limited opportunities, the arrangement for company publishers has been made. But, on the other hand, there must be some in the company organizations who could arrange their affairs so as to be able to answer the call for pioneers. The Lord would not send out the call in the first place if there were none who could answer.

Sober reflection on the part of those who have no dependents or other obligations, except their covenant obligations to the Lord, will cause many to admit that down deep within themselves there may be just a little lack of faith, faith in the Lord Jehovah as a Provider. Perhaps from a human standpoint they cannot see just how they can eat regularly as a pioneer, or how they may be housed or clothed. So they waver and hesitate to answer the call, and the privilege is lost for the time being. However, if, before starting to pioneer, you could see all these necessities coming regularly to you, then you would not need faith to pioneer. You would be walking by sight. But remember that that hard-fighting pioneer, the apostle Paul, said, "We walk by faith, not by sight." For one to hold back from pioneering because of considerations of food, clothing or shelter means one of two things: he either lacks faith in the Lord's ability to provide for him, or he lacks faith in the Lord's willingness to provide for him. Let us look at some examples from God's Word as to Jehovah's ability and willingness to provide and also remember that in the present-day active pioneers we have a few thousand modern examples that are living testimonials of the ability and willingness of God to provide for his faithful full-time servants.

EXAMPLES OF HIS PROVISION

First as to God's ability to provide. Go back thirty-five centuries, back to the time when Jehovah God led the nation of Israel out of Egypt and in the wilderness for forty years. They numbered into the millions; but none of them starved to death, none of them went hungry. Jehovah God rained down food from heaven to meet their physical needs, as Moses testified: "And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." (Ex. 16:35) Moreover, their clothes did not grow old and wear out, but lasted them throughout the long period of wilderness sojourning. On the plains of Moab in the fortieth year of wandering Moses as God's mouthpiece reminded them: "And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot." (Deut. 29:5) None died of exposure.

Jehovah God changes not. Jehovah is a living God, existing unchanged to this very day, just as powerful now as he was back there when the Israelites wandered in the wilderness. If he could provide for millions out there in that barren land, can he not provide for new pioneers in the work of gospel-preaching? If all of Jehovah's witnesses now on earth turned pioneers tomorrow it would not strain the Creator in the least to supply their needs. Why, the earth and the fullness thereof belong to the Lord. (Ps. 24:1) One need never lack faith as to the Lord's ability to provide for his pioneer publishers who give their all to his service.

The second point, as to God's willingness to provide. He was willing in the case of the nation of Israel out there in the wilderness. Why? Not because they were so faithful. They murmured, they complained, they spoke against Moses, they rebelled against God; they even fell away to idol-worship and religion at times. But the manna from heaven never failed; the clothes did not rot and fall apart. Why did he continue to provide? It was for his great name's

sake. This people had been down in Egypt. They were his people, because they were descendants of Abraham and Isaac and Jacob; and they were to worship Him. But a hard-hearted Pharaoh had taken away their freedom of worship and repeatedly refused to let them serve the true God, Jehovah. Jehovah's name was upon this people, and his vindication was involved. So he smote that oppressive first world-power and delivered his people from bondage. He brought them out into the wilderness en route to the Promised Land, as a people for his name, to bear his name, to be witnesses unto his name. The nations round about knew these facts, and Jehovah God would not let it be said by these heathen nations that the God of Israel had called his people out of Egypt and then let them starve or die of exposure or lack of care and provision. He could not do it because his name was involved. And so for his great name's sake he provided for Israel.

By similar reasoning, only with stronger force in the case of unmurmuring, uncomplaining, unrebellious and faithful pioneer Kingdom publishers, Jehovah God would certainly be willing to provide for his servants on earth today. They bear his name as his witnesses in all nations, and he will provide. When he sends out a call for more publishers to join the ranks of the pioneers, he is not seeking to place them in a position where they would starve or go unclothed. It would reflect on his name. Hence, if for no other reason than that, he will provide for new pioneers for his name's sake.

But the argument can be carried farther. His Word as well as his name is involved in this matter, because he has gone on record in his Word the Bible as being both able and willing to provide for his servants. His unbreakable word is assurance enough. Jehovah speaks through the prophet Isaiah, saying: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." "My word . . . that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 46:11; 55:11) God gives the beasts their food, even the unclean raven that cries. The ox that treads out the corn is not to be muzzled. Are not pioneers much closer to God's heart than these lower animals? The laborer in Kingdom service is worthy of his hire; and since Jehovah has expressed himself as against those that hold back the hire of laborers (Jas. 5:4), he would certainly not withhold the hire of necessary physical provisions which he has promised his servants, and especially not in the case of his full-time pioneer servants. And recall that David throughout his long life never once saw God's seed begging bread.

Christ Jesus pioneered in religious Palestine for three and a half years, and in the second year of that service period he had this to say on the matter of food and clothing for God's servants: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" From this last expression, "O ye of little faith," it seems that Christ Jesus was trying to build up faith in Jehovah God as a sure provider of his servants' needs.

Christ Jesus continues: "Therefore take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no anxious thought for the morrow: for the morrow shall take thought for the things of itself." (Matt. 6:25, 26, 28-34, *margin*) The advice of Christ Jesus, the first pioneer preacher of the Kingdom gospel, is to seek the Kingdom first. He does not recommend waiting till you save up some money in which to put your faith before going pioneering. He does not say that it is necessary to be able to see your way clear financially for a year or a month or even a day before you start pioneering. Jesus' counsel was: "Take therefore no anxious thought for the morrow: for the morrow shall take thought for the things of itself." Make a decision to pioneer that is based upon faith in God; work and walk in faith; ask in faith, nothing doubting.

Many of the pioneers today still active went into the full-time service ten years ago with nothing, and now, a decade later, they still have nothing of this world's goods. But what a grand ten years of continuous service it has been, with perhaps a little "tent-making" interrupting it here and there along the way! There may be other witnesses who ten years ago started *saving* to go pioneering and who now ten years later may still be saving to go pioneering. Yet if they had only taken God at his word and started to pioneer years ago they would be ranked with the pioneers today, with ten of the most joyful years of their life behind them and more joyful years ahead. And they would look just as well-fed and as neatly clothed as the rest of the pioneers, too! Jehovah has cared for the pioneers in the past; he is doing it today for thousands of them. In 1922 the Watch Tower Society listed 462 American pioneers and auxiliaries; in 1939, 2,176 pioneers; and in September, 1946, 4,860 American pioneers. Jehovah God, we know, is not a respecter of persons. If he provides for them, he will likewise provide for as many others as answer the call in faith. He has bound himself to do it. His name is involved. His word is involved. The many assuring words that have gone out of his mouth concerning the care of his servants shall not return unto him void, unfulfilled!

No, a fund of money to live on in a pinch is not necessary equipment for the good work of pioneering. When Jesus sent out his apostles to preach he settled that point, saying: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." (Matt. 10:9, 10) And as surprising as it may seem to some, neither is a car or house trailer necessary equipment for the pioneer work. What about Christ Jesus? Didn't he do lots

of traveling in his pioneer work? The record shows that he made three distinct preaching circuits of the country of Galilee, several trips between Galilee and Jerusalem, and a preaching swing down through Trans-Jordan. He had no car or house trailer; no permanent shelter, in fact, where he could lay his head. Even more striking is the case of the apostle Paul. He tramped all over Palestine, into Asia Minor, throughout Macedonia, down to Greece, over into Italy, and possibly he even went into distant Spain and preached the gospel there. No one pioneer today holds a territory as large as that; and yet Paul had no car, no house trailer. He probably did not have even a donkey.

However, it is not necessary to go back to the days of Christ Jesus or Paul to prove this point. There are both pioneers and company publishers in various nations today who walk ten and twenty and thirty miles to meetings and to their territories. They have neither cars nor house trailers. Such things may be a convenience to pioneers, but they should not be arbitrarily set down as necessary equipment for pioneering. The vast majority of the graduates of the Watchtower Bible School of Gilead have no cars or trailers in their foreign assignments, and some of them do many miles of footwork daily in their full-time service. No, it is not a reserve fund of money or a car or a house trailer that is the equipment needed for pioneering. It is just an unwavering faith in God, a firm belief that God will provide for your needs even though you yourself cannot see where the provisions will come from.

SUSTENANCE

Now, all of the foregoing does not argue that the pioneer's three square meals will drop down from heaven, as did the manna for the trekking Israelites. Neither does it mean to say that the pioneer's clothes will not wear out for forty years. But it does mean that in ways just as sure and dependable, if not quite as spectacular, the pioneer will be provided with the necessities of life. The pioneer may not eat quite as sumptuously as one who is busy chasing big wages; the pioneer's clothes may not be as fine as those sported by one who has allowed himself to be swallowed up in secular work. But the full-time servant will have food and clothing.

There will be many trials to test the faith of the pioneer. Christ Jesus, the first pioneer gospel-preacher, got hungry, as at the time of seeking fruit on the fig tree. Has any pioneer today had to go without food to the point of exhaustion? Paul in recounting his experiences as a pioneer publisher said: "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 11:27; 12:10) This does not imply that God's words of promise concerning food and clothing went unfulfilled in the case of Paul. During these trials Paul was strong in the Lord and in the power of His might; through all these tribulations Paul was sustained by the Almighty. He did not die till Jehovah permitted him to die in Rome as a victim of wicked Nero's persecution of Christians. He died fighting as a faithful pioneer, but he did not die from a lack of material needs. He lived a full life, and he did not spend his life getting ready to start pioneering. Right after he got the truth he started and kept at it and had no regrets. He had faith and the joy of the Lord, just like the pioneers of this present day.

All of Jehovah's witnesses, company publishers and pioneers, thank the heavenly Father for their daily bread and other life necessities. Though the company publisher engages in secular work, he still thanks God for his provisions. Therefore, if the Almighty provides for a company worker, why should He quit providing when that company publisher turns pioneer? Those of you who are unencumbered by obligations, reflect that the Lord is providing for thousands of pioneers already; your small needs added will not tax his unlimited power to provide; now, will they? Try him. Prove him. Claim his promises, and show the nations all over the earth that his word as to sustaining his servants is true, that it does not return unto him void and unfulfilled. Walking in faith, show that it is not necessary to build up a reserve of this world's goods to finance your career as a full-time servant of Jehovah God; but, rather, prove God true, who inspired Paul to write: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Or, sharpened by modern translation, "Those who preach the good news should get their living from it." (1 Cor. 9; 13, 14; *An Amer. Trans.*) In the words of Job, that man of integrity, pioneers can well say: "My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth [commanding the witness work] more than my necessary food." —Job 23:11, 12.

FAITH

After all the above discussion there can be no shadow of doubt that faith is the primary equipment required for the good work of pioneer service. But on this matter of faith let this point be remembered: "Faith without works is dead." Pioneering is not a lazy man's job. It takes good hard work, rain or shine, hot or cold. It is a vocation. You preach daily, serving day and night. You do as much as you can, not as little. You are not union-controlled, working so many hours and then quitting. You present yourself to offer the sacrifice of praise to God, for that is reasonable service.

Probably there are many *Watchtower* readers who are not pioneers but who could be if they gave some thought toward arranging their affairs with that service in mind. There are many housewives who could be pioneers. In some cases both husband and wife work out at secular employment. Why could not one of them pioneer? It takes planning. The husbands can help their wives be good pioneers, and the wives can help their husbands be good company publishers. In some cases it might even be that both can work one day a week and pioneer for five days. Try it, both man and wife. Then there are young people living at home whose parents would be glad to help them get started in pioneer service. But don't you, young people, always depend on papa and mama. Don't get lazy. Work! There are many young summer-vacation pioneers who have shown faith and

sound wisdom in the days of their youth by remembering their Creator by rendering full-time service. Yes, 504 summer pioneers registered in 1946. Of course, not all of Jehovah's witnesses can be pioneers. Just as in the days of the early church when some were apostles, some overseers, some teachers, some evangelists, and so forth, so today some are company publishers, some general pioneers, some special pioneers, and some are pioneer missionaries in foreign lands. The important thing is that each one does as much as he can, which is reasonable service. All should be equipped with full faith in God, faith that comes from study of God's Word, and all should then prove their faith by "every good work".

But faith is not the only equipment necessary for "every good work" of preaching "this gospel of the kingdom". True, faith gives the minister courage to press forward in the work. But when he gets into the field of witnessing and runs smack up against the lies of religion that blind the people, he must be able to open their eyes to religion's hypocrisy and aid them to see the truth of God's Word. He must have his mind renewed by study of God's Word so that he is able to teach others also, able to answer every man who asks reasons for the Kingdom hope, able to gather out religious stumbling-stones, able to sweep aside the refuge of religious lies and to wield the "sword of the spirit" with cutting effect. And then after the Kingdom publisher has rooted out, pulled down, destroyed and thrown down the evil works of religion he must be equipped to build and to plant and to raise up the good works of Jehovah's true worship. He must have well in mind the good Kingdom truths with which to preach "this gospel", the good news that God's kingdom long prayed for is here! Then he must be able to prove that the Kingdom is man's only hope and to show how one goes about taking a stand for that kingdom and serving God in spirit and in truth.

All this good work must be faithfully performed by Kingdom publishers. And though imperfect themselves, they can be perfectly equipped workmen. All that they need to do is to study to show themselves approved unto God, workmen who know how to rightly handle the Word of truth. Their textbook is the Bible. In its pages God has caused to be laid up and preserved sound wisdom "for teaching, for reproof, for correction, and for instruction in right doing; so that the man of God may be complete, perfectly equipped for every good work". Hence God's people cannot study the Bible too much. They have been diligent in its study in the past, and the fruitage of such a course has been an abundance of good work in the fields of gospel-preaching in all nations. But more and more study of the Bible and of the Theocratic Bible helps will bring in greater increases world-wide. The most recent of such Theocratic Bible helps are the books *"Equipped for Every Good Work"* and *"Let God Be True"*, first released at the Glad Nations Theocratic Assembly of Jehovah's witnesses in Cleveland, Ohio, in August, 1946.

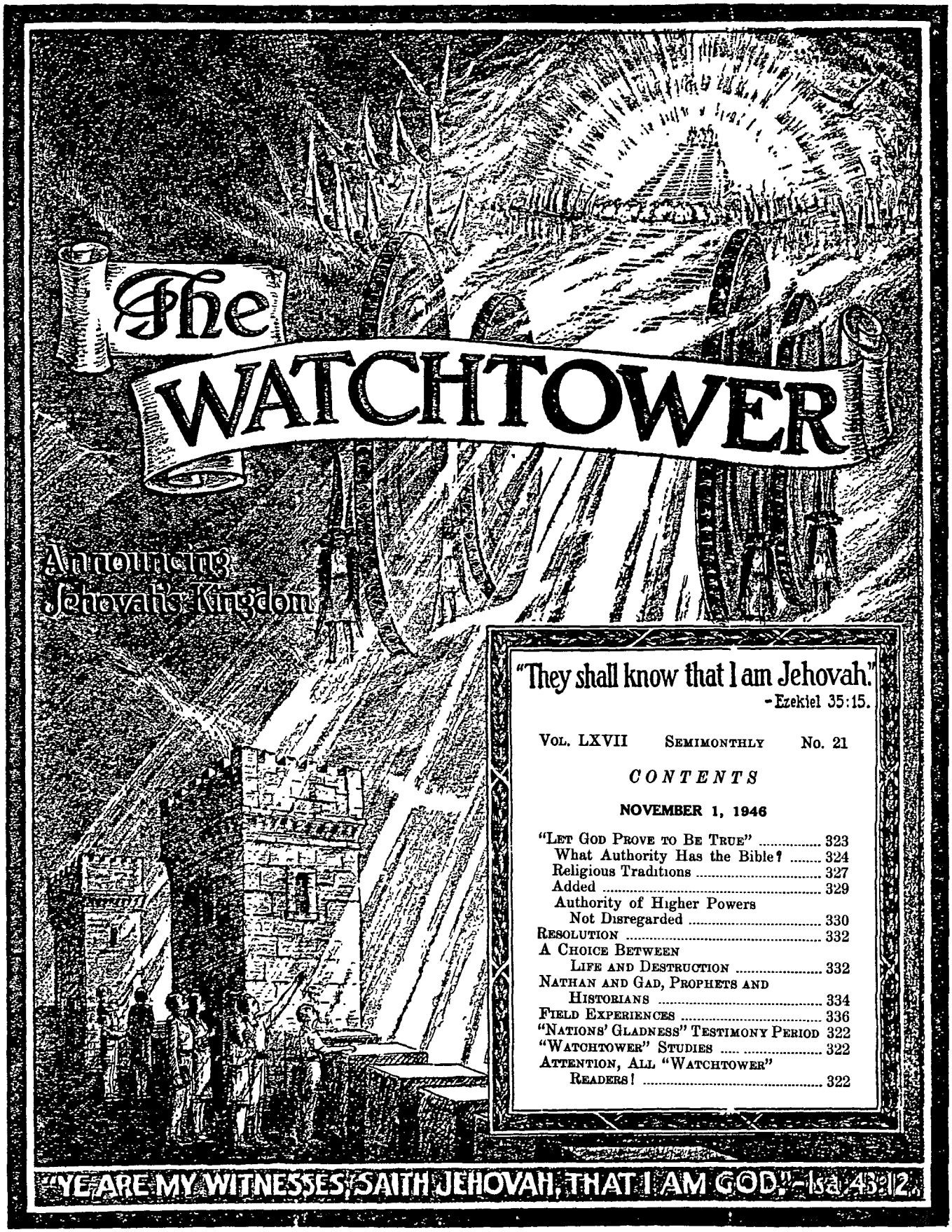
FIELD EXPERIENCES

ON THE STREETS OF PORT-AU-PRINCE, HAITI

"The streets of Port-au-Prince on Saturday p.m. are usually crowded with people similar to a small town in the U.S.A. On my third p.m. in the magazine street work in Haiti I was at my corner watching the jostling crowd and a street brawl, when a young man pushed through the maze of people to ask me in English, 'What is it?' Seeing he spoke English, I immediately explained the purpose of *The Watchtower* and the work we are doing in Haiti. At first he thought we were another religion and, being disgusted with religion, he was puzzled for a minute or two. He explained that he had been attending a Catholic seminary to become a priest but because of the lies and hypocrisy demonstrated he had quit the school. Realizing his desire to know more about the truth I invited him to attend the French and English *Watchtower* studies. Not being able to attend the French *Watchtower* study Sunday p.m. he came to the English study Monday p.m. After study I arranged to start a study in the English book *'The Truth Shall Make You Free'* the following Sunday. We had our study regularly and he began attending both the French and English studies and taking an active part in them. Saturday p.m. about three weeks ago I was standing on my usual magazine corner, when he walked up to me. After talking awhile he suggested I give him some magazines so he could get on the opposite corner from me. Although he placed no magazines he enjoyed being in the street work. He is employed by an American concern in Haiti, and I saw him show the *La Tour de Garde* to several of his friends as they passed him. In fact, he sent one of his friends over to me to get an English *Watchtower*. I know he is anxiously waiting for a report of this Glad Nations Theocratic Assembly, so I am sending him a copy of each *Messenger* as it is released" —L. A., missionary.

STORE-TO-STORE WORK (NEW HAVEN, CONN.)

"When the German brethren were released from the concentration camps, and the report was published in *Consolation*, our company servant ordered 2,000 copies. In two weeks he placed 800 among the friends. Then, coming over to me, he said, 'Jake, I have got 1,200 of these hanging around here; you have a few customers around town; I wish that you would take some of these and go around the city and see if you can place some of them.' I said, 'I will do so.' I took 50, paid for them, and the first day I went out with them I placed 42 of them among the stores. I went out the next day with them and continued on for seven weeks, until I placed the entire 1,200. Seeing that I did so well I put in an order for 100 of the magazines, of each issue, and since then I have been going out six days a week and placing regularly in the stores, from door to door, on the average, 400 to 700 monthly, of the magazines. I also place all the left-overs of the company. I find that businessmen, on the average, are very grateful for *The Watchtower* and *Consolation*. Many of them let me in their stores and let me go from counter to counter, among their clerks and customers. This shows that when one makes an effort, the Lord always gives the increase and blesses him for it. All the magazines were paid for by the persons who received them."



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

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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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.

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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"NATIONS' GLADNESS" TESTIMONY PERIOD

"Nations' Gladness" Testimony Period coincides with the last month of this calendar year, the yeartext for which is, "Be glad, ye nations, with his people." (Rom. 15:10, *Rotherham*) A new booklet was specially prepared to be ready for delivering the testimony in this month of December, namely, *"The Prince of Peace"*, and an edition of five million copies is being run off. This anticipates a wide and intensive distribution. That many others may conveniently be provided with copies to join in the distribution, the Kingdom publishers will specialize during December on placing the booklet from house to house, offering seven copies on a contribution of twenty-five cents, three copies ten cents, and one copy five cents. Its message deserves the widest reading, and the call for distributors is urgent. If you see your opportunity to take part with others in this house-to-house distribution, write us now for needed information and references. That the general report of all activity during the "Nations' Gladness" Testimony Period may be compiled here, we remind you to turn in your report of field work during December.

"WATCHTOWER" STUDIES

Week of December 1: "Let God Prove to Be True," ¶ 1-24 inclusive, *The Watchtower* November 1, 1946.

Week of December 8: "Let God Prove to Be True," ¶ 25-45 inclusive, *The Watchtower* November 1, 1946.

ATTENTION, ALL "WATCHTOWER" READERS!

During December the WATCHTOWER Society is releasing for general distribution its new publication, the 64-page booklet entitled "The Prince of Peace". During December the thoughts and professions (if only outwardly) of all nations of Christendom turn to sentiments of peace and good-will, but always the people are left without real knowledge of how ever-enduring peace is to come to all men of good-will on this earth. The booklet *"The Prince of Peace"* contains a distinctly different, and most up-to-date message, showing how peace is certain to come, and the human make-shift for world-wide peace and security will fail, so that people now need to be warned and to be given straight Scriptural instruction. Reading the booklet and its several features will make you want to pass it out to others. Out of regard for the importance of this information at this most unusual, destiny-shaping time, the WATCHTOWER Society would like to aid you in seeing that *"The Prince of Peace"* gets the wide circulation that will most benefit the people. Therefore we make a special offer of 30 copies of this beautiful booklet to all our *Watchtower* readers on a contribution of just $1.00, all mailed to the one address postpaid. Thereafter you can join the scores of thousands who will begin circulating *"The Prince of Peace"* during December, giving it to whomsoever you will either gratis or on the regular contribution announced elsewhere on this page, just as you choose.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII NOVEMBER 1, 1946 No. 21

"LET GOD PROVE TO BE TRUE"

"But let God prove to be true, albeit every man be false!"—Rom. 3:4, Rotherham.

JEHOVAH God, at this period of human history, stands bound by his own word to prove that he is true. He will give the proof without fail. Seeing such a certainty, it is wise for men to now give the truth to Jehovah God. Those who do not do so are certain to become more and more entangled in the way of error and falsehood and be destroyed for lack of vision. By a course of action contrary to His word, all the world has called into question the truth of Jehovah God, and now the time is here for it to be established what is the truth.

[2] Where is the unchangeable truth of this God to be found? It is to be found in the Book that has the greatest circulation of any book in existence, now in 1,068 languages, and that is the Bible, or Holy Scriptures. Therefore it is available to the greatest number both of critics and of truth-seekers. This spreading of the Scriptures has been accomplished despite tremendous religious opposition. God has not been behind the religious opposition to the putting of the Bible into the hands of the people in their language. He has not feared to have the people examine his word in print and to check up on what it says and compare it with his works and operations. Otherwise he would not have arranged for his words and prophecies and the history of his past deeds to go on record, in the first place, for reading and study.

[3] Jehovah God takes the responsibility for the Bible and prominently associates his name with it. Although it was written by men who acted as his servants, he was its Author, for he inspired and dictated and guided the writing of it. It was not a personal or private release from the brain or pen of the men who wrote its many books over a period of sixteen hundred years, but was produced by God's invisible guiding force that moved upon such writers. This is stated by one of the Bible writers himself, Peter, who seeks to build up confidence in God's word of prophecy, saying: "Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the holy spirit." —2 Pet. 1:20, 21, *Am. Stan. Ver.*

[4] Throughout the pages of that God-inspired Book its writers declare His truthfulness. Writes the psalmist: "Quicken me, O Jehovah, according to thy lovingkindness: The sum of thy word is truth; and every one of thy righteous ordinances endureth for ever." (Ps. 119:159, 160, *Am. Stan. Ver.*) The first Bible writer, Moses, says: "Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth." (Ex. 34:6, *Am. Stan. Ver.*) Such declarations stand as challenges to men who question the truth of God and of his written Word, the Bible. They stand as guarantees to us that the Bible is the standard by which the truth is to be measured.

[5] In making this statement we expose ourselves to the charge of idolatry of the Bible, or *bibliolatry,* as some choose to call it. *Bibliolatry,* as defined by a standard dictionary, is "worship of the Bible", or a person's "absolute submission to a group of sacred writings as the plenary depository of the Divine Spirit and, as such, infallible and authoritative".* It has been charged that this so-called *bibliolatry* is responsible for the dividing up of Protestantism into hundreds of sects, each claiming to take the Bible as its sole guide and as the supreme authority, and each claiming to find in the Bible the proof for its religious teachings and its form of organization and manner of procedure. For such reason the Bible has been branded by Catholics as a "divisive book".

[6] The Roman Catholic Hierarchy, under the headship of its pope at Vatican City, shuns any such appearance of Bible worship. It teaches that the Holy Bible contains *some* of God's revealed truths, but not *all* the revealed truths from above. It teaches that the Roman Catholic religious organization is the depositary of the *whole* of divine revelation

1. To whom should men now give the truth, and why?
2. Where is God's truth to be found? and what shows his fearlessness of letting the people have approach to such?
3. Who is responsible for the Bible's production, and how so?

*Webster's *New International Dictionary*—Second Edition, Unabridged.

4. What guarantees that the Bible is the standard by which to measure the truth?
5. To what charge do we expose ourselves? and for what religious condition do Catholics hold this to be responsible?
6. By what teachings and claims does the Roman Catholic Hierarchy shun any such appearance of Bible worship?

which was entrusted to her as to a living, continuing teacher to safeguard and explain; and that since she is the living teacher to whom the whole of God's revelation is committed, therefore she through the pope is the interpreter of the Holy Bible which contains only a part of the revealed truth. Hence she claims she is not obliged to go to the Bible for proof of everything she teaches, but that her traditions are of equal authority with the Bible or are even more authoritative than it; and that, therefore, it is for her to determine within herself whether she is right or not, regardless of the Bible. Hence the children of her organization must go to the religious organization for information and instruction respecting God; they must regard the Bible as only an inadequate and remote norm or standard of truth. And why inadequate and remote? Because, say they, the Bible has only some and not all of the truths of faith written down in it, and we cannot directly understand it but it requires a great deal of explanation by means of the religious organization of Rome, or Vatican City.

[7] Thus the religious organization of Roman Catholicism acts as a censor of one's understanding of the Bible. She firmly keeps within herself the power over the people's thought, and claims to hold a position above question or criticism and superior to the Bible.

[8] Jehovah's witnesses of the present day are well known to be associated with the Bible. The legal corporation which they use as an agent or servant for carrying on the work world-wide is known as "Watch Tower *Bible* & Tract Society". The related corporation conducting the work over in Britain is known as "International *Bible* Students Association"; for which reason, in years gone by, Jehovah's witnesses have commonly been called "Bible students". Since the end of World War I, in 1918, Jehovah's witnesses have already put in circulation books (including Bibles) and booklets to the number of half a billion, all explaining the Bible, besides the semimonthly issues of the magazine *The Watchtower,* which is exclusively Biblical. Everywhere they are carrying on public lectures as well as Bible studies in the homes of the people. The Bible is their constant theme. When the Nazi-Fascist-religious conspirators for world domination were spreading themselves, then, as far as Jehovah's witnesses are concerned, the Bible went underground with them in the lands where Nazis and Fascists seized control. Now that World War II is over and Jehovah's witnesses issue forth from concentration camps, prisons and underground, they continue with greater determination and boldness than heretofore in spreading Bible information into the homes of the common people in all nations.

[9] In so doing, are Jehovah's witnesses showing themselves chargeable with *bibliolatry?* In submitting Bible proof for all their teachings and in referring to the Bible for authority, are Jehovah's witnesses placing the authority of the Bible above the authority of Christ, yes, and above that of the Most High God himself, Jehovah? Are they just one more of those divisive sects of Protestantism? Is theirs a man-made organization that corresponds with the Roman Catholic system in claiming for itself the power of interpretation of the Scriptures and the absolute guidance of true believers? These questions deserve answers.

WHAT AUTHORITY HAS THE BIBLE?

[10] All the opposers, religious and non-religious, would right at the start deprive Jehovah's witnesses of their greatest weapon of argument and the one for which they invariably reach, namely, the Bible. How? By insisting that they must not place its authority above the authority of Christ or of God. But we ask, If we call the Bible to our aid as proof, why should we be accused of setting aside the authority of the Higher Powers, God and Christ? Jehovah God claims the Bible as his own. He provided it for a purpose, and certainly not to be laid on a shelf and ignored, but to be regularly opened and consulted as a guide book and book of instructions.

[11] Ever since the veracity of God's Word and the authority of His law were called in question in Eden by the great slanderer, God has given man His word telling of His purpose and has caused it to be written down. In the operation of governments or of organizations political, commercial and religious, the chief executive issues instructions and explanations, preferably in writing. Certainly, then, no employee or under-official could be charged with setting the authority of the chief executive aside because he constantly referred to the written instructions and strove to make his words, actions and conduct agree with such. If he took into account only *part* of those written instructions and disregarded the rest, then he would be flouting the authority of his superior. But if he regarded and studied *all* the instructions and applied them to himself for his guidance and right conduct in the nation or organization, then this would be the best evidence that he recognized the authority of the chief executive. The course of Jehovah's witnesses is exactly like that toward His Word,

7. Thereby what position does the Roman Catholic system maintain?
8. How well are Jehovah's witnesses known to be associated with the Bible?
9. Therefore what questions deserve answer regarding Jehovah's witnesses?
10. How would the opposers, right at the start, deprive Jehovah's witnesses of their greatest weapon of argument?
11 How can respect for the authority of a superior be illustrated? and how is the course of Jehovah's witnesses like that?

the Bible, in order to show they recognize the supreme authority of the Most High. The Most High God caused his servant to write in his Word, at Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my path." Hence, to benefit by the light of this inspired "lamp", they must go to God's written Word and must walk according to it.

[12] No religionists, Catholic or Protestant, will accuse Jesus Christ of setting aside the authority of his Superior, Jehovah God. Jesus, when on earth, recognized that he was under divine orders. And so he said to those who accused him of lawbreaking and hence of ignoring God's authority: "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." Certain ones demanded of him a sign, and to these he said: "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 5:30; 6:38) Hence we are told to consider Jesus' course, in these words: "Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." (Heb. 12:2, *Am. Stan. Ver.*) Jesus' submission to such a shameful death and his exaltation thereafter to God's right hand on the heavenly throne is the strongest argument to show he never disregarded but always submitted to the authority of Jehovah God. Since we are to look to him as the leader and perfect example in our course of faith, then what did Jesus as a man do while always showing such respect for the authority of God, even to the limit?

[13] One thing is beyond denial. He continually referred to the Bible; and the Bible, in his days on earth, consisted of the inspired Hebrew Scriptures, from the first book of Moses to the prophecy of Malachi. No Roman Catholic religious organization was then alive. Before Jesus set out on his public ministry, the defier of God's authority, Satan the Devil, came to him in the lonesome wilderness to tempt him. Three times Christ Jesus referred to the Bible as his written instructions from God, saying: (1) "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (2) "It is written again, Thou shalt not tempt the Lord thy God." (3) "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:4, 7, 10) Here Jesus Christ, the Head of the true church of God, appealed to the *written* Word and quoted from it as his guide to conduct. In so doing was he belittling the authority of Jehovah God and setting the authority of the Bible above God's? No; he was doing the exact opposite; he was magnifying God's authority as expressed through his written Word of instruction.

[14] Further exalting God's written Word, Jesus threw the commercial business operators out of the temple at Jerusalem and quoted God's Word, saying: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." And thereafter it was the tradition-keeping religionists who charged him with going over God's authority. "When he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:13, 23) Showing that God's teaching comes through his recorded Word, including the Hebrew prophets, Jesus said to those who murmured against him: "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." Those murmuring Jews were for a certainty not learning of the Father through the tradition-observing religious leaders, for these leaders did not come to Jesus.—John 6:45.

[15] When Jesus came to his home town, he showed the townspeople his authorization from God in His written Word. In the synagogue "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". (Luke 4:17, 18) Jesus did not place the authority of the written Bible above the authority of God, when he said to the unbelieving Jews: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47) Thus Jesus with all his authority was willing to step aside and let just the written Word of God stand as an accusation against them. Jesus proved his submission to the authority of God when he refused to back away from arrest and death and said to his disciples: "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! . . . All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered." (Mark 14:21, 27) "For I say unto you, that this that is written must yet be

12. How did Jesus on earth show by word and action that he did not set aside the authority of God?

13. Out in the wilderness of temptation how did Jesus magnify God's authority?

14. How did Jesus exalt God's Word to the commercial element at the temple, and also to the murmuring Jews?

15. How did Jesus show respect for God's written Word at Nazareth, and to unbelieving Jews, and to his disciples before his arrest?

accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end."—Luke 22:37.

[16] After his resurrection from the dead Jesus did not change his attitude toward the Hebrew Scriptures and lessen their authority as reference material for Christians. We read of him as he walked with two disciples toward Emmaus on his resurrection day: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:27.

[17] On his appearance later the same day to his apostles and their associates he said to them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." (Luke 24:44-46) All this continual referring to the written Hebrew Scriptures was no attempt on Jesus' part to set the authority of the Bible above that of Jehovah God. To the contrary, it was a faithful proving of God's authority by a careful reference to his written Word of prophecy and instruction. Jesus was giving the truth to God's Word. He ordered his course of life in order that God's word might prove true and thereby be vindicated. He did not take *part* of God's sacred scriptures and set the rest aside, but he quoted and applied to himself the scriptures from *all* parts of the Hebrew Scriptures as contained under the headings "the law" and "the prophets" and "the psalms". Thus he did not act inconsistently, but showed that God's Word agreed with itself and was not contradictory or undependable.

[18] For such conscientious referring and appealing to the Bible, who is there that will level the charge of *bibliolatry* against Jesus Christ? Only the Devil and his demons will do so. Jesus, by repeatedly quoting and faithfully adhering to the letter of the written Word of God, was not worshiping the Bible itself, but was worshiping and serving the Supreme Authority, Jehovah God. In doing so, Jesus set a pattern for all his true followers, for he told them to copy him. And his true followers have done so.

[19] The man Peter, who the Roman Catholic Hierarchy insist was their first pope, was outstanding for his references to the Bible for guidance and instruction. Shortly after Jesus' ascension to heaven Peter gave the truth to God's written Word when he said in reference to the traitor Judas: "It is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his office let another take." (Acts 1:20, *margin*) On the day of Pentecost, under inspiration of God's spirit through Christ, Peter quoted the written prophecies of Joel and of David. (Acts 2:16-21, 25-28, 34, 35) Later at the temple in Jerusalem Peter quoted the writings of Moses and referred to "all the prophets from Samuel and those that follow after, as many as have spoken". (Acts 3:22-25) Thereby Peter took in all the Hebrew Scriptures from Moses to Malachi. On the next day Peter, not of himself but under inspiration of God's spirit, made a quotation from the Psalms to the tradition-keeping Jewish Sanhedrin at Jerusalem.—Acts 4:11.

[20] Finally, in the two epistles which bear his name in the Bible, Peter quotes from the writings of Moses, Isaiah, the Psalms, Proverbs, and others. In support of his doing so, Peter refers to the transfiguration of Jesus during which the vision of the prophets Moses and Elijah appeared. Then he adds: "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."—2 Pet. 1:19, 20.

[21] Like Peter, all the other writers of the inspired Greek Scriptures quoted from the older part of the Bible, the Hebrew Scriptures. They quoted hundreds of times in proof and support of what they wrote. They did not view themselves as relieved of such a necessity any more than Christ Jesus did. And in going back before the time of Jesus and quoting from the Hebrew Scriptures they did not consider themselves to be pushing aside the authority of Jesus and placing the authority of the Hebrew Scriptures ahead of Christ's authority. Well, then, were they guilty of *bibliolatry* toward the books of the Hebrew Scriptures? Not at all. If Jesus Christ's own respect for and reference to these inspired Hebrew writings were not a case of idolatry of the Bible, then the copying of his example by his apostles and disciples in quoting and appealing to the authority of the Hebrew Scriptures is no such thing either.—Acts 28:23.

[22] Neither is it such a thing in the case of Jehovah's witnesses, whose printed publications and verbal speeches quote freely and abundantly from the inspired Greek Scriptures as well as from the Hebrew. All these scriptures were written and preserved for our consultation and ready reference. The

16, 17. (a) What shows that Jesus after his resurrection did not change his attitude toward God's Word? (b) Why was this no attempt to set the Bible's authority above that of God?
18. Was Jesus thus chargeable with Bible-worship? or of what was he setting a pattern?
19. How did Peter in his speeches copy Jesus' pattern?
20. Likewise in his epistles how did Peter copy Jesus' pattern?
21. How did the other writers of the Greek Scriptures copy Jesus' pattern, and do so free of bibliolatry?
22. Of what are Jehovah's witnesses by Scripture quotations not depriving anyone, according to Romans 15:4 and 1 Corinthians 10:11?

inspired apostle distinctly tells us so. Passing by all the unwritten traditions, Paul writes: "For Christ also pleased not himself; but, as it is written, *The reproaches of them that reproached thee fell upon me.* For whatsoever things were written aforetime [before Christ] were written for our learning, that through patience and through comfort of the scriptures we might have hope." (Rom. 15:3, 4, *Am. Stan. Ver.*) The word *scriptures* means *writings.* After he quotes from the Hebrew Scriptures telling the things that happened to the Israelites, Paul makes this comment: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11) Therefore if we ignored the Scriptures ourselves, and if we denied the possession and study of those Scriptures to others, it would mean depriving ourselves and others of the comfort and admonition that the inspired Scriptures give at this end of the world. By God's grace, of *such* a deprivation Jehovah's witnesses will never be guilty. They will continue to circulate Bibles and to encourage and promote Bible study.

RELIGIOUS TRADITIONS

[23] However, the question pops up of being "adequate". Particularly the Roman Catholic Hierarchy object that the Holy Bible is not adequate or not sufficient and complete. Hence they will make this strong demand of us, namely, that the religious traditions of their religious organization which they call "The Church" must be respected and be accepted as of equal authority with the Bible and as supplying what the Bible lacks. Answering in Catholic style the question, "What Is the Bible?" a booklet by a well-known Jesuit priest says: "The teaching of the Church and of her recognized exponents (Fathers, Doctors and theologians) in the past is an adequate but remote norm. It is adequate, because the Church is at all times the depositary of all truth and hands on that deposit intact and untarnished. But it is remote, because it requires much study and research to ascertain in an historical way what the Church actually did teach in any given age in the past. This teaching is called 'Tradition' i.e., 'Handing-On' and is thus defined by Cardinal Gasparri:

'By "Tradition" I mean that body of revealed truths, received by the Apostles from the lips of Christ Himself or told them by the Holy Ghost, that has come down to us, delivered as it were by hand, and preserved in the Catholic Church by unbroken succession.' "

[24] Such "tradition" which the Hierarchy claims to possess consists, therefore, of the oral or verbal 'teachings, sayings and instructions of Jesus and of the holy spirit' and which at the first were handed down unwritten from one succession of Catholic clergymen to another. In making such claims for their religious traditions the Hierarchy have followed exactly the example and practice of the Jewish clergymen who rejected Christ Jesus and his apostles.

[25] Those to this day practicing the Jews' religion, or Judaism, lay claim to what they now call their *oral law:* "For they own a two-fold law—the *first,* the written law, which is recorded in the holy scriptures; and the *second,* the oral law, which they have only by the tradition of their elders. And both these, they say, were given them by Moses from Mount Sinai, of which the former only was committed to writing, and the other delivered down to them from generation to generation by the tradition of the elders; and therefore, holding them both to be of the same authority, as having both of them the same divine original, they think themselves to be bound as much by the latter as the former, or rather much more; for the written law is, they say, in many places obscure, scanty, and defective, and could be no perfect rule to them without the oral law, which, containing according to them a full, complete, and perfect interpretation of all that is included in the other, supplies all the defects and solves all the difficulties of it; and therefore they observe the written law no otherwise than according as it is explained and expounded by their oral law. And hence it is a common saying among them, 'that the covenant was made with them, not upon the written law, but upon the oral law;' and therefore they do in a manner lay aside the former to make room for the latter, and resolve their whole RELIGION into their traditions, . . . "—Dean Prideaux, in "The Connection of the History of the Old and New Testament" (1718).

[26] The apostle Peter plainly tells us that Christ Jesus was foreshadowed by Moses and is the antitypical Moses. Now, the Hierarchy claim that Christ Jesus gave a verbal, unwritten tradition to be handed down through their religious organization. If that is so, then the Hierarchy that makes such a claim for the antitypical Moses ought to agree with the Jewish rabbis that God delivered an *oral law* to the typical Moses to be handed down unwritten from one generation of Jewish clergymen to another. But, we ask, does the Hierarchy agree that such a traditional oral law was committed to the Jewish religious elders or fathers? If the Hierarchy does, then does it accept such traditions of the Jewish elders, which traditions have been recorded in the Jewish

23. What claims do the Hierarchy make for their "church" and tradition?
24. By such claims for tradition whose example do they follow?
25. What do practicers of Judaism claim and practice as to tradition?
26. (a) Why should the Hierarchy consistently believe in an oral law in connection with Moses? (b) How much do the Hebrew Scriptures have to say for an oral, traditional law?

Talmud? Does the Hierarchy accept them as of equal inspiration and authority as the Bible? If the Hierarchy does so, then it accepts the religious traditions of the Jewish clergy who rejected Jesus Christ and the apostle Peter and all the other apostles of Christ. Despite all the claims of the Jewish clergy that an oral law existed alongside the written law of Moses, yet nowhere do the thirty-nine books of the inspired Hebrew Scriptures make a bare mention of such an oral, traditional law or put it on an equality with God's written Word by Moses and the other prophets, or make it necessary to our understanding of the written Word.

[27] Christ Jesus is the promised Prophet like unto Moses but greater than Moses. Why, then, does the Hierarchy deny and reject an oral law for Moses but at the same time argue for a traditional oral law and teaching as being handed down by Jesus and the holy spirit? The thirty-nine inspired Hebrew books are absolutely silent regarding a traditional oral law as descending from Moses. So, too, the twenty-seven books of the Greek Scriptures written by the disciples of Jesus Christ are silent and make no mention or claim of a traditional oral teaching and body of truth as coming from Christ and the holy spirit. Why such silence by his disciples if such an oral body of truths existed and was necessary to the explanation of the written Holy Bible? Their unanimous silence denies the existence of such a thing. It denies that an unwritten body of truths was handed down by tradition from Christ Jesus to the Roman Catholic religious system, and that without this tradition the Bible is inadequate. But mere silence is not the only proof against tradition.

[28] The position of Jesus Christ, the Head of the church of God, was against tradition or unwritten oral law. Both the apostle Matthew and the disciple Mark are careful to record Jesus' outspoken stand against religious traditions. To quote from the Catholic Douay Version Bible: "Then came to him from Jerusalem scribes and Pharisees, saying: Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: *Honour thy father and mother:* And: *He that shall curse father or mother, let him die the death.* But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee. And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition. Hypocrites, well hath Esaias prophesied of you, saying: *This people honoureth me with their lips: but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men.*" (Matt. 15:1-9) By thus quoting from the prophet Isaiah Jesus proves that also Isaiah was against religious traditions because they transgressed and made null and void the commandments of Jehovah God.

[29] If tradition and God's written Word were of the same divine Source, then they would agree with each other. But if they disagree, then one must be of God and the other must be of his adversary or contradictor. Since Jesus declared that the elders' religious traditions contradicted God's law and commandments and were a subterfuge to get around God's law, therefore the religious traditions are proved to be of God's adversary, Satan the Devil, using religious leaders. If Jesus warned his disciples against the method of oral tradition, then reasonably he would not use such a method of oral tradition in connection with the church of which God has made him the Head. Hence, instead of tradition, we have the books of the Christian Greek Scriptures written under inspiration of God's spirit.

[30] The apostle Paul honestly tells us of the anti-Christian effects of religious traditions upon himself, which traditions were supposed to be the oral law handed down from Moses to the elders or ancients. Paul writes: "For you 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 I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers." (Gal. 1:13, 14, *Douay*) Paul's one-time zeal for the traditions of his religious fathers put him in opposition to the law of Moses, for it put Paul in violent opposition to Christ Jesus, the Prophet of whom Moses wrote and was a type. Paul wrote this confession for our benefit, so as to make out a case against tradition among Christ's followers.

[31] What traditions Paul handed down, he handed down in writing under inspiration. In writing he says: "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." "For I *delivered* unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (1 Cor. 11:23, 24; 15:3) Notice, he says, "according to the scriptures," and not, according to tradition. In

27. (a) If denying an oral law for Moses, what should the Hierarchy also deny, consistently? (b) How much do the Greek Scriptures say as to an oral teaching, and what does this show?
28. By what argument did Jesus show his stand toward tradition?
29. What does disagreement between tradition and the Bible prove? and which one does the church have, and why so?
30. At Galatians 1 13, 14 how did Paul make out a case against tradition among Christians?
31. How did Paul hand down traditions? and against what did he warn?

preaching Christ, Paul never appealed to the traditions of his religious fathers, but appealed to the Scriptures. Warning against such traditions of religious men, he wrote: "Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ."—Col. 2:8, *Douay*.

[32] What teachings Paul received from Christ, he handed on to the church in writing. Hence at 2 Thessalonians 2:15 and 3:6 Paul writes: "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." (1 Cor. 11:2, *margin*) Thus such tradition which Paul gave to the Christians became a part of the written Word of God, the Bible, and it is contained in the fourteen epistles or letters which Paul wrote. He tells us that it is not the tradition of religious men.—Gal. 1:11-17.

[33] Peter accepted Paul's writings as being part of the written Word of God, or Holy Scriptures. He says: "Our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some 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. 3:15, 16) Now, will the Hierarchy take notice here that, just because there are in the Holy Scriptures some things hard to be understood and which the unlearned and unstable persons wrest to their own destruction, the apostle Peter does not say that it is harmful to circulate the Scriptures among the common people and that the people must be forbidden to read and possess copies of the Holy Scriptures for themselves. He does not say it is a sin for the common people to own and to read a copy of the Holy Scriptures, the Bible.

ADDED

[34] The religious traditions of men are admittedly additions to the written Word of God. The written Word was first, because traditions claim to interpret it and hence must be added. Therefore the *written* Word is fundamental, basic, and beyond contradiction. By the very first writer of the Bible, Moses, the divine warning against making such traditional additions to God's written Word is given, which bars out an *oral* law. God said to Moses: "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you." (Deut. 4:2, *Am. Stan. Ver.*) Also by the very last writer of the Bible, the apostle John, the like divine warning is given by the Prophet greater than Moses: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." —Rev. 22:18.

[35] Therefore, in the conflict between the written Word of God and the oral traditions of religious fathers, what? Where the added religious traditions contradict and make null and void the written Word, which shall we choose to accept and follow? Which shall we credit with the truth? The position that Jehovah's witnesses take is that of Christ Jesus, the Greater Moses, who said in prayer to Jehovah God: "Sanctify them through thy truth: thy word is truth." (John 17:17) Like Jesus, we choose to give the truth to God, in the black and white of His written Bible. But what if the entire religious Hierarchy does not believe in the written Word but gives preference to its religious traditions as superior to the Bible? In which case, our position is that of the apostle Paul, who wrote: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou [O God] mightest be justified in thy sayings, and mightest overcome when thou art judged." (Rom. 3:3, 4) We refuse to add religious traditions as necessary and complementary to God's written Word, for we keep in mind God's warning through his wise man: "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.

[36] The possession by a religious organization of a mass of religious traditions which contradict and nullify the written Word of God, instead of proving such religious organization to be "at all times the depositary of all truth", proves it is the depositary of errors, lies and doctrines of demons. Because the Jewish religious organization became such a depositary of religious traditions of the elders and ancients, Christ Jesus said to Jerusalem in her religious bondage: "Behold, your house shall be left to you, desolate." (Matt. 23:37, 38, *Douay;* Gal. 4:25) As God's mouthpiece Jesus rejected her from being the organization with which to deposit the

32. What became of traditions handed on by Paul and of what source were they?
33. How did Peter treat Paul's writings? and what should the Hierarchy note regarding Peter's words here?
34. As regards the Bible, what are religious traditions? and how do Moses and the Greater Moses warn against such?
35. In the conflict between the Bible and tradition, what position do we take? and with what warning in mind?
36. What do traditions prove a religious organization to be? and what befell Jerusalem therefor?

further revelation of divine truth. She did not become the depositary of the "faith which was once delivered unto the saints".—Jude 3.

37 The written Word of God, therefore, does not need the addition of traditions which are the private interpretations of men and of religious organizations. It is not on our own authority that we say that the Bible is sufficient without such. The inspired apostle Paul writes his faithful fellow worker, Timothy, to that effect, saying: "From thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." (2 Tim. 3:15-17, *Douay*) Had the oral traditions of religious men been necessary to complement the canon of the Bible, Paul would not have said that the inspired Holy Scriptures were profitable to the point of making the men of God *perfect* in faith and devotion to God. It would have been inadequate and would have left the man of God unperfected. But with Timothy's full maturity as a Christian in view, Paul instructed him to take pains to deal with the Bible and handle it aright, saying: "Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth." (2 Tim. 2:15, *Douay*) This faithful instruction all those who seek to serve God as His witnesses do well to follow.

AUTHORITY OF HIGHER POWERS NOT DISREGARDED

38 Now a final argument is shot at us by those who uphold an ecclesiastical or hierarchical organization. They say: 'Even doing away with religious traditions, the Bible cannot be left for each reader to interpret for himself; we still need the visible organization of the faithful to act as a "living magisterium" or teaching power in order to interpret the Bible and make plain the will of God from it. Look at how the Bible, left to each one's individual interpretation, has resulted in the religiously divided condition of Protestantism.' To this we say, Protestantism's multitude of sects and cults is no proof that the Bible is a divisive force to those who take it, and it alone, as adequate. The Bible is not a divisive Book, for it is harmonious from cover to cover and agrees with itself, in all its canonical books. The divisive force among the Catholic and Protestant religionists of Christendom is the religious traditions which they follow. The truth of the Bible is a unifying power. After Christ Jesus prayed: "Sanctify them through thy word: thy word is truth," he immediately prayed that all his believers, those then following him and those yet due to believe, should be united in one, just as he and his heavenly Father are one. (John 17:17-23) It is now that this Christian oneness must be attained; now, at this end of the world. It *has* been attained by Jehovah's witnesses, who have come forth from inside and outside of the multitude of religious organizations and who now unite in God's service despite their former religious disagreements.

39 How is this? How is disunity over each one's individual interpretation of the Holy Scriptures now overcome or avoided? Is it because they are united around a visible human organization or around a visible human leader? The answer is No. It is because they recognize Jehovah God and Christ Jesus as The Higher Powers to whom every Christian soul must be subject for conscience' sake. (Rom. 13:1) It is because they recognize Jehovah God as the one true and living God, the Most High or Supreme One, and Christ Jesus as His anointed King and Elect Servant, whom Jehovah has appointed as the Leader and Commander to the peoples. (Isa. 42:1; 55:3, 4; Matt. 12:18; Acts 13:34) It is, too, because they recognize Jehovah God as the living, ever-present Teacher of His church on earth, and that he teaches the "church of God" through her Head, Christ Jesus.—Isa. 54:13; John 6:45.

40 Hence Jehovah's witnesses do not claim the church to be what the religious Hierarchy claim their religious organization to be, namely, the one holding the magisterium or teaching office and hence "the divinely appointed Custodian and Interpreter of the Bible" and whose "office of infallible Guide were superfluous if each individual could interpret the Bible for himself".* Rather than take this religious tradition of the Hierarchy, those who recognize the higher authority of Jehovah God and Christ Jesus will take the inspired and infallible statement of the apostle to Timothy regarding the church. This reads: "Thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. 3:15, *Douay*.

41 Therefore, like a pillar, the church of the living God Jehovah must hold forth and display the truth, which truth, Jesus said, is God's Word. She must be a sign and witness to God's truth. (Isa. 19:19, 20)

*Cardinal Gibbons, in *The Faith of Our Fathers*, chapter VIII.

37. In writing Timothy how did Paul show religious traditions were not necessary to complement the Bible?

38. Why is the Bible not a divisive book? and among what Bible upholders has Christian oneness been attained?

39. By uniting around a human organization or leader, or by what, has disunity over private interpretation been overcome?

40. What do the Hierarchy claim regarding their religious organization, but what does Paul say regarding the church of God?

41. (a) How is the church the "pillar and ground of the truth"? (b) Why does the church not assume to be the teacher?

She, the church of God, must uphold and lend support to the truth of His Word, and not be the depositary of religious traditions of men. She is not the teacher of God's servants and witnesses, but looks to God as the Teacher by Christ Jesus. As it is written for her benefit: "And all thy children shall be taught of Jehovah." (Isa. 54:13, *A.S.V.*; John 6:45) She recognizes the divine arrangement as stated by the apostle Paul: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3) "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be." (Eph. 5:23, 24) "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:11, 12) Hence the true church, which becomes the bride of Christ, does not attempt to usurp authority over Christ Jesus her Head by claiming to be the infallible teacher of her members. She humbly bows to Christ Jesus as her living, ever-present teacher under God, the Head over all. She thankfully learns of him. She abhors the self-assuming attitude taken by the religious Hierarchy and its visible pontifical head.

[42] The true church gratefully acknowledges God's gift through Christ to her, namely, of apostles, prophets, evangelists, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God." (Eph. 4:7-13) Each of her overseers (*epískopoi*) is instructed to be "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers". (Titus 1:7-9) And her servants (*diákonoi*) must always be "holding the mystery of the faith in a pure conscience". (1 Tim. 3:8, 9) But even though the church is provided with such human instruments, she looks above them to her Head, Christ Jesus, and through him to the Supreme Power, Jehovah, the Great Teacher. Thus, while recognizing the authority of the Bible and while recognizing it as the one authoritative Book, she at the same time recognizes and abides by the supreme authority of Jehovah God. She recognizes also the representative authority of Christ Jesus, the Chief Servant of God. She knows that God is the One that makes the Bible authoritative; and hence she looks to Him as the Infallible Interpreter of the Bible, of which He is the Author. The Bible, thus interpreted by him through Christ Jesus, this it is that is the present-day "lamp unto my feet, and light unto my path".—Ps. 119:105.

[43] The church's final days on earth, at this end of the world, fall in that period of human history when Jehovah God stands bound by his own word to prove that he is true. He gives the proof by fulfilling the Bible and its prophecies and thus providing the official interpretation of it. Then Jehovah's holy spirit discloses such interpretation in the fulfilled Bible. By accepting such interpretation the true church safeguards herself against private, individual interpretation. Thus she today, as the Israel of God whom he has gathered into a unity in his Theocratic organization, knows that God has proved true to his Word. As it is written: "And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land [of Theocratic organization]; and I will leave none of them any more there; neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord Jehovah."—Ezek. 39:28, 29, *Am. Stan. Ver.*

[44] At the approaching battle of Armageddon between His universal organization and Satan's world-wide organization, Jehovah by Christ Jesus will further prove that he is true. He will give the official interpretation to his written Word by fulfilling it and thereby make even his enemies to see that "Thy word is truth". He will do so by letting go his long-predicted wrath against them, to destroy all of Satan's organization, political, commercial, religious and demonic. At the same time he will deliver all those who abide by his Word and who uphold his supreme authority and universal sovereignty. At his victory for truth and righteousness all persons of good-will out of all nations of earth will be glad with inexpressible gladness and shall know Jehovah as the God of truth as never before. As it is written in his own Word concerning the results of the final war of Armageddon: "And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah."—Ezek. 38:23, *Am. Stan. Ver.*

[45] We therefore publicly declare and confess that Jehovah God, by Christ Jesus, is the Supreme Authority, the living Teacher of his church of witnesses, and the Infallible Interpreter of his Word of truth. In this day of decision between Bible truth and religious error, between God's written Word and the contradictory traditions of religious men, we con-

42. (a) What gift of God through Christ does the church gratefully acknowledge? (b) Where does she look for teaching and interpretation?

43. (a) How is official interpretation provided? (b) How does the church today know God has proved true to his word?

44. How will He provide further interpretation at Armageddon? and who then will know he is the God of truth?

45. In this controversy, what public declaration and confession do we make?

cede the truth, and the whole truth, to Jehovah God and his Christ. With fullness of conviction we align ourselves with the inspired apostle who said: "Let God prove to be true."—Rom. 3:4, *Rotherham.*

RESOLUTION

WE, the witnesses of Jehovah, assembled together from many nations in this "Glad Nations Theocratic Assembly" in Cleveland, Ohio, U.S.A., this tenth day of August, 1946, do publicly give thanks to Him for gathering us, and we unitedly make this Resolution before Him and his anointed King:

THAT, to the end of this postwar era, we will continue to keep our integrity to Jehovah's kingdom by Christ Jesus as the only rightful Government of this earth and of all the universe, and which Government will endure forever;

THAT we will therefore obey Jehovah's command (Isa. 8:9, 10) to refuse to join in with the people of Christendom in recommending a world conspiracy to quiet the fear and dread of men and recommending that thus a rule of human creatures be put in world control as a substitute for His kingdom by Christ since A.D. 1914;

THAT we will fear Jehovah God and will continue to give the truth to God's recorded Word by preaching in all the habitable earth the glad tidings that his Kingdom was established toward this earth in 1914 and that it is the only Government of universal peace, security and righteousness (Matt. 24:14; Mark 13:10); and

THAT, therefore, we will persist in rejecting the religious traditions which inquire of the dead men in behalf of the living, and we will continue to point the people to the law and testimony and all the Word of God, by means of the work of Bible education "publicly, and from house to house".—Isa. 8:20; Acts 20:20.

[The Watchtower Society's president, N. H. Knorr, moved the adoption of this resolution. The motion was seconded, and the resolution unanimously adopted by the 67,000 in attendance at Cleveland's Municipal Stadium for this Saturday afternoon session of the Glad Nations Assembly.]

A CHOICE BETWEEN LIFE AND DESTRUCTION

MANY orthodox religionists contend that man's only choice is between life as an angel in heaven and life as an invisible soul in a hell of torment and of separation from God's presence. But according to the Bible, life is life or existence whether in pleasure or in pain, whether in heaven or on earth, and therefore man's real choice is everlasting life at God's hands or everlasting destruction. That was the choice that was set before the first human inhabitant of this earth, in these words: "And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17, *Am. Stan. Ver.*) Hence the redemption of sinners must be, not rescue from immortal life in a theologically-defined hell, but deliverance from destruction, death.

The primary reason and purpose of Jesus' coming from heaven to earth was to bear witness to the truth of and concerning his Father, Jehovah God, and his Father's kingdom, and to vindicate the sacred name of his Father. Incidentally thereto, and as a secondary reason, Jesus, the Son of God, came to redeem mankind from the divine condemnation resulting from man's sin in the garden of Eden. Because of the willful violation of God's above-stated law, Adam was sentenced to death, and first after that all his children were born. The condemned Adam was imperfect because of sinning and being under divine sentence of death, and could not produce a perfect offspring, and the result has ever been that all men have been born in sin and conceived in lawlessness. David was honest enough to say: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5) The apostle Paul did not separate himself from membership in a sinful race, but said: "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) The ancient patriarchs Abel, Enoch, Noah, and Abraham were faithful to God, but, being born as imperfect men and therefore without right to everlasting life on this earth, by reason of Adam's sin, they could not get everlasting life on earth unless provision for the redemption of humankind were first made. Adam's offspring must be ransomed from death by the sacrifice of the perfect human life of a redeemer, because it was the perfect human life that God's law required Adam to give up as a penalty for sin. All men being descendants of Adam, there was no man who could present a perfect sacrifice to God to redeem the offspring of Adam who were born subject to sin and hence under the divine condemnation. So Almighty God made the necessary provision.

By God's provision it is the male of the human species that furnishes the life germ. How, then, could a perfect man be provided, and who could become a ransom price for or a deliverer of mankind? Jehovah the Almighty God caused the Jewess Mary to conceive while yet a virgin. (Matt. 1:18) She conceived in her womb by virtue of the power of the holy spirit of God exercised upon her. Seeing that God made man and woman out of the elements of the earth, there would be no difficulty whatsoever for God to cause a child to be conceived in the womb of Mary; which

he did, by transferring the life of his only begotten Son from heaven to her womb. The man-child Jesus was born, and was pure, holy, undefiled and entirely separate from human sinners, having none of the contaminated life germ descending from Adam. (Heb. 7:26) Jesus is therefore always designated in the Scriptures as "the Son of man", while at the same time he is "the Son of God". When the man Jesus reached the age of thirty years he was qualified, under the terms of God's law, to now take the course of consecration that he now adopted. It was then that he devoted himself fully to do the will of God as it should thenceforth specially be revealed to him. His immersion in the waters of the Jordan river was an outward evidence to others that he had made the agreement to be obedient to the will of God. It was then that his words apply, as foretold at Psalm 40:7, 8: "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."

The one that was to redeem mankind must offer himself voluntarily as a sacrifice, and, such being the will of God, Jesus voluntarily and gladly complied with God's will and thus offered himself by presenting himself wholly to the Lord God for special work. The lifeblood of the perfect man Jesus could and did furnish the ransom or redemptive price for sinful man. The life is in the blood. (Lev. 17:11, 14) The voluntary sacrifice of the perfect human life of Jesus provided the redemptive price, his lifeblood being poured out in sacrificial death. 'Without the shedding of blood there is no remitting of sin.' (Heb. 9:22) The lifeblood of the perfect man Jesus could be accepted by God, and He did accept the merit thereof as the ransom price and as the sin offering for sinful man.

Jesus as a perfect man was subjected to more than mere death; he was subjected to all manner of assaults and persecutions inflicted upon him by Satan the Devil and Satan's religious representatives on the earth. Through all of such assaults and persecutions Jesus maintained his integrity toward God, never for one moment deviating from the path of loyalty and faithfulness to God. Thereby he proved Satan a liar, and this in vindication of Jehovah's name and word. After he had given testimony concerning Jehovah's name and kingdom, which testimony covered a period of three and a half years, he was then charged with the capital crime of treason against the Roman state, was given a mock trial, was convicted without legal evidence, and was nailed to a tree, thus being put to death as a sinner accursed of God, as it would appear in the eyes of all others. (Deut. 21:23) God permitted his enemies to put Jesus to death, knowing that Jesus would remain faithful even to death to prove his integrity to God, and that He would raise him up out of death. Jesus thus met all the requirements and fully showed his qualification to become the vindicator of God's name.

Because of his faithfulness God raised up Jesus out of death and gave life to him as an immortal spirit, life divine, an endless and indestructible life, and he exalted Jesus to the very highest place in all the universe next to Jehovah God himself. (Phil. 2:5-11) God committed to Jesus Christ, the immortal One, all power in heaven and earth. (Matt. 28:18) Therefore Jesus said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18) Jesus Christ therefore becomes clothed with all power and authority to act for Jehovah in all things as his chief executive officer.

When with his disciples, Jesus instructed them that all creatures who will receive everlasting life and the blessings of God Almighty must willingly and faithfully serve God. Then of himself he said: "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:27, 28) This shows that the man Jesus understood that it was the will of his Father Jehovah not only that he tell the truth and become the Vindicator of his Father but that, as a man, he must die to provide the ransom or redemptive price "for many" of humankind. For how many of the human race: all or only a part? Not for all, because the redemptive price results beneficially only to those who believe on and obey God and Jesus Christ. Therefore he gave his life as a ransom for as many of the human race as take their stand on the side of God and Christ and there maintain integrity toward God when they are put to the test.

It is written: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Here the matter is squarely put to every man, to wit: If you prefer to continue on the side of the Devil and against God the result will be complete destruction for you; but if you take your stand on the side of God and Christ, showing full faith in the redemptive price and proving your integrity toward God, you will receive at God's hands and through Christ Jesus the gift of life everlasting. In further corroboration of this, 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." Otherwise stated, all men came under condemnation by reason of sin, and God's wrath is against sin and imposes death on the sinner. If one believes on the Lord Jesus Christ, then God removes that condemnation from him; but if man prefers to stay on the side of the Devil and continue in sin, then God's wrath or condemnation abides on him and is not removed. Thus it is seen that God's intelligent creatures are made free agents to choose life or death after having received a knowledge of God's provision for them.

The provision that God has made to give life to men is prompted entirely by unselfishness or love on His part; as it is written: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16, 17) It necessarily follows, then, that those who do not believe "perish", which means to be completely annihilated. God has no pleasure even in the death of the wicked; and certainly he could have no pleasure in inflicting torture upon anyone. The doctrine of eternal torment in a theological "hell" of actual fire and brimstone supervised by red devils is another one of the Devil's vicious lies, which lies are taught to the

people only by religionists. The purpose of this religious lie is to turn people away from God and force them into the Devil's organization with its variety of religions. The Bible "hell" means the condition of death, not a place of torture. When a man prefers to continue in wickedness, God mercifully puts him into non-existence in death, and that man never again awakens. "God is love" (1 John 4:16); and God could not be guilty of a fiendish act such as eternal torture. So, then, the Lord God causes the truth to be brought to the attention of the people, and then each one has the opportunity to believe or not to believe, as he may choose.

While instructing those who listened to and believed on him, Jesus said: "I am come that they [that believe] might have life, and that they [that prove faithful unto death] might have it more abundantly." (John 10:10) In order for anyone to believe, he must learn of God's provision for man through Jesus Christ. Therefore it stands written: "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!"—Rom. 10:13-15.

Further exercising his loving-kindness, God has provided that the attention of the people should be brought to the truth respecting himself and his provision to give them life. He causes his Word to be proclaimed that the people may hear. The enemy Satan seeks to destroy all mankind, but the Almighty God graciously informs man that all those who will get on God's side, believe and serve the Lord Jesus Christ and Jehovah and prove faithful, shall live.

Satan induced men to practice religion in mockery of God (Gen. 4:26) and after the flood all the nations adopted and practiced the Devil religion. Jehovah God then chose the people of Israel, formed them into a nation, and gave them his commandments and instructed them how they could obey God and live. Thus the matter was clearly put before mankind. Men could choose to stay in the Devil's crowd or could serve Jehovah God faithfully and truly. Soon afterward the Devil invaded the camp of Israel and induced that people to adopt formalism, which formalism in an outward way appeared to give honor to God but which in fact was against God. The Israelites soon began to use images in connection with their formalistic worship, and that was in direct violation of God's law, particularly the Second Commandment. Continuing in this way, the nation went fully over to the Devil; only a few of the individual Israelites remained true to God.

After their return from captivity in the land of Babylon the Jews eventually began the practice of religious formalism, which constituted "the Jews' religion" or "Judaism". (Gal. 1:13, 14) That formalism and its man-made doctrines were handed down from parents to children; which is called "tradition". When Jesus came to earth the Jews were practicing religion, based upon such tradition. Such religion and tradition made void the commandments of God, and Jesus told them so.—Matt. 15:1-9.

Jesus taught the people fully and sincerely to obey the commandments of God. By his course and example he established true Christianity. A difference must be noted between Christianity and the religion of "Christendom", so called. Christendom has called her confused religion "the Christian religion". But what Christendom calls her religion is not "Christianity", and the name "Christian religion" is a misnomer, fraudulent and deceptive. Her religion examined in the light of the infallible Bible is exposed as being demonism draped with Christian names and figures and hence proceeds from the great counterfeiter, God's enemy, Satan the Devil. "Christianity" means the full and complete obedience of a man to God's commandments, even as Christ Jesus taught and obeyed God's will and commandments. Therefore a person is a Christian only when he is a true follower of Christ Jesus; which means that he must be diligent in obeying God's laws and commandments and following them and not the teachings of sinful, imperfect men. Religion is in reality a great enemy, always working injury to mankind, and this without regard to whether a person is sincere or otherwise. Religion, as against Christianity, is entirely out of place in the "church of the living God". Those choosing Christianity choose life.

NATHAN AND GAD, PROPHETS AND HISTORIANS

JEHOVAH God does not need written records of history, or prophets to foretell the future for him. His perfect memory holds within its recesses all the facts of unnumbered millenniums. "Known unto God are all his works from the beginning of the world." (Acts 15:18) But the mind of man is a very leaky vessel, and written records are essential if he is to possess accurate historical knowledge. With Jehovah God alone resides the power to prophesy or foretell events, to 'declare the end from the beginning'. (Isa. 46:10) Through other creatures, spirit and human, he has at times exercised this power to tell and write history in advance. It has been to the benefit of man, who cannot foretell even the morrow.

The great written storehouse of worth-while history and trustworthy prophecy for man is God's Word, the Bible. This inexhaustible treasure of knowledge did not come "by the will of man: but men spake from God, being moved by the holy spirit". Two of such spirit-directed men were Nathan and Gad, historians and prophets who lived during the reign of King David. These two contemporaries are associated in assistance rendered at the time of organization of the temple musicians: "And [Hezekiah] set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet." (2 Chron. 29:25) But the greatest joint service of Nathan and Gad was as co-writers with the prophet Samuel. The Bible books First and Second Samuel were originally one roll, contain both history and prophecy, and were written by Samuel, Nathan and Gad. "Now the acts of David the king, first

and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries." (1 Chron. 29:29, 30) The first twenty-four chapters of First Samuel are generally conceded to have been written by Samuel; the remainder of First Samuel and all of Second Samuel are recognized as from the pens of Nathan and Gad.—1 Sam. 10:25; 25:1.

The record shows Gad associated with David while the latter was yet an outlaw in Israel, persecuted and hunted by Saul. When the king-elect had for a time been holed up in the darksome bowels of the earth, in the cave Adullam in the wilds of Judea, Gad was at his side to give good counsel: "The prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed." (1 Sam. 22:5) Hence Gad was in position to take over the writing of the history when Samuel later died, and toward the end of David's forty-year reign Gad was still actively associated with King David. David had unwisely numbered the men of war, and "the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?" David cast himself on the Lord's mercy and chose three days' pestilence from God. The plague was stopped just short of Jerusalem's destruction when David acted on Gad's counsel and built an altar on the threshing floor of Araunah the Jebusite and sacrificed.—2 Sam. 24:1-25; 1 Chron. 21:1-27.

Overlapping and extending beyond the service period of Gad's lifetime was the activity of Nathan the prophet. Not only was he a close associate of King David, but he was also acquainted with much of the happenings of Solomon's reign, even making a record of them. (2 Chron. 9:29) However, it was Nathan's service as it related to King David that brings him into prominence in the Bible record. Three distinct occasions are recounted in detail.

First there was the time that David resolved to build the temple for the housing of the ark of God. Nathan's response was first favorable, but that night the word of the Lord come unto his prophet and ruled out David as the temple builder. Through Nathan the Lord's will was expressed to David: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." —2 Sam. 7:12, 13, 16; 1 Chron. 17:1-15.

Again, Nathan acts as God's mouthpiece in a showdown with David regarding his sin concerning Uriah and Bath-sheba. The king had lusted after Bath-sheba and lain with her, and she was with child. To conceal his sin David maneuvered the death of her husband Uriah in battle. But Jehovah God was displeased. He sent Nathan to David with a parable on his lips. A rich man had exceeding many flocks and herds; a poor man had only one little ewe lamb, which was to him as a daughter. A traveler stops over at the rich man's home, but in stinginess the rich man spares his numerous flocks and takes the poor man's only lamb to feed the wayfarer. David's anger rose within him and he heatedly declared that the rich man should die and should restore the lamb fourfold, because he had been pitiless. But the blow returned heavily upon the king's own head when Nathan replied, "Thou art the man."

David's secret sin had found him out. For instigating the death of Uriah and taking his wife, David suffered sore punishment: the sword would never depart from his house, his wives would be violated in the sight of Israel, and the babe conceived by Bath-sheba would die. Repentance welled up within David and overflowed, and, many believe, moved him to compose the beseeching Psalm 51. Therein he pleads for mercy and forgiveness and cleansing, acknowledging that he was 'shapen in iniquity and conceived in sin'. The completeness of his contrition of heart is reflected in verses 16 and 17: "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." The parable of Nathan had packed the power necessary to crush the king with a sense of guilt.—2 Sam. 12:1-19.

The third occasion of Nathan's playing a leading role in Bible drama was at the time Adonijah sought to usurp the throne. Adonijah was one of David's sons, and he conspired to beat young Solomon out of the kingship. Aged King David was not aware of the treachery being hatched, but Nathan the prophet was. He counseled the mother of Solomon, Bath-sheba, in the way of acquainting David with the plot, and co-operated with her in impressing the king with the gravity of the situation. David effectively nipped Adonijah's budding kingship aspirations by ordering the immediate anointing of Solomon as king of Israel in his stead. Nathan and other staunch supporters of the typical Theocracy carried out the coronation of the one who was to sit "on the throne of Jehovah as king instead of David his father".—1 Ki. 1:5-40.

In all the foregoing ways Nathan and Gad served King David. The name "Nathan" means "gift, given", and "Gad" means "good fortune". But greater than their giving and goodness unto Israel's first typical king is the Lord's use of them in writing down prophecies and historical records that came to form a part of the inspired Bible. These unassuming historians did not seek to preserve memory of themselves, as no information is given as to their ancestry or personal family life. Nathan and Gad sought only to preserve a record directed by God and of most benefit to future witnesses of Jehovah living in the "last days".

Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths.—Proverbs 3:5, 6, *A.S.V.*

FIELD EXPERIENCES

"ONE OF JEHOVAH'S WITNESSES CALLED HERE AND left me some pamphlets which came at a time when we were suffering and terribly sad over the death of our loved boy in that hell camp at Borneo, and only God knows what their sufferings were. These booklets I have studied carefully and got great comfort and knowledge from them, so much that I have interested a number in them. I do not want to part with mine, as they are a great comfort, but would ask you to put me in touch with your people here in Hobart [Tasmania]. The members of three families are very anxious to obtain them, whilst others are wanting to borrow mine."—Mrs. S. C.

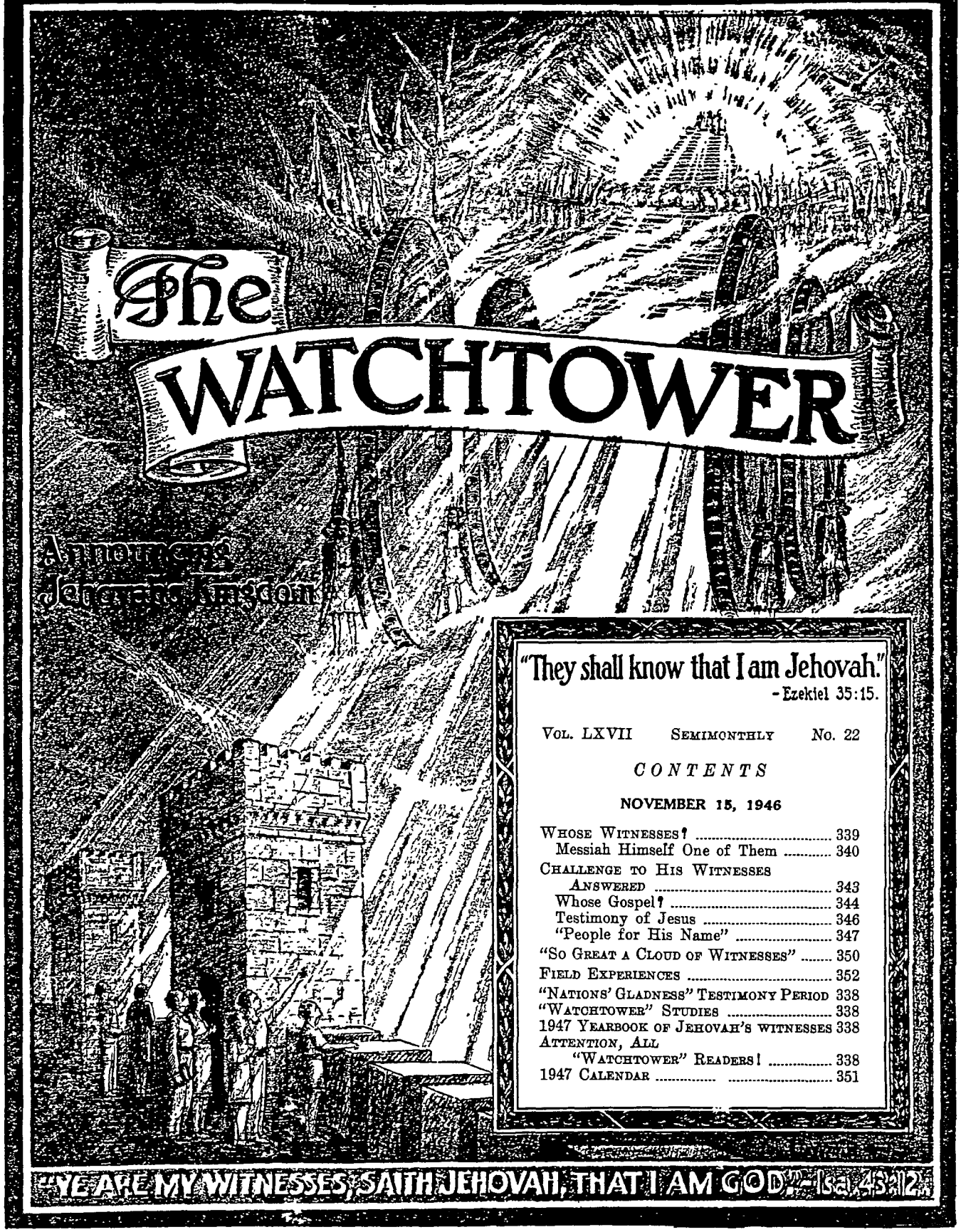
VISIT WITH ROYALTY (SOUTH AFRICA)

"While pioneering in Swaziland two of our South African pioneers called upon the king and queen of the Swazis. The king has a *kraal* which is guarded by many of his natives. These carry *ássagais* and shields. They had, of course, an interpreter with them. On their arrival the interpreter asked for permission to see the king. This request was granted by the guard, and they were escorted by a group of these natives who had *ássagais* and shields. As they were ushered into the king's presence, which king wore skin clothes, they were surprised to hear him greet them with a cultured English accent. Noting their surprise, he explained that he had graduated from Oxford University in England. They were asked to sit down with the king. And so they had a splendid opportunity to bring the Kingdom message to him. It resulted in placing a whole set of WATCH TOWER books and also he subscribed for *Consolation* and *The Watchtower*. The queen also took some publications to teach her children, and permission was given them to witness to the rest of his servants. And, now that the field is again open to us, we are hoping to go back and aid these people of good-will to learn more of God's kingdom."

LYING IN WAIT FOR THE MISSIONARY (PUERTO RICO)

"About two and a half years ago I was sent to Puerto Rico together with the other graduates from the first class of the Watchtower Bible School of Gilead. I had an interesting experience after being there only a few weeks. One day while out making back-calls on the interested I was walking across a big open lot, when suddenly I heard the voices of many children calling after me, *'Americana!'* I turned and saw about twenty children running after me, and behind them an elderly colored man, also very excited. He came up to me grinning and talking Spanish so fast I didn't understand a thing. He noticed how perplexed I was, so he calmed down and talked more slowly. Not knowing much Spanish, I could only pick out words here and there that I understood. He named the WATCH TOWER publications and said that Rutherford was *'un hombre muy bueno'* (a very good man); and so little by little I understood that he had obtained all the literature except the books *Vindication*. So I agreed to bring them to him. The following day my husband and I went together and, with the aid of the dictionary, we learned that he was very much interested, that he had obtained his first literature from a pioneer sister who worked there for many years, and then had written for more. He had been praying to God that he might meet Jehovah's witnesses, but the day that I had called he was out; so he instructed all the children in the neighborhood to be on the watch for me—that, if I should pass by again, when he was at home, they should be sure to stop me. We were thrilled to find him. We started a study immediately and found that, because of his extensive reading, he had a marvelous knowledge of the truth. As we stuttered and stammered with our Spanish, he sat there patiently waiting for each word as though he were at the feet of the Great Master. He progressed rapidly and was so excited to know of the big organization of Jehovah's people and that we had come to help him and all like him. Shortly he was baptized and is now one of our best publishers. The seed was sown by earlier pioneers, who placed enormous amounts of literature in Puerto Rico. We came and watered it, and JEHOVAH gave the increase!"—E. V., missionary.

"OUR FOREIGN ASSIGNMENT IN THE DOMINICAN REPUBLIC finds us midway between Cuba and Puerto Rico on the eastern part of the same island where also is Haiti. Good will interest there is very high, and we count it a particular blessing from the Lord to be able to feed those sheep. At Kingdom Hall in Ciudad Trujillo last January, after an *Atalaya* study, an earnest young man of about 18 or 20 entered the hall to inquire if he could get a Catholic Bible from us. Well versed in Catholic catechism, he spoke on many religious subjects, in fact. So we took the opportunity to assure him that he could indeed get a Bible, and in the discussion on purgatory, masses, images, etc., the Bible's contrast with religion's teachings was tactfully presented. It was as a two-edged sword, for as fast as he would submit catechismal 'proof' in support of religion's teachings, just so fast was the veil of darkness slashed away with the truth. The Scriptural proof was convincing. This seed fell on good ground. A book study was started in his home, and *he* was the one to tell his mother and sisters what a great difference there is between religion and truth, and this, mind you, at his first study. Soon we saw his cheerful face at Kingdom Hall, always promptly raising his hand for correct answers to questions. And since the early part of June he has proved his sincerity by having an active part in the service. Now F—— M—— looks forward to the happy day when Gilead's doors may be opened to him, and a larger share in discipling the nations. That is one experience there; here is another: Tears of joy filled the eyes of a man of good-will when he was first contacted, for he had previously heard of Jehovah's witnesses from an employee of a bus line which he operates. After several months of study he too began to have a part in the Kingdom-announcing work. He rejoiced with us in N. H. Knorr's visit to the Dominican Republic in March, and today—today, he is very glad with Jehovah's really glad people here in Cleveland. Yes, he came to this Glad Nations Theocratic Assembly by airplane and says he never saw the like in his life. How many here can agree with him! Many other Dominicans saw us off when we left for the Assembly, and we will rejoice to return to them to echo the mighty and never-ending joy of His glad people here."—L. J., missionary.



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

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

The WATCHTOWER

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

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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

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. Old and new addresses must be given. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"NATIONS' GLADNESS" TESTIMONY PERIOD

"Nations' Gladness" Testimony Period coincides with the last month of this calendar year, the yeartext for which is, "Be glad, ye nations, with his people." (Rom. 15:10, *Rotherham*) A new booklet was specially prepared to be ready for delivering the testimony in this month of December, namely, *"The Prince of Peace"*, and an edition of five million copies is being run off. This anticipates a wide and intensive distribution. That many others may conveniently be provided with copies to join in the distribution, the Kingdom publishers will specialize during December on placing the booklet from house to house, offering seven copies on a contribution of twenty-five cents, three copies ten cents, and one copy five cents. Its message deserves the widest reading, and the call for distributors is urgent. If you see your opportunity to take part with others in this house-to-house distribution, write us now for needed information and references. That the general report of all activity during the "Nations' Gladness" Testimony Period may be compiled here, we remind you to turn in your report of field work during December.

"WATCHTOWER" STUDIES

Week of December 15: "Whose Witnesses,"
¶ 1-17 inclusive, *The Watchtower* November 15, 1946.
Week of December 22: "Challenge to His Witnesses Answered,"
¶ 1-18 inclusive, *The Watchtower* November 15, 1946.
Week of December 29: "Challenge to His Witnesses Answered,"
¶ 19-29 inclusive, also "So Great a Cloud of Witnesses,"
¶ 1-9 inclusive, *The Watchtower* November 15, 1946.

1947 YEARBOOK OF JEHOVAH'S WITNESSES

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

ATTENTION, ALL "WATCHTOWER" READERS!

During December the WATCHTOWER Society is releasing for general distribution its new publication, the 64-page booklet entitled "The Prince of Peace". During December the thoughts and professions (if only outwardly) of all nations of Christendom turn to sentiments of peace and good-will, but always the people are left without real knowledge of how ever-enduring peace is to come to all men of good-will on this earth. The booklet *"The Prince of Peace"* contains a distinctly different, and most up-to-

(Continued on page 351)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII NOVEMBER 15, 1946 No. 22

WHOSE WITNESSES?

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God." —*Rev. 3: 14.*

JEHOVAH God "left not himself without witness" at any time since man's creation. So two missionaries, Barnabas and Paul, testified on an occasion when they were mistaken for being gods come down to earth in human form. Rather than accept the worship of the pagan Asiatics at Lystra who had thus mistaken them, Barnabas and Paul chose to bear witness to the "living God, which made heaven, and earth, and the sea, and all things that are therein". (Acts 14:15-17) Thus, by their words and actions, two things are demonstrated: (1) Jehovah God the Creator gave witness to his Godship by the good he did in giving rain and fruitful seasons and material blessings to men; (2) he also raised up living, intelligent, speaking witnesses for himself on earth among men.

[2] It would take a very prejudiced person indeed to deny that Barnabas and Paul were Jehovah's witnesses on this occasion at least, for they bore witness to the One of whom the prophet Jeremiah boldly declared: "Jehovah is the true God; he is the living God, and an everlasting King: . . . He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens." (Jer. 10:10-12, *Am. Stan. Var.*) Barnabas and Paul's experience took place about A.D. 46, or nineteen centuries ago, and now the question has been thrown into the public forum and is hotly disputed, Has Jehovah actually any living, intelligent, speaking witnesses on earth today? and should Christians not rather be witnesses for Jesus Christ primarily and be known as "witnesses of Jesus"?

[3] The accusation has been vigorously pushed by religionists of today that for any Christian to try to be a witness now of Jehovah God means to belittle Christ; it means to "de-Christ Christianity". To any Christian that attempts to be such a witness they say: 'Don't you know that Christians never were called witnesses of Jehovah? and that Jesus Christ said to his disciples, "Ye shall be witnesses UNTO ME both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth"? (Acts 1:8) Where did Jesus and his disciples ever use the name *Jehovah?* and where is the name *Jehovah* to be found in the inspired writings of Jesus' disciples, from Matthew to the Revelation, or Apocalypse? Did not Jesus say that "repentance and remission of sins should be preached in HIS name among all nations, beginning at Jerusalem. And ye are witnesses of these things"? And don't you know that his disciples speak of it as "the gospel of Jesus Christ" and "the glorious gospel of Christ"? Don't you know that eventually "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"?' (Luke 24:47, 48; Mark 1:1; 2 Cor. 4:4; 10:14; Phil. 2:10, 11) In asking questions in that form the clear intent of the religionists is to prove that no Christian is authorized or appointed to be a witness of the One (to quote Psalm 83:18) "whose name alone is JEHOVAH", and that to be known and designated as a "witness of Jehovah" now is presumptuous and un-Christian.

[4] That the name "witnesses of Jehovah" or "Jehovah's witnesses" is offensive to all Christendom goes without saying. It is also a tragic fact that the natural Jews or Israelites have been fearfully persecuted during the last nineteen centuries by professing Christians, and particularly since the rise of Fascism and Nazism, but this has not been for bearing the above name under discussion. On the contrary, it has been Christians that have been known by the name in the last fifteen years, and these marked Christians are the ones hated in all nations and persecuted in all Christendom for bearing the name and striving to live up to it lest they bear the name in vain. Such persecution upon them by professing Christians does not agree with the Bible's

1. In what two ways did God not leave himself without witness?
2. How do we know whose witnesses Paul and Barnabas were? and what related question is disputed today?
3. What questions do objecting religionists put to Jehovah's witnesses today? and with what intent?
4. Who have been the ones persecuted for bearing the name? and by whom has such persecution been inspired, and for what purpose?

definition of "Christianity". Hence it cannot be inspired by the Founder of Christianity, Christ Jesus himself. It must be from his adversary, Satan the Devil. So it is proper to ask whether the persecution is not pushed by the adversary and his religious agents in order to prevent and frighten others from becoming witnesses of the Most High God as well as to destroy those who already bear the name. The answer to that question is so plain that we need not let it divert us from facing the afore-cited questions which religionists raise in objection to those who bear the name and answering such questions.

5 To bolster up their argument that Christians must be witnesses of Christ rather than of Jehovah, and that Christ must now take precedence over God with them, the religionists do this: They point to the number of times that the word *God* is used by the inspired Christian writers in comparison with *Christ* and *Jesus*. 'Look,' say they, 'at the hundreds of times that the words *Jesus* and *Christ* occur in the "New Testament". Why,' they will add, 'the word *Christ* occurs 37 times in the Greek text of Paul's letter to the Philippians as against only 23 times that the word *God* occurs.' All that sounds very impressive until we proceed to make further examination by following along their own method of argument and calculation.

6 The above fact may, indeed, be the case with the book of Philippians, but that proves nothing as to the other books. Take the apostle John's writings. He was the closest of the disciples to Jesus. Nevertheless, in his three epistles John uses the two words *Christ* and *Jesus* 14 times each, or 28 times together, as against using the word *God* 67 times. In fact, in John's third epistle he does not mention Christ or Jesus or the Son once, but does use the word *God* 3 times. And in the very last book of the Bible, Revelation, which was delivered by Jesus Christ to John by an angel, the word *Jesus* occurs only 14 times, *Christ* only 11 times, and the *Lamb* 29 times, or 54 times all together, whereas the word *God* occurs 99 times in the Greek text of The Revelation, both alone and in such expressions as "Lord God Almighty". According to the comparative weights of the number of references, whose witness was this John, the last of the twelve apostles to survive? He was primarily God's witness.

7 In a count of the occurrences of the words *Jesus* and *Christ* in the entire "New Testament", so called, we find the following comparison thereof with the occurrences of *God, Lord* and *Father* as applying to Jehovah. The Greek text* shows the following usages:

Jesus (alone), in the four gospels	560	times
From Acts to Revelation	82	"
Christ (alone), in the four gospels	46	"
From Acts to Revelation	247	"
Lord (alone), as applying to Jesus, in the Gospels	129	"
From Acts to Revelation	118	"
Lord Jesus	129	"
Jesus Christ	151	"
Christ Jesus, only from Acts to Philemon	107	"
God, in John 1:1 and 20:28, and Hebrews 1:8	3	"
Messias	2	"
Son of man	84	"
Son of God	79	"
Son of Abraham, of David	20	"
Total of such twelve styles of reference to Jesus	1,757	times
God, as meaning Jehovah, in the gospels	307	times
From Acts to Revelation	1,012	"
Lord, as meaning Jehovah	275	"
Father, as applying to Jehovah	260	"
Total of such three styles of reference to Jehovah	1,854	times

8 Thus 1,757 references to Jesus are obtained, to compare with 1,854 references to Jehovah God. To whom, then, does the superiority as based upon the number of references from Matthew to Revelation go, to Jesus Christ or to Jehovah God? On this basis, just whose witnesses were the inspired writers of the so-called "New Testament", primarily of Jesus or of Jehovah? The honest answer is, Of Jehovah!

MESSIAH HIMSELF ONE OF THEM

9 One fact is slighted by many religious persons of Christendom. It is that Jesus Christ, the Son of God, was himself a witness. A witness is one that bears testimony or evidence concerning certain persons or things. He is one that sees or knows by reason of personal presence or experience. In Revelation 1:5 stands the expression "Jesus Christ, who is the faithful witness"; and at Revelation 3:14 Jesus Christ himself speaks and says to the church at Laodicea in Asia Minor: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Critical students of the

5. To bolster up their argument, to what comparison do the objectors point?

6. What is the result of such a comparison with John's three epistles and The Revelation? and whose witness is John proved to be?

7, 8. What comparison is given of the numbers of occurrences of names and titles? and whose witnesses were the inspired writers?

*According to the *Concordance to the Greek Testament* by Moulton and Geden (1897).

9. What fact regarding Jesus Christ is slighted by many? and why is it especially true at this Laodicean state of matters?

Bible and of world conditions readily agree we are in the period of Christianity which was foreshadowed by the state of matters in the church of Laodicea. Therefore at this particular time since A.D. 1918 these words of Jesus Christ, "The Amen," apply.

10 Hence the question follows: Of whom or for what is he "the faithful and true witness"? The apostle Paul refers to him in this testimonial capacity, at 1 Timothy 6:13, saying to Timothy: "I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession." (*Am. Stan. Ver.*) Our search for what was his "good confession" draws our attention to the following interchange of words between Pilate and Jesus in the governor's house: "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) In order to be a faithful and true or unerring witness, he had to give testimony to the truth. So the question now is, Whose witness or martyr was Jesus Christ? It is important to answer this question, because Christians must follow his example. Peter writes to them: "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) And at Romans 8:28, 29 Paul writes: "All things work together for good to them that love God, to them who are the called according to his purpose. 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." His Christian brethren must accordingly be conformed to him in this vital matter of giving testimony, following his example. Those claiming to be Christians cannot wriggle out of this obligation resting on them.

11 Proving that Jesus would serve in this testimonial way, the prophecy foretold hundreds of years before his day: "Behold, I have given him for a WITNESS to the people, a leader and commander to the people." (Isa. 55:4) The speaker of those words is the One that inspired Isaiah to write them down, namely, Jehovah God. Since he gave Jesus his Son for a witness to the people, the fact is indisputable that Jesus Christ was a Witness of Jehovah and was a Leader and Commander of his footstep followers in this regard. Because he thus served for Jehovah God he said: "I am come in my Father's name." (John 5:43) He was continually testifying for his heavenly Father, and with this agrees the fact that in John's gospel alone the title *Father* is applied 108 times to God by his Son Jesus. The request of his disciples to teach them to pray brought forth this model prayer from Jesus: "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 that prayer Jesus gives the first attention to the Father's name. In his sermon on the mountainside he said the following words with a view to having his Father's name hallowed: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool." (Matt. 5:33-35) Here Jesus was referring to God's law at Leviticus 19:12: "And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah."—*Am. Stan. Ver.*

12 Jesus knew that the promised Kingdom was the foremost doctrine of the Bible, and his own preaching helped to make it so and to keep it to the fore. "The kingdom of heaven is at hand" was the message with which he began his great Galilean ministry of preaching. (Matt. 4:17) Said he: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:15) The gospel or good news was of the kingdom of God, and to the time of his dying on the tree Jesus kept at preaching God's kingdom and thus he held faithful and true to God's side of the controversial issue of universal sovereignty. The record of him is that "he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve [apostles] were with him". As to these twelve the record says: "He sent them to preach the kingdom of God, and to heal the sick." (Luke 8:1; 9:2) In all this Jesus was proving himself to be a witness of Jehovah God.

13 It is idle talk to say he was not such a witness because no written record shows he ever used the name "Jehovah" on earth. Why so? Because the very name given to him by the command of God's angel, namely, "Jesus," bears testimony to God's own name, for this given name "Jesus" means "Jehovah [is] salvation", or "Jehovah the Savior". This does not mean that Jesus himself was Jehovah or was the same as Jehovah, because that name "Jesus" is also applied, at Acts 7:45 and Hebrews 4:8, to Moses' successor Joshua, and, at Colossians 4:11, to a certain Justus. Hence the name is seen to mean that Jehovah is the Source of salvation and that salvation belongs to him. But the fact that Christ bore the

10. What confession did Jesus Christ witness before Pontius Pilate? and why is it important to prove whose witness Jesus was?
11. What did Isaiah 55:4 foretell concerning Jesus? and whose name did he seek to honor, and how?
12. What is the Bible's foremost doctrine? and how did Jesus help to make it so?
13. Why is it idle talk to say Jesus was not Jehovah's witness because he never used the name "Jehovah" on earth?

name *Jesus* on earth testifies to his being the One by or through whom Jehovah God brings about the salvation of humankind. Jesus must have known the name of his heavenly Father and just how it was pronounced, for he came down from heaven and after his anointing with God's spirit he remembered how he had been with his Father in heaven before he became man. Just to what extent he pronounced the name of his Father to his faithful apostles is not certain from the record. But in prayer to God on the night of his betrayal he said: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world." (John 17:5, 6) From this it is evident that he made some revelation to them as to God's name.

[14] Jesus when on earth confined his ministry of preaching to the circumcision, that is to say, the circumcised Jews. He left it for his disciples after him to preach to the Gentiles or uncircumcision later. The apostle Paul was one who preached largely to such uncircumcised Gentiles, and he writes, saying: "Receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people." The last of these three quotations by Paul is from Psalm 117:1, which reads: "Oh praise Jehovah, all ye nations; laud him, all ye peoples." (*Am. Stan. Ver.*) By the foregoing statement of Paul, at Romans 15:7-11, he shows that Christ's followers must be witnesses of Jehovah God and must confess and praise his name.

[15] As a writer the apostle John used the words "witness" and "bear witness" in the Greek text more often than all the other apostles. In proof that Jesus Christ was the chief witness of the true God, Jehovah, he writes, at 1 John 5:20: "And we know that the Son of God has come, and has given us power to recognize him who is true; and we are in union with him who is true, through his Son, Jesus Christ. He is the true God and eternal life." (*Goodspeed*) The Catholic Confraternity edition of 1943 reads on this same verse: "And we know that the Son of God has come and has given us understanding, that we may know the true God and may be in his true Son. He is the true God and eternal life." (1 John 5:20) This verse*, according to its reading in the King James Version Bible, has been used by religionists to argue in favor of their pet doctrine of a "trinity". But now, from the above-quoted modern versions and others*, it is clearly seen that, in place of being the real, true Almighty God Jehovah himself, Jesus as His Son was merely the witness of Jehovah God, to give us an insight and understanding respecting the true God Jehovah.

[16] As a faithful and true witness, Jesus taught men correctly on the worship of the Lord God. Early in his ministry he spoke to a Samaritan woman at a well in Samaria. He said: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 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 4:21-24) Jesus' testimony is true and absolutely dependable as regards heavenly things because he has seen and knows. He said to the Jewish ruler Nicodemus: "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man." (John 3:11-13) Consequently John says of Jesus: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony." The majority of men have not received his testimony, but what about those believers who do accept Jesus' testimony? In answer, John says: "He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God."—John 3:31-34.

[17] John's argument makes it clear that the chief thing is to prove that Jehovah God is true. The argument also shows that Jesus was a true witness of God, "whose name alone is Jehovah." It shows that if we accept Jesus' testimony concerning Jehovah, then we are acknowledging that God is true and are certifying to the truth of God. Thereby we are honoring God, and are also honoring his "faithful and true witness", Christ Jesus.

14. At Romans 15:7-11 how does Paul show Christ's followers must be witnesses of Jehovah?

15. How does John, at 1 John 5:20, prove Jesus was Jehovah's chief witness?

*See the *Douay* and also *Weymouth's* translation and footnote.

16, 17. (a) By his teaching on worship how did Jesus prove himself a witness of Jehovah? (b) Why is his testimony as to heavenly things reliable? and how does it affect God if we accept Jesus' testimony?

CHALLENGE TO HIS WITNESSES ANSWERED

THE truth of God concerning his Messiah or Christ has to be established; for he had promised to send a Messiah. In the garden of Eden, soon after man's fall under the dominion of the first false witness, Satan the Devil, the divine promise was given: "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) Ever since then men with faith in God, beginning with Abel the first martyr, have looked for the coming of the Messiah or Christ. They have wanted to identify him that they might accept him and follow him, out of honor to Jehovah God, who sent him.

[2] To help toward this identification, it was necessary for God himself to give testimony in advance concerning the Messiah, for God alone knew who he would be and what would be his course of life on earth. God gave such prophetic testimony about Messiah or Christ by his heavenly angels and also by his faithful prophets on earth. Hence he used such prophets to bear testimony to Messiah or Christ. They were witnesses *unto* Christ, but this does not mean that they were not also witnesses of Jehovah. In fact, it was because they were Jehovah's witnesses that He used them to testify as respects the coming Messiah or Christ. In view of such prophetic testimony the apostle Peter could say: "To him [the Messiah] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." And in his first letter Peter wrote to the same effect, saying: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—Acts 10:43; 1 Pet. 1:10, 11.

[3] John the Baptist was the first prophet to identify the Messiah. Necessarily, then, he was a bearer of testimony to Jesus, concerning which fact it is written: "There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light." John fulfilled this stated mission, for we read this in the historical record of him: "And John bare witness, saying, I have beheld the spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the spirit descending, and abiding upon him, the same is he that baptizeth in the holy spirit. And I have seen, and have borne witness that this is the Son of God." (John 1:6-8, 32-34, *Am. Stan. Ver.;* 3:26) Did such testimony regarding Jesus make John the Baptist any less the witness of Jehovah? Not at all, for thereby John testified to the truthfulness of God's word. To emphasize that John would be the witness of the Lord God the angel who told of his coming birth said to Zacharias his father: "Many of the children of Israel shall he turn unto the Lord their God." And on the day that the babe was named John, Zacharias said: "Yea and thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people in the remission of their sins."—Luke 1:16, 76, 77, *Am. Stan. Ver.*

[4] In fact, the Lord God himself was obliged to vindicate his prophetic word respecting the Messiah. To do so, he gave convincing witness to support the truth that Jesus is the Messiah. Jesus relied chiefly upon this testimony of God and called attention to it. "If I bear witness of myself," said he, "my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me." Then, to show that the Father's prophet Moses had borne testimony to the promised Messiah, Jesus said to the unbelieving Jews: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:31-37, 45-47) Still, Moses' writings regarding Messiah were true.

[5] Due to the written testimony that Jehovah God had given through His prophets prior to John the Baptist, Jesus after his resurrection from the dead could turn to their writings as proof of his Messiahship. "And he said unto [his disciples], These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which

1. Why did God's truth concerning his Messiah have to be established?
2. How did God help in this identification? and what does Peter say to prove He did?
3. How was John the Baptist a witness to Jesus and not less so a witness of Jehovah?
4. Whose witness did Jesus chiefly rely upon? and how did he show that?
5. How did Paul copy Jesus' method of identifying the Messiah? and did he thereby belittle Jehovah?

were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24:44-48) Copying Jesus' method, the apostle Paul likewise referred to the written prophetic testimony about Jesus, and said to King Agrippa: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." (Acts 26:22, 23) By thus offering testimony to Christ Jesus, neither the apostle Paul nor John the Baptist was belittling Jehovah God or pushing him into the background. Contrariwise, they were witnessing to Jehovah's truthfulness and to the vindication of his written Word of prophecy.

6 In all this testimony the vindication of Jehovah God as true is primarily at issue. By what way we regard this testimony we make out God as either a truthteller or a liar, to ourselves. This is the argument of Jesus' beloved apostle, John, who writes: "If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son." (1 John 5:9-11, *Am. Stan. Ver.*) By such words John was not putting Jesus foremost and giving him more prominence than God his Father. No; but John was giving Jehovah God the chief importance because He is the Author of eternal life and such life is His gift by his Son Jesus Christ. Thus John did not back down from the apostolic position of being first *Jehovah's* witness.

WHOSE GOSPEL?

7 Why, then, did Jesus say to his apostles just before ascending to heaven: "Ye shall be MY witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth"? (Acts 1:8, *Am. Stan. Ver.*) Since the Scriptures speak of it as "the gospel of Christ", why, then, should any Christians put themselves forward as *Jehovah's* witnesses? The answer to that challenging question is this: that a Christian could not be a faithful witness of Jehovah God without also giving testimony to His Son. Because God the Father framed his purpose about his beloved, only begotten Son and then gave such decisive evidence that the Son is his Messiah or Christ, a believer in God who acts as His witness would not be true to God or be telling the whole truth if he ignored the testimony that God has given. He would also be ignoring God's Chief Servant, his Elect Servant. (Isa. 42:1) True Christians will not do this.

8 Almighty God has highly exalted his Son above all the rest of creation, and has given the Son all the needed power in heaven and in earth to act as God's Servant for the fulfillment of God's will. As it is written: "God also hath highly exalted him, and given him a name which is above every name [excepting, of course, God's own name, Jehovah]: 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." Now, why is all this? Is it to give the chief honors to Christ Jesus? Not at all, for the apostle Paul adds the climax to the above statement by saying, "to the glory of God the Father." (Phil. 2:9-11) Primarily, then, whose witness was the apostle Paul by giving such testimony? His giving the ultimate and highest glory to God the Father supplies the unmistakable answer.

9 In order to prove that God the Father had sent his only begotten Son from heaven to be the Messiah, it was needful for Jesus' apostles to be "*his* witnesses". Their being such would be to the glory and exaltation of God the Father. The apostles had been with Jesus Christ on earth. They had seen and heard him. They knew the actual facts about him. Why should they not be responsible to make these facts known as evidence to the truth? The apostle Paul said: "Let God be true, but every man a liar." Paul saw and heard Jesus Christ after his resurrection from the dead, and to prove God true this is what Paul wrote about Jesus' ministry to the circumcised Jews, the descendants of the forefathers Abraham, Isaac and Jacob: "I hold that Christ has become an agent of circumcision to show God's truthfulness in carrying out the promises made to our forefathers, and causing the heathen to praise God for his mercy."—Rom. 3:4; 15:8, 9, *An Amer. Trans.*

10 The apostle John was most intimate with Jesus

6. How did John show we make God either a truthteller or a liar? and did John thereby minimize Jehovah's importance?

7. Why, in being Jehovah's witnesses, may Christians not refrain from being witnesses also to Jesus?

8. How, at Philippians 2:9-11, did Paul show Jehovah's witnesses may not ignore God's Son? and whose witness did Paul there prove himself primarily?

9. Why was it needful for Jesus' apostles to be his witnesses?

10. In his first epistle what did John witness concerning Jesus? and just how do we have fellowship with the apostles?

in the flesh, and writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And we have seen and do testify that the Father sent the Son to be the Saviour of the world." (1 John 1:1-3; 4:14) Only if we get such facts from the personal acquaintances of Jesus Christ on earth, only then can we have fellowship with the apostles by sharing in common knowledge.

[11] Jesus instructed the apostles as to their responsibility when he said: "And ye also shall bear witness, because ye have been with me from the beginning." (John 15:27) Having seen him after he was resurrected, they could give undeniable evidence of his resurrection such as none of us today can do. Acts 4:33 tells us: "With great power gave the apostles witness of the resurrection of the Lord Jesus." The apostles were appointed to be witnesses to that. (Acts 1:21, 22) Note now some declarations of the apostles in evidence:

[12] Peter on the day of Pentecost says as speaker for his fellow disciples there: "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32) Later to the Jews at the temple he fearlessly declares: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:14, 15) Then to the Jewish Sanhedrin at Jerusalem the apostles say they must be witnesses in obedience to God, in these words: "We must obey God rather than men. The God of our forefathers raised Jesus to life when you had hung him on a [tree] and killed him. God took him up to his right hand as our leader and savior, in order to give repentance and forgiveness of sins to Israel. We and the holy spirit which God has given to those who obey him are witnesses to these things." (Acts 5:29-32, *An Amer. Trans.*) To Cornelius and his household Peter says: "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts 10:40-42.

[13] To Jews in the synagogue at Antioch in Pisidia Paul says of Jesus: "But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." (Acts 13:30, 31) In his letter to the Corinthians Paul cites many witnesses of Jesus' resurrection and then says: "Last of all he was seen of me also, as of one born out of due time. . . . we have testified of God that he raised up Christ."—1 Cor. 15:8, 15; also Acts 22:14, 15; 23:11; 26:16.

[14] Examine every one of the above apostolic testimonials respecting the resurrection, and what do you observe? Do they give the principal emphasis to Jesus as the resurrected One? No; but in each case they bear witness to Jehovah God as the Resurrector, as the Almighty One who raised this dead Son to life. Thus they give the supreme glory to God and vindicate his word and power. The big fact is that God did the raising of Jesus to life and the making of him a princely Leader and Savior and Judge of the living and dead. By such testimony the apostles did not waver from being witnesses of Jehovah, while at the same time they were witnesses to Jesus. God held himself to his own stated rule: "In the mouth of two or three witnesses shall every word be established." (2 Cor. 13:1; Deut. 17:6; Num. 35:30) And so he produced the required two or three witnesses on earth, and many more, verily more than five hundred at one time. (1 Cor. 15:6) God has the whole truth on his side, to His glory.

[15] By his raising of Jesus from the dead and exalting him to the right hand of the Majesty on high, Jehovah gave life and power to the gospel or good news. Without His intervention when Jesus lay lifeless in the tomb the gospel would have failed. Hence the fact stands forth with brilliance that the gospel belongs to Jehovah God and originated with him. It is true that his Word speaks of "Christ's gospel" and "the gospel of Jesus Christ"; but that does not separate the gospel from Jehovah God. Mark 1:1 reads: "The beginning of the gospel of Jesus Christ, the Son of God." A number of times Paul, who had Mark for a companion, speaks of the "gospel of Christ", and says: "The light of the glorious gospel of Christ, who is the image of God, should shine unto them." (1 Cor. 9:12, 18; 2 Cor. 2:12; 4:4; 9:13; 10:14; Gal. 1:7; Phil. 1:27; 1 Thess. 3:2; Rom. 1:9, 16) The gospel is properly thus spoken of, because it deals with the Messiah or Christ, who is the divine agent to bring the blessings promised in the gospel. He is the "seed of Abraham" in whom all

11. What did Jesus say as to the apostles' responsibility for being with him? and how did they discharge it?
12. What were some of Peter's declarations in evidence?
13. What were some of Paul's declarations in evidence?
14. What is the big fact about all those apostolic testimonials? and how did God show he has the whole truth on his side?
15. How did God give life and power to the gospel? and why is it also spoken of as "Christ's gospel" to be preached "in his name"?

the families and nations of the earth are to be blessed. (Gen. 22:18; Gal. 3:16) Properly, then, the gospel is preached "in his name".

[16] However, both Mark and Paul, and Peter also, acknowledge the One to whom the gospel is due and who produced it and sent it forth by Jesus Christ. That One is Jehovah God. In no way does the gospel give less honor and praise to Him than it does to Christ Jesus. Hence Mark also calls attention to the fact that "Jesus came into Galilee, preaching the gospel of God". (Mark 1:14, *Am. Stan. Ver.*) The kingdom of God is the main theme of the gospel that Jesus preached. (Matt. 4:23; 9:35; 24:14) Also Paul many times speaks of it as the "gospel of God", also as the "gospel of the grace of God", and as the "glorious gospel of the blessed God, which was committed to my trust". (Rom. 15:16; 2 Cor. 11:7; 1 Thess. 2:2, 8, 9; Acts 20:24; 1 Tim. 1:11) He says: "Called to be an apostle, separated unto the gospel of God, ... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:1, 16) Also Peter warns us that divine judgment will be executed against Christians not living up to the purposes of the gospel, asking ominously: "What shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17) And in proof that the gospel sprang from Jehovah God before Jesus appeared upon the earth, we have Paul's words, at Galatians 3:8: "The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." (*Am. Stan. Ver.*) Abraham, we must remember, is a prophetic type of Jehovah God, who gave Abraham that gospel statement telling of blessings to come.

[17] In further proof that the gospel is Jehovah's, chapter fourteen of Revelation refers to the time of the establishing of God's kingdom, namely, from and after A.D. 1914. Referring to this transition period between the destruction of the old Satan-controlled heavens and the bringing in of the new Christ-controlled heavens, Revelation 14:6 tells what John saw and heard: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." That gospel is therefore the one that must be preached now; and hence with quickened interest we ask, What is the substance or content of this "everlasting gospel"? The next verse tells us what the angel with this gospel said: "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:7) In those words the reference is all to God, without mention of his Son Jesus Christ, and the loud command is given to give glory to God and to worship God the Creator.

[18] That is the last mention of "gospel" in the Bible, but from all the foregoing remarks it is seen that the inspired Christian writers refer to the gospel more often as being of God and of his kingdom (14 times) than as being of Jesus Christ the Son of God (13 times). Hence when Jesus said, "The law and the prophets were until John: since that time the kingdom of God is preached," Jesus did not mean that at that time Jehovah's witnesses had ceased and that since that time he and his followers would cease to bear testimony to Jehovah God. Rather, God's kingdom gospel must now be preached.—Luke 16:16.

TESTIMONY OF JESUS

[19] Since the ascension of Jesus Christ to heaven he has not preached visibly and audibly to mankind, but from heaven he has supervised the work of gospel-preaching. Being now a divine spirit, unseen to man, he has committed to his consecrated followers the preaching of the gospel. While he was on earth he testified or bore witness to God's kingdom, and now this work of testifying the same as he did he has left behind him for his followers to do. This makes it a partnership with Jesus Christ in giving the testimony, and this partnership is spoken of as the "testimony of Jesus Christ" or the "witness of Jesus Christ".—Rev. 1:2; *Rotherham.*

[20] One of those who received a special part of this work of testimony-giving or testification (*martyria* in the Greek) was the apostle Paul. To stress that he was acting in behalf of or in place of Christ Jesus, he said: "Now then we are ambassadors for Christ." This was because Christ Jesus was invisible in the heavens, and so Paul acted as visible agent for him. But it was Jehovah God who sent forth Jesus Christ, and now, through Christ, God was sending out Paul and all fellow disciples of Paul. Hence Paul's statement in full says: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5:20) Paul was not beseeching sinners to be reconciled to Christ Jesus; but, acting instead of Christ, Paul was beseeching sinners to be reconciled to Jehovah God. Thus Paul was a witness primarily of the Most High God in order that he might aid in the reconciliation of sinners to God. For that reason

16. As not giving less honor to Jehovah than to Christ, how is the gospel also spoken of? and how does Paul show it was preached before Jesus appeared?
17. How does Revelation 14:6, 7 show whose gospel it is?
18. Although the law and prophets were till John the Baptist, why did not Jehovah's witnesses then cease?
19. To whom has been committed the "testimony of Jesus"? and what, in effect, is it?
20. Because Paul and fellow Christians were ambassadors for Christ, were they not Jehovah's witnesses? and what does 2 Corinthians 5:18-20 show?

Paul says: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation [as agents for Christ]; to wit, that God was in Christ, reconciling the world unto himself [God], not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. 5:18, 19) In this manner Paul and his fellow Christians share with Jesus Christ in the work of reconciliation. Thereby they have the "testimony of Jesus Christ", that is to say, the same work of testification that Jesus Christ had.

[21] Another who confessed to having this "testimony of Jesus Christ" is the apostle John, and he was willing to suffer for it. He tells us how he received the book known as "The Revelation" or "The Apocalypse", saying: "A revelation by Jesus Christ, which God granted him for his servants, to show them what must come to pass very soon; he disclosed it by sending it through his angel to his servant John, who now testifies to what is God's word and Jesus Christ's testimony—to what he saw. I John, your brother and your companion in the distress and realm and patient endurance which Jesus brings, found myself in the island called Patmos, for adhering to God's word and the testimony of Jesus." (Rev. 1:1, 2, 9, *Moffatt*) One point that John there shows is that the "testimony of Jesus Christ" is not given apart from the Word of Jehovah God, and that hence the one who gives the witness or testimony of Jesus Christ must be a witness for the Most High God. In fact, the book of revelations that was given John there on the island of Patmos was a "revelation of Jesus Christ" and thus a part of the testimony of Jesus Christ. It was God that gave it to Jesus, and then Jesus shared it with John. John thereafter shared it with us.

[22] In the Revelation John tells us what course the Devil takes like a devouring dragon after being toppled from the heavenly heights. Times without number since A.D. 1925 *The Watchtower* has pointed out that the birth of the "man child" kingdom took place A.D. 1914 and that the "war in heaven" started immediately after it, and with the result that Satan the Devil and his demon hosts were cast down from heaven to this earth. (Rev. 12:1-12) John's words, at Revelation 12:17, apply particularly to the consecrated, anointed Christians who are children of God's "woman" or Theocratic organization in the present postwar epoch. We read: "And the dragon was angered against the woman, and went away to make war with the rest of her seed—with them who were keeping the commandments of God and holding the witness of Jesus." (*Rotherham*) That proves that it is at God's command that they deliver this witness which Jesus has committed to them, including the contents of the book of the Revelation. By all force of reason, then, the ones who now deliver the testimony must be Jehovah's witnesses, the same as is Jesus Christ, who in this book of Revelation calls himself "the Amen, the faithful and true witness". (Rev. 3:14) Those Christians who now act as such witnesses may here take warning that the dragonish Devil will make war upon them for it in this postwar epoch. Nevertheless, all who worthily bear the name of "Christian" must now be such witnesses. But in their witness work they may be certain of having the co-operation of the mighty angels of God who accompany Jesus Christ at the temple of God.

[23] Such angels have an unseen part in the "testimony of Jesus", but their co-operation is assured to us according to what the angel told John, who reports: "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Later, toward the close of the revelation, John again yields to the inclination to do worship before the angel, and tells us: "And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 19:10; 22:8, 9) It is noticeable here that the angel, while having the testimony of Jesus, is faithful to Jehovah God and reminds John to worship Jehovah God directly. Furthermore, because of having such "testimony of Jesus", that angel and his fellow angels must co-operate unseen with the remnant of the woman's seed who keep God's commandments by holding forth the testimony or witness of Jesus Christ. This fact should greatly encourage Jehovah's witnesses today.

"PEOPLE FOR HIS NAME"

[24] Satan the Devil is the dragon who now makes war upon the rest or remnant of the woman's seed. He is invisibly bringing about a gathering of all nations on the battlefield of Armageddon for the showdown fight against God's King Christ Jesus over the domination of the world. Hence the work that the Lord God Almighty started nineteen centuries ago is very near its close. That work the disciple James, away back about the year 51 (A.D.),

21. How is the book of "The Revelation" a part of the "testimony of Jesus Christ"?
22. At whose command do the Christian remnant now deliver the "testimony of Jesus", and with war from what quarter?
23. Why must such angels co-operate with the remnant who hold the "testimony of Jesus" on earth? and as whose witnesses?
24. What work is therefore very near its close? and how did James call attention to that work?

declared to be God's taking a "people for his name" out of the nations, particularly the Gentile nations. After Simon Peter had declared how God sent him as the first missionary to the Gentiles, James called attention to this work of God as being according to His prophecy at Amos 9:11, 12, wherein Jehovah God speaks. What James said we read at Acts 15:13-18, namely: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men [the Jewish remnant] might seek after the Lord [Jehovah], and all the Gentiles, upon whom my name is called, saith the Lord [Jehovah], who doeth all these things. Known unto God are all his works from the beginning of the world."

[25] These people whom He has taken out for his name, from Jews and Gentiles, must be the true Christians. As they are taken out for Jehovah's name and his name is called upon them, they must be His witnesses. In being such, they are conformed to the image of his Son Jesus Christ. There is nothing gained by the opposers who put up as an argument that the name of Jehovah does not occur in the "New Testament", as they call it. In such an argument they are incorrect, for the name of Jehovah was upon Jesus, inasmuch as his name means "Jehovah the Savior". So every time that the name *Jesus* occurs in the "New Testament", there the name of the God of Jesus occurs. Moreover, the people whom the Lord God Almighty takes out of the nations for His own name he hands over to Christ Jesus as a bride, to be his heavenly "wife". Regarding the time that the "bride" people are united in heavenly wedlock with their spiritual Bridegroom we read these remarkable words, at Revelation 19:1-7:

[26] "After these things I heard as it were a great voice of a great multitude in heaven, saying, HALLELUJAH; Salvation, and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they say, HALLELUJAH. And her smoke goeth up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; HALLELUJAH. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, HALLELUJAH: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready."—*Am. Stan. Ver.*

[27] Four times that heavenly throng break out with the mighty cry of exultation, "Hallelujah!" This expression is made up of two Hebrew words, and means "Praise ye Jehovah". It occurs a number of times in the ancient Hebrew psalms, in fact, 23 times, and there the translators of the American Standard Version rendered it "Praise ye Jehovah".* If the translators had been uniform and had translated it also at Revelation 19:1, 3, 4, 6, then the name "Jehovah" (or its abbreviation "Jah") would literally and not combined in any name have occurred 4 times in the English translation of the "New Testament", so called. *An American Translation* translates "Hallelujah" each time at Revelation 19:1, 3, 4, 6 and renders it "Praise the Lord!" But if "Jehovah" does not occur in the English translation, its abbreviation "Jah" does occur those four times in the original Greek text in which John wrote, and there is where it counts. Furthermore, among the languages into which the Greek Scriptures have been translated is the classical ancient Hebrew itself. In the year 1877 the "Hebrew New Testament" was published as translated by Franz Delitzsch, who was of Hebrew descent, and it had a wide circulation in Galatia and Russia. In this Delitzsch translation the name *Jehovah* actually occurs in its original Hebrew form 17 times in Matthew, 10 times in Mark, 37 times in Luke, 4 times in John, and 36 times in Acts, and 76 times from Romans to Revelation, or 180 times in all, not counting in the four occurrences of the exclamation "Hallelujah!" In the year 1891 the third edition of Salkinson-Ginsburg's "Hebrew New Testament" was published, and it corresponds with Delitzsch's translation in literally using the name *Jehovah* in original Hebrew form from Matthew to Revelation.

[28] So those who say the name does not occur in the "New Testament" are incorrect. Let them read the original Greek text and they will see it at Revelation

*Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, 9; 115:18; 116:19; 117:2; 135:1, 3, 21; 146:1, 10; 147:1; 148:1, 14; 149:1, 9; 150:1, 6. *Rotherham* renders the expression "Praise ye Yah."

25. Who and what are these people taken out? and why is it incorrect to say Jehovah's name does not occur in the "New Testament"?
26. At Revelation 19:1-7, what does John hear the heavenly throng saying?
27. If the translators had been uniform, what name would have been found in the English translation of the so-called "New Testament"?
28. Of how long known usage is the form of the name "Jehovah"? and why is it of no force to say his name is not in the "New Testament"?

19:1, 3, 4, 6 in abbreviation.* They might just as well say that the name "Jehovah" does not occur in the "Old Testament", so called, because the name does not occur in the English translations of the various versions, such as the Roman Catholic *Douay*, the Jewish *Leeser's*, and *Moffatt's, An American Translation*, etc. Regardless of what the various English translations may show, God's unique name (יהוה) occurs 6,823 times in the Hebrew Scriptures from Genesis to Malachi. Until within recent times the English rendering "Jehovah" was claimed to be an invention of Peter Gallatin (A.D. 1518), who was the confessor of Pope Leo X. But recent writers have found "Jehovah" as early as in Raymond Martini's work entitled *Pugio Fidei*, of A.D. 1270. Hence the name is of long usage in this form, and who is the One to be understood and identified by this name is well known. Now, since the Bible is one Book and is not rightly split up into a so-called *Old Testament* and *New Testament* but has one Authorship, namely, that of Jehovah God, it is without force to say that the name "Jehovah" does not occur in the so-called "New Testament". The highly important point is that the name occurs in THE BIBLE, which includes the books from Genesis to Revelation.

[29] Jesus and his apostles, when studying the Scriptures, used the inspired Hebrew Scriptures or the Greek Septuagint Version translation thereof, which, in the Psalms, contains the expression "Alleluia" 20 times. So, with fitness, we ask about that "great multitude in heaven" described in Revelation 19:1-6, this question: When they cried out "Hallelujah" and gave their accompanying tributes to the One sitting upon the throne of the universe, just whose witnesses were they? And in recording these things, just whose witness did this Christian apostle John consider himself to be? The one answer must be, Jah's or Jehovah's. Seeing, then, that this "Hallelujah" vi-

29. (a) Whose witnesses are that "great multitude in heaven" and also John? (b) What course, then, should Jehovah's witnesses on earth take today?

* In the third century B.C. in Egypt the Hebrew Scriptures began to be translated into Greek. This famous Greek translation came to be called "the Greek Septuagint" (LXX). The name "Jehovah" does not appear in most of the Septuagint manuscripts now in existence, but the original translators did retain the Hebrew letters for this name in the text of their Greek translation. Jerome translated the Bible into Latin from its original Hebrew and Greek texts about A.D. 400 and thus produced the Latin *Vulgate*. Jerome, in his *Prologus Galeatus*, says this concerning God's name:

"We find the four-lettered name of God (that is, יהוה) expressed in the ancient letters in certain Greek volumes down till this day."

And in his 25th letter to Marcella, where he treats of ten names of God, Jerome says as regards the tradition of the Jews:

"The name of God is a tetragram [a word of four letters], which they thought unpronounceable, that is, ineffable, because it is written with these letters *Yod He Vau He*. This certain misunderstanding persons have been accustomed to read as Pi Pi on account of the likeness of its elements whenever they found it in Greek books."

From such statements it is clear that at and before Jerome's time there were Greek manuscript translations of the Hebrew Scriptures in which the Tetragram was written with Hebrew letters which some readers mistakenly regarded as the four Greek uncial letters PIPI. This shows that the Hebrew square-letter alphabet was then in use.

Recently a Septuagint papyrus fragment of the second century B.C. has come to light which shows the ancient use of the name "Jehovah" in that Greek version of the Hebrew Scriptures, which Greek version was so often quoted by the inspired Christian Bible writers of the apostolic days. The new-found papyrus fragment is designated as "Inventory No. 266" and belongs to the Fouad collection of papyri in Cairo, Egypt. It was published in 1944 and 1945 in the *Journal of Theological Studies* (pages 159, 160), also in May, 1946, in Vol. IX, No. 2, of the *Biblical Archaeologist* of the American Schools of Oriental Research (Jerusalem and Bagdad).

This papyrus fragment and the Ryland papyrus No. 458 are the two oldest known bits of the Septuagint version. The Fouad papyrus is particularly valuable because it proves that ORIGINALLY THE GREEK SEPTUAGINT CONTAINED THE NAME "JEHOVAH" and that God's memorial name was later suppressed by religionists. The editor of the *Westminster Bible Dictionary*, H. S. Gehman, wrote in the *Biblical Archaeologist*, Vol. VIII, No. 4, of December, 1945, pages 101, 102, as follows:

"It seems that out of reverence for the Divine name Yahweh and to avoid sacrilege, there had grown up by about 300 B.C. the custom of pronouncing the tetragrammaton [the four consonants of the Divine name, YHWH] as Adonay [Lord]. If YHWH was preceded by Adonay, it was pronounced Elohim [God]. Later when vowels were added to the Hebrew consonants, the tetragrammaton was provided with vowels of Adonay or Elohim, as the case required. It may seem strange that by the time of Jerome (c. 400 A.D.) there were Christians who thought that the Hebrews pronounced the Divine name as Pipi. The Fouad papyrus which was mentioned above clearly furnishes the evidence as to how this came about. On this early document the scribe carefully measured his spaces before inserting the tetragrammaton in Aramaic [that is, in the square Hebrew type] characters. This proves that at first out of reverence for the Divine name the Septuagint did not translate or transliterate YHWH, but copied it everywhere in the Semitic alphabet. In the Fouad text the four Aramaic [square Hebrew] characters resemble Greek Pipi, and we can see how these Greek letters eventually became a convenient substitute for the tetragrammaton. Consequently ignorant readers of a later time, not knowing their origin, misread the Divine name as Pipi."

The apostles and disciples of Jesus, in writing in Greek, quoted the Septuagint from ancient copies which either contained the sacred name or no longer contained it. It is very likely, therefore, that in their original writings, from Matthew to Revelation, they used the name "Jehovah" in its original form (יהוה), which looked like the Greek Pipi (ΠΙΠΙ). Ben. Wilson, apparently suspecting that the name "Jehovah" originally appeared in such quotations, used it often in his English translation, "The Emphatic Diaglott," though not consistently. Franz Delitzsch and C. D. Ginsburg, in their Hebrew versions of the Greek Christian Scriptures, were simply obliged to use the name "Jehovah", when they translated back into Hebrew the quotations Jesus' apostles and disciples made from the Hebrew Scriptures.

sion applies now, particularly from and after A.D. 1918, let all those courageous and faithful Christians who today choose to be distinguished from mere professing Christians by being known as "Jehovah's witnesses" not be ashamed to be called such. Without embarrassment let them continue to face those who challenge their right to be called "Jehovah's witnesses", and continue to give testimony to His holy name.

"SO GREAT A CLOUD OF WITNESSES"

WITH considerable help toward solving the question of for whom Christians must be witnesses, the apostle Paul writes: "Now all these things happened unto [the Israelites] for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11) Among things written aforetime in the Hebrew Scriptures for a reminder and warning to us are these declarations below:

[2] "Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God. . . . to my people, my chosen, the people which I formed for myself, that they might set forth my praise." (Isa. 43:9-12, 20, 21, *Am. Stan. Ver.*) "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God. Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any." —Isa. 44:6, 8, *Am. Stan. Ver.;* also *Young.*

[3] Objectors to the use of the name "Jehovah's witnesses" by the Christians of today will say that the above texts befit only ancient Israel or Jacob according to the flesh, and not Christians. However, according to the apostle Paul those texts of prophecy were written to Israel or Jacob as examples or types, and so they have an antitypical application and fulfillment. The apostle Peter so understands the matter, for in his first epistle he quotes from the above-given texts (Isaiah 43:20, 21, *Septuagint Version*) and applies them to his fellow Christians. He writes, at 1 Peter 2:9: "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." This shows that the preceding words of Isaiah, chapter 43, also apply to the Christians, the spiritual Israelites, and that Jehovah has declared THESE to be His witnesses. As such, they must show forth His praises. Furthermore, the apostles John and Paul both quote from Isaiah, chapter 44, to show it has an antitypical meaning,* and hence that verse 8 concerning "my witnesses" has an antitypical fulfillment in Christians today.

[4] That Jehovah God now has witnesses upon this earth should not appear strange, especially to those who know and understand his Word, the Bible. From the first martyr, Abel, onward, the true and living God has had his witnesses upon this earth as an answer to the slanders and reproaches issuing from Satan the Devil. The apostle Paul points up this weighty fact at Hebrews, chapters 11 and 12, where he uses the Greek word *martyr* and the Greek verb *martyreo,* which stems from *martyr.* We quote the verses where he uses these words in the original text as they are translated in the American Standard Version Bible. Having started out by saying that "faith is assurance of things hoped for, a conviction of things not seen", Paul goes on to say: "For therein the elders *had witness borne* [*martyreo*] to them. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he *had witness borne* [*martyreo*] to him that he was righteous, God *bearing witness* [*martyreo*] in respect of his gifts: and through it he being dead yet speaketh. 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* [*martyreo*] to him that before his translation he had been well-pleasing unto God."

[5] Then, after describing the acts of faith by other men whom he mentions from Noah to "Samuel and the prophets", which would include John the Baptist, Paul adds: "And these all *having had witness borne* [*martyreo*] to them through their faith, received not the promise, God having provided some better thing concerning us [Christians], that apart from us they

1, 2. Among things written aforetime for our admonition, what declarations in Isaiah help to solve the question about witnesses?
3. Contrary to the objectors, how do Peter, John and Paul show those declarations befit true Christians today?

* Compare Revelation 12:12 and 18:20 with Isaiah 44:23 as to redeeming Israel from fallen Babylon; also 1 Corinthians 1:20 with Isaiah 44:25; also Revelation 16:12 with Isaiah 44:27, 28 as to the victorious "kings of the east" who overthrow Babylon.

4, 5. How long has Jehovah had witnesses on earth? and how does Paul point up this fact at Hebrews 11:2-39; 12:1, 2?

should not be made perfect. Therefore let us also, seeing we are compassed about with so great a cloud of *witnesses* [*martyr*], lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." —Heb. 11:2, 4, 5, 39, 40; 12:1, 2.

6 By the "cloud of witnesses" Paul was referring to those faithful persons he describes from Abel to the last of the prophets of Jehovah God. He does not mean that they are witnesses in the sense of being lined up along our Christian race-course, to watch us and see how faithfully we run. He could not have meant that, for they were all dead, unconscious. (Heb. 11:13) If he had meant they were spectators observing us, then Paul would have used the word (*autóptes,* at Luke 1:2) meaning *eyewitness,* or the word (*epóptes,* at 2 Peter 1:16) meaning *onlooker.* (Also 1 Peter 2:12; 3:2) The reason why Paul introduced the word *martyres* or *witnesses* at Hebrews 12:1 is this: that in the preceding chapter he tells us, at verses 2, 4, 5, 39, that those faithful ones of old time had gotten witness from Jehovah God that they had his approval and that he was their God. Hence, instead of being living witnesses today of our race-course, they had been in ancient times God's witnesses, Jehovah's witnesses, with attestations of his approval. He had disclosed himself to them as the true and living God and now they had to disclose him to others by the testimony of their lives. If they endured such faith-testing trials and hardships in order to get witness from Jehovah God of his approval and to be His witnesses, then what ought we Christians to do? With such a cloud or crowd of Jehovah's witnesses about us as examples of faith and loyalty, we should lay off all hindrances and should exercise all patient endurance in order to gain the divine approval as those faithful ones of ancient times gained it.

7 We should especially look to Jehovah's greatest witness, namely, Christ Jesus, "the faithful and true witness," because he is our Leader. He gave us the Christian faith and showed us how to be perfected in this faith and thus how to win the prize of a place in the kingdom with him "at the right hand of the throne of God".

8 Those consecrated persons today, therefore, who desire to be Christians in the genuine sense, without hypocrisy, must be witnesses of Jehovah. Let the religionists of Christendom scoff at us however they choose because we bear Jehovah's name upon us, we will continue to join our testimony with those who "sit before God on their thrones" and who say since A.D. 1914: "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. 11:16, 17, *Am. Stan. Ver.*) We will continue to join the great heavenly throng, ascribing all that is glorious to Jehovah God, saying "HALLELUJAH; Salvation, and glory, and power, belong to our God: for true and righteous are his judgments." We will continue to be witnesses to Jehovah's established Theocratic Government and to join the heavenly multitude in saying: "HALLELUJAH: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb [Jehovah's anointed King] is come, and his wife [the New Jerusalem class] hath made herself ready."—Rev. 19:1, 2, 6, 7, *Am. Stan. Ver.*

9 We count ourselves honored to be a part of that long line of witnesses of Jehovah which stretches from Abel as the first witness over six thousand years of time down to the present, and which line of witnesses includes, most prominently of all, Christ Jesus the Son of God. Looking to Jesus because he was perfectly true and faithful when a man on earth, we will press on determinedly and faithfully in carrying out Jehovah's commission to us, "Ye are my witnesses." In this honored capacity we will continue to say to all righteously-disposed persons regardless of their nationality: "Be glad, ye nations, with his people."—Rom. 15:10, *Rotherham;* Deut. 32:43.

6. Of whom were they a "cloud of witnesses"? and what incentive does their example furnish us?
7. To whom should we specially look, and why?
8. To act as genuine Christians, without hypocrisy, today, what course will we take?
9. How do we count ourselves honored? and what will we therefore continue to do?

(Continued from page 338)

date message, showing how peace is certain to come, and the human makeshift for world-wide peace and security will fail, so that people now need to be warned and to be given straight Scriptural instruction. Reading the booklet and its several features will make you want to pass it out to others. Out of regard for the importance of this information at this most unusual, destiny-shaping time, the WATCHTOWER Society would like to aid you in seeing that *"The Prince of Peace"* gets the wide circulation that will most benefit the people. Therefore we make a special offer of 30 copies of this beautiful booklet to all our *Watchtower* readers on a contribution of just $1.00, all mailed to the one address postpaid. Thereafter you can join the scores of thousands who will begin circulating *"The Prince of Peace"* during December, giving it to whomsoever you will either gratis or on the regular contribution announced elsewhere, on page 338, just as you choose.

1947 CALENDAR

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

FIELD EXPERIENCES

FROM TOOWOOMBA, QUEENSLAND, AUSTRALIA

"Recently on a journey to another city I offered a lift in the car to a pedestrian. During our conversation I asked if he had read any of the WATCH TOWER publications; to which he replied: 'I read as many as I can obtain and have often met and camped with the pioneers on the track.' He then told me that, as a youth, he was being educated for the priesthood, but at the age of sixteen he could see that religion was a racket, and cleared out to Scotland (from Ireland). After working in the coal mines there, he went to the U.S.A., and then worked on ocean liners for years before settling in Australia. He was definitely for The Theocracy. On my return the same afternoon I overtook an elderly man walking on the highway and invited him into the car, and, of course, the conversation turned to world conditions and the causes of these. On my relating the conversation I had with my previous companion, he said: 'And what part of Ireland did he say he came from?' I told him that I had not questioned him but that it must have been from the southern part, seeing that he was a Roman Catholic. He then said: 'But I came from the western part and I was a Roman Catholic.' I said: 'You say you *were* one; what are you now?' He replied: 'I am a Christian socialist.' I then asked him what were the beliefs of the organization and who was the head. He replied: 'A man by the name of Judge Rutherford was the leader'; and explained how he had received some books from a person who had done him a good turn, how he had read them and greatly appreciated the truth and since then he had absolutely no time for religion. The seed being thus planted, it was a case of keeping it watered, which we all, in The Theocracy, have the great privilege of doing. He now has a greater knowledge of the truth and, as he stated, he has become free from the blight of religion."

SPREADING GLADNESS IN NEWFOUNDLAND

"The country of Newfoundland is about 1,500 miles northeast of here [Cleveland, Ohio], and not as cold as most people think; it just lasts longer. Newfoundland is surrounded by water, with 1,500 small outports, and only 300,000 people. Jehovah, in providing gladness for His people, also uses navigation. The Watchtower Society operates a 42-foot boat called the 'Hope'. For the past several months I have been working along with the boat. On this particular occasion we were working one of the small outports. The lady of the home invited me in, as she said she always has reverence for someone working with the Bible. The people are very conscientious, worshiping all day Sunday, and no divorces in Newfoundland. A week later I called back on the same lady to find out how she liked the literature and the sample *Watchtower* that went with the subscription. She was pleased to have more truth explained, as the neighbors started talking about her because of the welcome she gave me in her home. Another week, and the second welcome back-call. This time she said they started talking in the church that she was going to join those 'Jehovahs' and become their secretary. With this lady a book study was started. Also near-by a gentleman in business, who is working for the new government they are trying to set up, said, 'Anyone not reading this literature does not have much backbone.' A company may soon be organized here. So, many are the privileges in helping the people of Newfoundland to be glad, because of learning about the Kingdom blessings."—G. W. S., missionary.

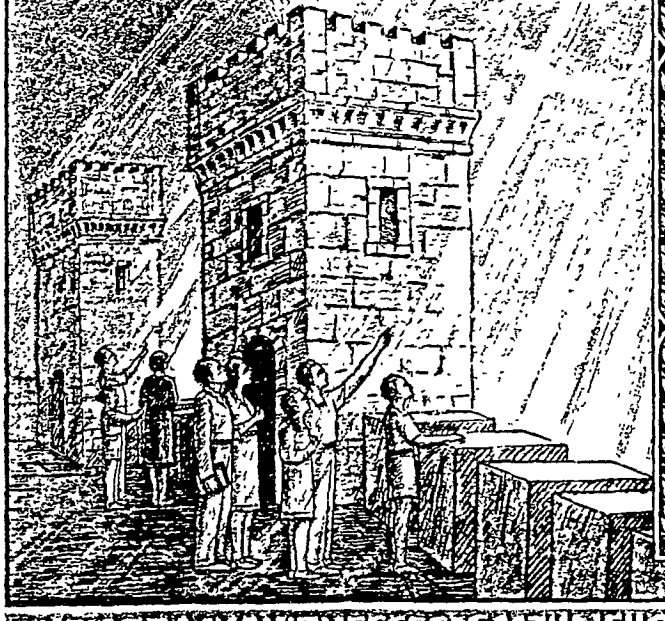
"THIS YEAR WE STARTED THE PUBLIC MEETING CAMPAIGN in a pretty village about ten miles from the Berne (Switzerland) Bethel home. We were seven brethren distributing the handbills. The first evening about twenty interested persons were present, including the vicar of the parish. He came, however, not because he was interested in the truth, but because next Sunday the minister wanted to warn his sheep from his pulpit against Jehovah's witnesses. From my own section of the territory nobody appeared at the meeting. I therefore decided to go and fetch some people for the second talk. When I was distributing the handbills for that meeting a man promised me to come. I wished to make sure and went to bring him with me. Family had just had supper and he was helping his wife in the kitchen. Seeing me, he said it would not be possible for him to come this evening, as he had come in late from work and wanted now to help his wife, since there were five children present and she had all hands full of work. Nevertheless, I was determined to take him along and let him have the blessing of our lecture. Therefore I asked him to get ready and that I might in the meantime help his wife washing up dishes. With a smile his wife refused my offer, but told him to go and be very attentive and tell her afterwards what he heard. Quite a few times afterwards I fetched this man for the meetings and book studies, but today, however, that is not necessary, because he now recognizes the value of a study of God's Word and is regularly attending our book study.

"After this series we counted about fifteen newly interested in that village. Our goal was to have them come to the book study. One kindly offered his home for that purpose. In a very small village this is not very easy, because everybody knows his neighbor, and the fear of men is very great there. In fact, for the first book study only three turned up. Therefore we decided not to let these interested ones just go their own way but to help them into the organization of the Lord. We made it a point that each one of us should bring at least one newly interested person to the meeting. The effort was not in vain; at the next study ten of these new ones were again present. If one of the sheep seemed to be lost, we hunted after it and tried to lead it to bring it in again. Thus it continued from week to week. Notwithstanding the scorn and reproach of their neighbors, some six to twelve are now regularly attending the book study. The zealous ones among them started already to proclaim the message from house to house in a neighboring village. All are regularly getting some copies of *The Watchtower* and of *Consolation*. Thus the Lord recompensed our efforts, and we are thankful to him."

O Jehovah, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, even counsels of old, in faithfulness and truth.—Isaiah 25:1, *A.S.V.*

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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

The WATCHTOWER

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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 BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"NATIONS' GLADNESS" TESTIMONY PERIOD

"Nations' Gladness" Testimony Period coincides with the last month of this calendar year, the yeartext for which is, "Be glad, ye nations, with his people." (Rom. 15:10, *Rotherham*) A new booklet was specially prepared to be ready for delivering the testimony in this month of December, namely, *"The Prince of Peace"*, and an edition of five million copies is being run off. This anticipates a wide and intensive distribution. That many others may conveniently be provided with copies to join in the distribution, the Kingdom publishers will specialize during December on placing the booklet from house to house, offering seven copies on a contribution of twenty-five cents, three copies ten cents, and one copy five cents. Its message deserves the widest reading, and the call for distributors is urgent. If you see your opportunity to take part with others in this house-to-house distribution, write us now for needed information and references. That the general report of all activity during the "Nations' Gladness" Testimony Period may be compiled here, we remind you to turn in your report of field work during December.

"WATCHTOWER" STUDIES

Week of January 5: "The Seventieth Week,"
¶ 1-22 inclusive, *The Watchtower* December 1, 1946.

Week of January 12: "The Seventieth Week,"
¶ 23-44 inclusive, *The Watchtower* December 1, 1946.

1947 YEARBOOK OF JEHOVAH'S WITNESSES

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

ATTENTION, ALL "WATCHTOWER" READERS!

During December the WATCHTOWER Society is releasing for general distribution its new publication, the 64-page booklet entitled "The Prince of Peace". During December the thoughts and professions (if only outwardly) of all nations of Christendom turn to sentiments of peace and good-will, but always the people are left without real knowledge of how ever-enduring peace is to come to all men of good-will on this earth. The booklet *"The Prince of Peace"* contains a distinctly different, and most up-to-

(*Continued on page 368*)

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVII DECEMBER 1, 1946 No. 23

"SEVENTY WEEKS"

"Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy."—Dan. 9: 24, Am. Stan. Ver.

JEHOVAH has put in his own power the times and seasons connected with his work. Once fixed by him, no creature in heaven or on earth can change them or prevent their being marked by the events that he assigns to these times and seasons. Till he is pleased to reveal the times and seasons for such events, the rule applies: "It is not for you to know times and dates which the Father has fixed by his own authority." (Acts 1:7, *An American Translation*) Among the times and seasons that he fixed and foretold, together with the epoch-making events that should mark them, were the "seventy weeks" mentioned in the prophetic book of Daniel. Particular interest attaches to the seventieth and last week thereof, because many think that this particular week is yet to be fulfilled. According to their view, the rapid current of world affairs today indicates that its fulfillment is near with events that will startle the world. Whether we agree with the futurity of the seventieth week or not, the events of the total period of "seventy weeks" are of such importance to all who hunger for a happy life under better world conditions that it is well to study the "seventy weeks" at this season of the year.

2 The poignant sufferings of the Jewish people, especially during the decade of Nazi-Fascist-religious attempts at world control, were so outrageous as to shock most humane persons. Therefore the outworking of the "seventy weeks" should command the attention of such suffering Jewish people. Why? Because the sure relief of the Jews and of all suffering humankind lies in the Messiah, and the prophecy of the "seventy weeks" has to do with the Messiah the Prince. He is the long-foretold "Seed of Abraham" in whom all the families and nations of the earth are promised to be blessed.

3 Since the "seventy weeks" had a definitely marked beginning more than two thousand years ago, enough time has certainly passed for those weeks to run their course and to have their peculiar events fulfilled. Jew and Gentile alike, we all are forced to this conclusion: Either the Messiah the Prince came within that period of weeks, or else the prophecy failed to materialize on time and God's appointed time failed. Jews must decide one way or the other, which means they must also decide whether Daniel was a true prophet of theirs or not. Furthermore, during the nineteen centuries of time since the seventy weeks or their equivalent ran out, the Jews have experienced affliction and persecution at the hands of the world such as they had never in all their previous history known. Is sacred prophecy silent as to all this unparalleled suffering of Daniel's people and the reason for it? or was this worst of Jewish sufferings foretold and the reason behind it honestly explained? The honest mind can hardly think that divine prophecy would concern itself with lesser hardships upon the Jews and would be blind and speechless as to the greatest of tribulation upon Daniel's people.

4 All Christendom should be interested, too. Why? Because at this season of each year she celebrates what she considers is the time of the Messiah's coming, and the question is asked: Is she right in thus celebrating? That is to say, Has she a Bible basis for then holding such celebration? Thus far in this twentieth century two world wars have made her celebration anthem, "Peace on earth, good will to men," sound hollow. Why? And why is a tribulation worse than any of these world wars fast approaching which will make a mockery of the religious ideas that Christendom has woven into her "Christmas" celebration? All the foregoing questions as to Jewry and Christendom are very practical and insist on bold answers. It is with hope of reaching answers that are true to the Bible and to hard facts that we can approach the inspired prophecy of the seventy weeks. The more so as we note that it is not man's prophecy although contained in the book of Daniel. It was given Daniel by the lips of a high-ranking angel, Gabriel, who tells us that he stands in the presence of Jehovah God. (Dan. 9:21; Luke 1:19)

Our examination will require going into some detail, but our interest in and search for truth will keep it from becoming wearisome.

HOW AND WHY GIVEN

5 The circumstances under which it was given will go far toward helping us to understand the prophecy, particularly as to when its fulfillment begins and ends. The circumstances were these: The time was the "first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans". (Dan. 9:1, *Am. Stan. Ver.*) That means that the great empire built by King Nebuchadnezzar, ruler of Babylon, had fallen, just as foretold in the handwriting on the wall of King Belshazzar's feasting room.

6 The kingdom over the wide domain of the Chaldean rulers was taken from them and distributed to the Medes and Persians as conquerors. The sixty-two-year-old Darius the Mede was the king of the Medes, and his younger nephew, Cyrus the Persian, was the king of the Persians. Both these kings came from the east against Babylon according to the appointed time of Jehovah God. (Dan. 5:24-31) The well-established date for their overthrow of Babylon in the days of King Belshazzar is 539 B.C. Let us remember, here, that the ancient pagan year did not begin on January 1, but several months ahead of that date. Hence the ancient pagan year began on one side ahead of our so-called January 1 and ended on the other side after January 1. This may account for it why some historians date Babylon's fall to Darius and Cyrus as 538 B.C. Hence the first year of the reign of Darius the Mede at the captured city of Babylon began in 539 B.C. and ran into 538 B.C. It was in this first year of Darius that the angel Gabriel gave the marvelous prophecy to Daniel.

7 Why was Daniel selected as the prophet by whom to transmit to us the prophecy? It was because he was "greatly beloved" or very precious to God. We can well conceive it to be so in the case of this prophet who was willing for King Darius to cast him into the lions' den rather than yield to a religious law of the Medes and Persians requiring that Daniel cease from worshiping Jehovah God in prayer. Daniel the Jew, while high in governmental ranks under King Darius, was nevertheless a captive, an exile far from his native capital city of Jerusalem, in Judah. But Jerusalem did not exist at that time. King Nebuchadnezzar had utterly destroyed it in 607 B.C., and this was the sixty-eighth year that Jerusalem and the land of Judah had lain in destruction, desolate without man or tamed beast. Daniel had now come into possession of the book of the prophecies of Jeremiah, and, says he: "I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years." (Dan. 9:2, *Am. Stan. Ver.*) That gave Daniel hope of the restoration of the Jews from Babylon to their homeland of Judah and Jerusalem, within just two years.

8 However, Daniel knew, according to God's word by Moses at Leviticus 26:31-46 and by Solomon at 1 Kings 8:46-54, that the Jews had to show themselves to be in a proper heart-condition before God in order to receive such a merciful deliverance by Him. They should show faith in him as their Deliverer who keeps his word and should humble themselves before him with repentance over the sins which brought upon them such grievous exile and slavery. They should turn away from religion to the clean-hearted worship of him as the true and living God. Regardless of what other Jews did at that time, Daniel started to follow out the course written for their guidance in the Holy Scriptures. He reports on himself, saying: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes. And I prayed unto Jehovah my God, and made confession"; and then he tells us what he prayed to God. He called attention to the fact that the temple built by Solomon was a desolate ruin, and that Jerusalem, the "city which is called by thy name", and also the land of Judah over which it once ruled, lay all in desolation, to the astonishment of all nations. So he prayed for mercy, believing that the desolateness without man or beast would cease two years thence, or in 537 B.C.—Dan. 9:3-19, *Am. Stan. Ver.*

9 Doubtless, Daniel felt more confident of such relief at that time because Darius' nephew was on hand, namely, Cyrus, and concerning him the prophecy at Isaiah 44:28 and 45:1-3 said: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid. Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut: I will go before thee, and make the rough places smooth; I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that it is I, Jehovah, who call thee by thy name, even the God of Israel." (*Am. Stan. Ver.*) So, doubtless, Daniel linked Cyrus with the prophecy at Jeremiah 25:11, 12 and 29:10 concerning a divine visitation friendly to Jehovah's people after seventy years of desolation. Daniel did not then know that inside of

two years Cyrus would be sole ruler of Babylon, and of Medo-Persia.

[10] Just how long Daniel continued in his prayers and supplications for Zion, the holy mountain of his God, we are not told. But about the time ordinarily that the evening sacrifice used to be offered at the temple on Zion the angelic person Gabriel, being dispatched speedily by Jehovah God, appeared to Daniel to answer his prayers. To quote Rotherham's emphasized translation from the Hebrew, Gabriel said to Daniel: "Mark then the word, and have understanding in the revelation: Seventy weeks have been divided concerning thy people and concerning thy holy city—to put an end to the transgression, and fill up the measure of sin, and put a propitiatory-covering over iniquity, and bring in the righteousness of ages, and affix a seal to vision and prophecy, and anoint the holy of holies." (Dan. 9:23, 24, *Roth.*) According to this summing up of the results of the course of the seventy weeks, the results must be good. So this increases our interest in knowing the full significance of those good results.

[11] In this connection the angel Gabriel does not mention days. Hence the weeks are not to be viewed as weeks of days, totaling 490 days or about a year and a third. The weeks are made up of seven years each, and for this reason the very modern translators render it: "Seventy weeks of years are destined for your people," etc. (*An American Trans.*) "Seventy weeks of years are fixed for your people and for your sacred city," etc. (*Moffatt*) Those translations agree with the facts. Hence the seventy weeks multiply up to 490 years, beginning at a certain time-point next to be announced.

[12] Please note that these seventy weeks apply to Daniel's people and the holy city that is to be rebuilt during these weeks. Consequently this prophecy does not apply to the Gentiles who become Christians or spiritual Israelites, but applies to the natural Jews like Daniel. It applies to the second Jerusalem, or the city then rebuilt, and NOT to the third Jerusalem erected years after A.D. 70 and which is standing today under British mandate. According to the most literal meaning of Gabriel's word, those seventy weeks that are determined, destined, or fixed, upon the Jews and their sacred city, "have been divided." And as Gabriel's further words show, they were divided up into three periods, (1) seven weeks, (2) sixty-two weeks, and (3) one week; that is to say, (a) 49 years, (b) 434 years, and (c) 7 years; totaling 490 years. How these three periods are each to be marked Gabriel proceeds to say, and we leave it for the next succeeding article to describe in detail.

THE SEVENTIETH WEEK

IN DIVIDING up the seventy weeks of years the angel Gabriel said to Daniel: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." —Dan. 9:25.

[2] The translation of this verse by the Jewish scholar, Isaac Leeser (1853), reads as if the city would be under construction throughout the sixty-two weeks, saying: "Know therefore and comprehend, that from the going forth of the word to restore and to build Jerusalem unto the anointed the prince will be seven weeks: and during sixty and two weeks will it be again built with streets and ditches (around it), even in the pressure of the times." This also reads as if it would be only seven weeks from the starting point up till the Messiah the Prince appeared. But this *Leeser* translation does not agree with the facts, neither with a much earlier translation by Jews, namely, the Greek Septuagint translation from the Hebrew, made from and after 280 B.C. This reads: "Therefore thou art to know and understand, that from the going forth of a word for returning an answer and for building Jerusalem until an Anointed ruler are seven weeks, and sixty two weeks. They shall indeed return and a street shall be built and a wall, and these times shall be emptied out." (*C. Thomson*) And with this agree the majority of reliable modern translators, without religious bias.

[3] Note that the starting point of the seventy weeks is the going forth of the word or commandment "to restore and to build Jerusalem". When did such a word go forth? Not two years after this vision; that is to say, not in 537 B.C., for the decree of Cyrus which went forth in that year was specifically for the building of the temple on its old site. According to the much-revered priestly scribe Ezra himself, King Cyrus said in his decree: "All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah"; and in the rest of the decree he twice more stresses the rebuilding of the

1. How many weeks was it to be "unto the Messiah the Prince"?
2. Why does Isaac Leeser's translation not agree with facts?
3. Why was not the decree of Cyrus in 537 B.C. the starting point of the seventy weeks?

temple rather than rebuilding Jerusalem.—Ezra 1:2-4, *Am. Stan. Ver.*

4 Neither do we find the starting point in the seventh year of the reign of Artaxerxes,* king of Persia, even though Ezra did go up to Jerusalem that year with a special letter of commission from the king. On this event the following facts present themselves:

5 "This Ezra went up from Babylon. And he was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given; and the king granted him all his request, according to the hand of Jehovah his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon [Nisan 1]; and on the first day of the fifth month came he to Jerusalem [Ab 1], according to the good hand of his God upon him." (Ezra 7:6-9, *Am. Stan. Ver.*) Thus Ezra was exactly four Jewish or lunar months in making the trip from the city of Babylon to Jerusalem.

6 Now, if we read the copy of the letter that King Artaxerxes gave Ezra (7:11-26), we find that in no place does it authorize or command him to rebuild Jerusalem. It had as its purpose, as Ezra himself describes it, "to beautify the house of Jehovah which is in Jerusalem." (Ezra 7:27, *Am. Stan. Ver.*) Hence the letter referred exclusively to the gold and silver and the vessels for use in behalf of the temple at Jerusalem, and to the contributions of wheat, wine, oil and salt for the support of the temple worship, and also to the freedom from taxation of all the temple servants.

7 Actually, then, we must locate the going forth of the proper commandment and the start of the seventy weeks at thirteen years after this special visit of Ezra to the temple at Jerusalem.

PROVING THE STARTING POINT

8 The Jewish month *Chislev* is the ninth month and falls partly in our months of November and December; and concerning this month we read: "The words of Nehemiah the son of Hacaliah. Now it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." (Neh. 1:1-3, *Am. Stan. Ver.*) This could not refer to any time during the seventy years that followed King Nebuchadnezzar's destruction of Jerusalem in B.C. 607. According to Jeremiah's prophecy which Daniel studied, those seventy years were to be marked by the absolute desolation of Jerusalem and the land of Judah without even a remnant of the Jews or of domesticated beasts. However, the remnant of Jews who acted upon Cyrus' decree and who returned from Babylonish captivity to the desolated city in 537 B.C. are elsewhere spoken of as the remnant of the captivity that had escaped. (Ezra 9:8, 13-15; Isa. 4:2, 3; 10:20-22; 37:31, 32; Obad. 17) Some rebuilding of Jerusalem was accomplished by this remnant that escaped or returned from captivity in Babylon; but in the thirteen years after Ezra's above-mentioned visit to Jerusalem the remnant and the holy city had come into the state that Hanani described to Nehemiah in the month of Chislev, in Artaxerxes' twentieth year.

9 Nehemiah's chance to petition King Artaxerxes (III) for the sake of rebuilding Jerusalem strongly against her enemies came four months later, in the same twentieth year of the reign of this Artaxerxes. We read: "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king." On that occasion in Nisan, the first Jewish month, after earnest heart-prayer to Jehovah God, Nehemiah made this request to the king: "If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send

* In WATCHTOWER publications this Artaxerxes has been referred to as Artaxerxes III for the following reason: The Magian impostor Smerdis, who occupied Persia's throne for less than eight months (B.C. 522), is called in Greek *Arthasastha*, usually translated *Artaxerxes*. Hence he would be the first Artaxerxes. (Ezra 4:7-24) The Greek Septuagint next speaks of Esther's royal husband as "Artaxerxes", who was really Xerxes the Great, and who was hence the second Artaxerxes.—Esther 1:1.

The next one, who is usually referred to as Artaxerxes I, is the third Artaxerxes, being the one with whom Nehemiah dealt. Concerning him McClintock & Strong's *Cyclopædia*, Vol. 1, page 440, Col. 1, says: "He is the same with the *third* Artaxerxes, the Persian king who, in the twentieth year of his reign, considerately allowed Nehemiah to go to Jerusalem for the furtherance of purely national objects, invested him with the government of his own people, and allowed him to remain there for twelve years (Neh. 2:1; 5:14)."

4-6. (a) Why was not the starting point the letter issued to Ezra in the seventh year of Artaxerxes? (b) How many months did Ezra take to go up to Jerusalem?

7. How many years after that did the seventy weeks begin?
8. (a) When did Nehemiah first get a report of Jerusalem's sad condition? (b) Who were the remnant of the captivity then there?
9. How did Nehemiah's chance to petition King Artaxerxes come that same year? and for what did he petition?

me unto Judah, unto the city of my fathers' sepulchres, THAT I MAY BUILD IT. . . . If it please the king, let letters be given me to the governors beyond the river [Euphrates], that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the WALL of the city, and for the house that I shall enter into." And Nehemiah tells us: "And the king granted me, according to the good hand of my God upon me." —Neh. 2:1-8.

[10] Being in the month Nisan, which falls partly in our months of March and April, that was in the spring of the northern year. But the going forth of the word or commandment to restore and rebuild Jerusalem is not to be counted as issuing forth in that spring month, but rather more than four months later when the king's word or commandment really began to take effect toward Jerusalem with Nehemiah there on the ground. For Nehemiah tells us that, at a set time either in Nisan or in a later month, he started his journey from Shushan (or Susa in Elam) to Jerusalem, and this must have taken longer than Ezra's four-month journey from Babylon, because Shushan was over 400 miles east of Babylon and was thus farther from Jerusalem. So Nehemiah must have arrived there toward the beginning of the sixth month (Elul), or likely toward the end of September (Jewish Tizri) and near the end of Artaxerxes' twentieth year of rule. From *then* on the seventy weeks of Gabriel's prophecy began to count.

[11] Most commentators of today make the twentieth year of Artaxerxes correspond with B.C. 445. So the date given at the head of the marginal references in non-Catholic Bible editions is B.C. 445. But this is ten years too short, for the correct date is B.C. 455. In the footnote of the Catholic Douay Version Bible the date given is Ante Christum 454, or B.C. 454. In the non-Catholic King James or Authorized Version Bible the time schedule of history as compiled by Archbishop Usher was first added in the edition of A.D. 1701, but, instead of using Usher's date for the twentieth year of Artaxerxes, Bishop Lloyd inserted Dr. Dodwell's date of B.C. 445, and Bible chronologers have followed suit since. But in Usher's *The Annals of the Old and New Testament* (1658), for the time of Hanani's report to Nehemiah in the month *Chislev* (November-December) Usher gives in the margin of page 137 the following time-designation: "456 B.C., Year of the World 3550; Julian period 4258." In the month *Nisan* (March-April), four months after Hanani's report to Nehemiah, the time would become 455 B.C.

[12] The noted scholar Ernst Wm. Hengstenberg (1802-1869), with the facts of history behind him, ably disproved Dodwell's date of B.C. 445. He shows 445 to be ten years too short. We turn to his *Christology of the Old Testament,** in volume 2, under the heading "The Seventy Weeks of Daniel", and the subheading "The Definiteness of the Dates". There, on pages 389-391, Hengstenberg says as to the starting point from which the seventy weeks begin to count (or, "the *terminus a quo* of the seventy weeks") the following:

[13] "The 7 weeks beginning with this *terminus a quo*. The restoration of the city shall extend entirely through it, and be completed with its termination. This falls,—and, as will hereafter be shown, THE TWENTIETH YEAR OF ARTAXERXES IS THE YEAR 455 BEFORE CHRIST,—in the year 406, two years before the end of the nineteenth year of the reign of Darius the Second, the successor of Artaxerxes.

"The most remarkable testimony is furnished by Herodotus, whose history could not have been composed before the year 408, because he relates events which fall in this year and the preceding . . . What he says, therefore, respecting the greatness of Jerusalem, can tolerably well be applied to the time of the end of the 7 weeks. . . . the Kadytis of Herodotus is Jerusalem . . . Herodotus speaks of Kadytis in two places . . . in a comparatively short time, in place of a heap of rubbish, a city should arise, inferior in greatness to few in Asia."

[14] On page 394 (¶ 2) Hengstenberg says: "All chronologists agree, that the commencement of the reign of Xerxes falls in the year 485 before Christ, the death of Artaxerxes, in the year 423. The difference [of opinion] concerns only the year of the commencement of the reign of Artaxerxes [in between B.C. 485 and 423]. Our problem is completely solved, when we have shown that this year falls in the year 474 before Christ. For then the twentieth year of Artaxerxes is the year 455 before Christ, according to the usual reckoning, . . ." On page 395 he says in proof of B.C. 474: "Krueger . . . places the death of Xerxes in the year 474 or 473, and the flight of

* Translated from the German by Reuel Keith, D.D., from the First Edition, New York, 1836-1839, in three volumes; volume 2 being published by Wm. M. Morrison, Washington, D.C.

10. Why does not the going forth of the commandment to rebuild Jerusalem count from the month Nisan?

11. What is Usher's date for the twentieth year of Artaxerxes? and why do most Bible marginal readings differ from his date?

12-14. When does the authority Hengstenberg show Artaxerxes began to reign? and hence when did his twentieth year fall?

Themistocles* a year later." This would allow for Xerxes the Great, the husband of Queen Esther, a reign of eleven or twelve years. Whereas Ctesias,** the Greek historian of the fifth century B.C., makes Artaxerxes to have reigned 42 years, the above calculation shows he reigned 51 years, beginning with the year B.C. 474. Thus on page 399 Hengstenberg speaks of "a fifty-one years' reign of Artaxerxes".

15 It is therefore established on competent authority that Artaxerxes king of Persia began reigning in 474 B.C., and that his twentieth year fell in or overlapped on 455 B.C. This year, then, in the late summer, or early fall, marks the time when the word or commandment went forth WITH EFFECT for Jerusalem to be rebuilt. So *that* is when the "seventy weeks" began to count. Since these weeks amount to 490 years, then they must find their end in the year 36 (A.D.), in the late summer or early fall.

* The flight of General Themistocles from Greece to Asia happened at the time of the transferring of Persia's throne from Xerxes the Great to his son Artaxerxes. The Grecian historian Thucydides lived during the reign of Artaxerxes, and tells us that General Themistocles fled from his home country to Persia when Artaxerxes had but "lately come to the throne".

The Grecian biographer, Plutarch, of the first century A.D., says under *Themistocles* (c. 27): "Thucydides, and Charon of Lampsacus, say that Xerxes was dead, and that Themistocles had an interview with his son Artaxerxes; but Ephorus, Dinon, Clitarchus, Heraclides and many others, write that he came to Xerxes. The chronological tables better agree with the account of Thucydides."

Nepos, a Roman historian of the first century B.C., also backs up Thucydides, saying: "I know that most historians have related that Themistocles went over into Asia in the reign of Xerxes, but I give credence to Thucydides in preference to others, because he, of all who have left records of that period, was nearest in point of time to Themistocles, and was of the same city [namely, Athens]. Thucydides says that he went to Artaxerxes."

The point of all the above is: Diodorus Siculus, Greek historian of the first century A.D., in his annals or chronology gives the date of Themistocles' death as 471 B.C. Now, on arriving in Asia, Themistocles sent a letter to Artaxerxes who had recently succeeded Xerxes to the throne of Persia. Themistocles asked him for an audience but begged first one year's time during which to learn the Persian language, and after that he would come and lay before Artaxerxes some plans for subduing Greece. His request being granted by Artaxerxes, Themistocles appeared at his court at the end of said year. Hence he must have been in Asia at least two years before dying in 471, and so he must have arrived in Ephesus (Asia) in 473 B.C. Accordingly the beginning of Artaxerxes' reign may be fixed at 474 B.C. His twentieth year would fall in 455 B.C.

** See McClintock & Strong's *Cyclopædia*, Vol. 9, page 602, Col. 1, under "The Date of the Edict".

Also see *"Equipped for Every Good Work"*, pages 183, 184, 1947 edition.

15. So, then, upon competent authority, when did the seventy weeks begin and end?

THE MESSIAH APPEARS

16 During the first seven weeks, or forty-nine years, the city was to be rebuilt; and it became, as Herodotus the historian said of Kadytis, a city "inferior in greatness to few in Asia". What is predicted to happen sixty-two weeks (or 434 years) after this? That is to say, what is to happen after sixty-nine weeks (or 483 years) of time, if we count from 455 B.C.? Daniel 9:25 (*Young*) answers: "From the going forth of the word to restore and to build Jerusalem till Messiah the Leader is seven weeks, and sixty and two weeks"; that is to say, sixty-nine weeks all together. Hence the appearance of the long-promised Messiah must occur at the end of the sixty-nine weeks. Those weeks, or 483 years, count from the fall of 455 B.C. This brings us to the fall of the year 29 A.D. What happened in that year? History shows that the fifteenth year of the reign of Roman Emperor Tiberius Caesar fell in that year 29.* Tiberius began reigning in Rome at the death of Augustus Caesar on August 19, A.D. 14. Hence the first year of Tiberius' reign extended from that date to August 18 of A.D. 15; and the fifteenth year of his reign extended from August 19, A.D. 28, to August 18, A.D. 29. Therefore the fifteenth year of Tiberius' reign coincided with the 483rd year of the "seventy weeks" period.

17 Now Luke 3:1-4 tells us what happened in that momentous year of 29 (A.D.), saying: "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, . . . the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country round about Jordan, preaching the baptism of repentance for the remission of sins." About six months after John's appearance, Jesus came from Nazareth to John and was baptized. At this baptism John testifies that Jesus became the Anointed One, or Christ, by being anointed with God's holy spirit. John 1:32-34 tells us: "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." Shortly after this, John's disciple Andrew met the anointed Jesus and then hunted up his brother Simon Peter. "In the morning he met his brother Simon and told him, 'We have found the messiah' (which may be trans-

* See *"The Kingdom Is at Hand"*, pages 18, 19.

16. (a) What was due to occur after the end of sixty-nine weeks? (b) With what year did the last year of those weeks coincide?
17. What happened in that year, to fulfill the prophecy?

lated, 'Christ')." Thus the Christ had come, and this exactly on time, at the end of the 69 weeks (or 483 years) in the fall of A.D. 29.—John 1:41, *Moffatt.*

[18] At his anointing with the spirit Jesus was thirty years old. Luke 3:21-23 tells us: "When Jesus had been baptized and was praying, heaven opened and the holy spirit descended in bodily form like a dove upon him; then came a voice from heaven, 'Thou art my son, the Beloved, to-day have I become thy father.' At the outset Jesus was about thirty years of age."—*Moffatt.*

[19] From this fact can be ascertained when Jesus was born. Since he was thirty years of age when he was baptized and anointed about the fall of A.D. 29, then he must have been born thirty years earlier, or about fall of B.C. 2.* In the fall of B.C. 1 Jesus would be one year old. In the fall of the next year, A.D. 1, he would be two years old. In the fall of A.D. 29 he would therefore be thirty years old. His birth in the fall of the year, about October 1; before the rainy winter-season of Palestine set in, agrees with Luke's account that at the time of Jesus' birth in Bethlehem "there were in the same country shepherds abiding in the field, keeping watch over their flock by night". (Luke 2:7, 8) Childbirth in a stable and laying the newborn babe in a manger would hardly be a proper thing for a wintry date, such as December 25. This is shown by Jesus' own words later: "Woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not IN THE WINTER, neither on the sabbath day." (Matt. 24:19, 20) Very considerately, then, Jesus was born about the fall of the year at the end of the 453rd year of the seventy weeks, in B.C. 2. Hence Christendom's "Christmas" celebration is months off season.

MESSIAH CUT OFF

[20] The prophetic expression of Daniel 9:25 (*Am. Stan. Ver.*), "it shall be built again, with street and moat, even in troublous times," refers to the rebuilding of Jerusalem with its squares and narrow streets and wall, which work should have been finished by the end of the first seven weeks of years, or 49 years. Hence the Rotherham translation, in harmony with the Greek Septuagint Version, reads: "The broadway and the wall shall again be built, even in the end of the times." But after this is accomplished during those first seven weeks, what happens next? Daniel 9:26 makes this answer: "And after threescore and two weeks [or 62 weeks] shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." The above-mentioned sixty-two weeks follow the first seven weeks.

[21] This verse cannot be understood to mean that at the end of sixty-nine (7 plus 62) weeks, in the fall of A.D. 29, the Messiah, Christ Jesus, must be cut off or slain. The historic record shows that after Jesus was anointed with God's spirit and became Christ in that year of 29 (A.D.), he carried on a work of preaching for at least three and a half years, to take in four annual passover celebrations. Furthermore, Daniel 9:25 told us that it would be sixty-nine

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Various time-calculators put the date of Jesus' birth at 4 B.C., or even 6 B.C. They do so to make his birth harmonize with what the Jewish historian Josephus says. In *Antiquities of the Jews,* Book 17, chapter 6 (¶ 4), Josephus says concerning Herod's conduct shortly before he died: "But Herod deprived this Matthias of the high-priesthood: and burnt the other Matthias, who raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon."

It has been calculated that such eclipse of the moon occurred March 13 of the year 4 B.C. and that hence Herod's slaughter of the babes of Bethlehem after Christ's birth must have occurred at least in that year. But a lunar eclipse is not sufficient data by which to locate the year of a certain event, because in any one year there are two eclipse seasons, and an eclipse of the moon will generally, although not always, occur during each of these two seasons. Also because an eclipse of the moon may be seen from an entire hemisphere or half of the earth, more eclipses of the moon are visible at one place than eclipses of the sun. An entire year may elapse without an eclipse of the moon, but in many years there occur two eclipses of the moon. The year 1946 is such a year of two total eclipses; the one on June 14 was visible in Asia and eastern and southern Africa, and hence in Palestine; the second lunar eclipse, on December 8, is to be visible in Asia, Europe, and Africa, and hence in Palestine.

Concerning the date of Herod's death Josephus says, in *Antiquities,* Book 17, chapter 8 (¶ 1): "Now Herod altered his will, upon the alteration of his mind: . . . When he had done these things, he died, the fifth day after he had caused Antipater [his son] to be slain: having reigned since he had procured Antigonus [the Jewish high priest] to be slain, thirty-four years; but since he had been declared king by the Romans, thirty-seven."

In Book 14, chapter 16 (¶ 1, 4), Josephus tells us that Herod took possession of the city of Jerusalem in the summertime of the third year of the 185th Olympiad, or B.C. 38, and began to reign. This was more than three years after he had been appointed to be king of Judea by the Roman senate. Hence from this date is when the reign of King Herod should be counted, and not the time of the senate's appointment of him three years earlier, for at his capture of Jerusalem the senate's appointment first took real effect. Some time after Herod's capture of Jerusalem, he procured the death of the Jewish high priest Antigonus, B.C. 37.

So, then, if we date the thirty-seven-year reign of Herod from the time of Jerusalem's capture in B.C. 38, it brings us to B.C. 1 as the year of Herod's death. This would easily allow for Jesus' birth to fall in B.C. 2 during Herod's reign, and for the visit of the Magi to Herod thereafter and then the slaughter of the innocent babes in Bethlehem at Herod's cruel orders.

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18. When and how was Jesus anointed? and at what age?
19. From this, how is Christendom's "Christmas" season shown to be months off season?
20. What takes place during the first seven weeks? and what notable event is predicted to occur after the next sixty-two weeks?
21. Why does that not mean Messiah must be cut off at the end of those sixty-two weeks, in the fall of A.D. 29?

weeks "UNTO the Messiah the Prince", that is to say, unto his becoming Messiah or Christ or Anointed One and thus making his appearance as such. The effort of some Bible commentators to make the events of Jesus' ministry fit into one year after his appearance is a plain wresting of the facts and is unsatisfactory. Hence what the prophecy means by saying that after the sixty-two weeks Messiah should be cut off is that at some time after their close the Messiah's death could be expected. The final verse of the prophecy (Daniel 9:27) definitely indicates when.

[22] One thing is certain: Messiah's being cut off was not to be on his own account or because of any sin of his own. This is one meaning that has been assigned to the brief statement, "but not for himself." Other translations carry a different thought: "And shall have nothing." (*Am. Stan. Ver.; Rotherham*) This agrees with Jesus' saying that he has no part in this world. His kingdom is not of this world, and, although the "prince of this world" came, he would find in Jesus nothing in common with the Devil and his world. This world, including the Jewish religious organization, did not decide in favor of the Messiah, but turned him over to political authorities to be executed on a tree of torture, in disgrace. "Without a successor to follow him," or, "leaving none to succeed him." (*Leeser; An Amer. Trans.; Moffatt*) These last translations agree with Isaiah's question regarding Messiah: "He was taken from prison and from judgment: and who shall declare his generation?" (Isa. 53:8) These translations also show that there is just the one Messiah and that he needs no generation of successors, because Almighty God raised him up to life immortal in the heavens. Thereby he has the power of an endless life to carry out the work of everlasting blessing to all the families and nations of the earth. This, therefore, rules out the need of any successor in the form of a so-called "vicar" or "vicegerent" at Rome or at Vatican City.

[23] It is because of Messiah's being innocently "cut off" that the things described in the rest of the verse come as a judgment from Jehovah God. But these things do not come within the one remaining week of the "seventy weeks". What these things are we read: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined."* (Dan. 9:26, *Am. Stan. Ver.*) This makes it clear that the city whose rebuilding the angel Gabriel was foretelling would be destroyed some time after the seventy weeks, and evidently as a judgment upon its inhabitants for their treatment of the Messiah at his coming among them. The prince whose people destroy the rebuilt city and its sanctuary or temple is not the same as Messiah the Prince. History shows that, thirty-seven years after the Messiah the Prince was cut off, the Roman prince and general, Titus, son of Emperor Vespasian, came with a host of warrior people against the rebellious city and destroyed both it and Herod's temple therein. This took place A.D. 70, about forty-one years after the anointing of the Messiah.

[24] But the original Hebrew text (all consonants) of Daniel 9:26 may be read differently by applying different vowels to it. The ancient Septuagint Version indicates a different reading, rendering verse 26 this way: "And he, WITH THE RULER who is coming, will destroy the city and the sanctuary. They shall be destroyed with a deluge, and even to the end of the war determined on in course, with desolations." (*C. Thomson*) This shows that the Hebrew words translated "the people of the prince" may also be translated "with the prince",* that is to say, with the agency of or by means of the prince. Some capable translators prefer this reading. Hence Houbigant translates it: "Afterwards he shall waste the city and the sanctuary, BY THE PRINCE that is to come." And Rotherham translates it: "And the city and the sanctuary will one destroy with the Prince." This shows that the destruction of Jerusalem and her sanctuary after the cutting off of the Messiah would come as a divine judgment against that religious city. Jesus Christ declared: "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22) Hence he, the Messiah, would supervise the execution of judgment from heaven, and the Roman prince, General Titus, was the human agent by means of which the divine judgment was poured out upon Jerusalem and her polluted temple.

[25] This destruction verily came like a flood or deluge, resulting in one of the most appalling disasters of human history upon the rebellious city. After the cutting off of the Messiah the difficulties of the Jews both among themselves and with the Roman government increased. Until Jerusalem's end came A.D. 70, all efforts at quieting the situation failed, because God's decree was: "Even unto the

* Translation according to the rabbi's Masoretic text of the Hebrew.

* Various Kennicott-DeRossi manuscripts in Hebrew read this way; also the Syriac Version, the Latin Vulgate, and the Greek Septuagint.

22. How was Messiah cut off "not for himself", and 'having nothing' and "without a successor to follow him"?

23. When did the rest of the things foretold in Daniel 9:26 come? and why?

24. What different reading may the Hebrew text at Daniel 9:26 have? and how do the facts in fulfillment agree with this reading?

25. How was the end thereof "with a flood", with war unto the end, and with the desolations determined?

end shall be war." Finally the complete desolations came upon the doomed city and upon the unhappy Jewish people who looked to her as their holy city with a sanctuary. To this far-separated day the sufferings continue upon the Jews, both inside and outside of Christendom. Now, above all times, it is time that more Jews should be honest with themselves and courageously examine to see if Messiah the Prince did come at the time that the angel Gabriel told Daniel. Remember: the relief and salvation of Jews and Gentiles alike come through this Messiah and his kingdom, which kingdom is at hand.

GOOD RESULTS OF SEVENTY WEEKS

[26] Behold the blessings that come through this Messiah, as described in Daniel 9:24. We quote the verse (*Am. Stan. Ver.*): "Seventy weeks are decreed upon thy people and upon thy holy city, to finish [restrain] transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy [or, the holy of holies]."

[27] Finishing and restraining transgression and making an end of sins does not mean filling up the measure of the sins and transgression of Daniel's people, although the cutting off of the Messiah after his nation rejected him was the very height of crime. But many took part in that crime in ignorance. (Acts 3:17) More happily, it means canceling transgression and sin for those who would manifest a faith in the Messiah and in the benefits of his cutting off in death. Jehovah's law covenant with Israel through the mediator Moses had caused transgression and sin to be multiplied in the understandings of those under the Mosaic law. "For by the law is the knowledge of sin." "The law entered, that the offence might abound." "That sin by the commandment might become exceeding sinful." (Rom. 3:20; 5:20; 7:13) By the Mosaic law Daniel's people did not gain justification to eternal life. Directly contrary to that, the law exposed them all as sinners and condemned them as such and brought upon them the curse as upon covenant-breakers. But where sin abounded as exposed by the Mosaic law, God's mercy and favor abounded much more through his Messiah. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come." (Gal. 3:13, 14; Deut. 21:23) Thus by Messiah's death on the tree the law covenant with its power to condemn was taken out of the way, and, by the merit of Messiah's self-sacrifice, transgression and sins of the repentant sinners can be canceled and the penalty thereof be restrained.

[28] By the value of Messiah's death on the accursed tree a reconciliation of repentant believers is provided. A propitiatory covering is drawn over their sins, and thus the way is opened for their justification with God. Such justification is what is signified by "everlasting righteousness". Such justification means being made right, righteous, in the sight of God. Such righteousness will be everlasting, and it will procure everlasting life to the justified one. It is by the Messiah, who was cut off after the sixty-ninth week, that such everlasting righteousness is brought in as a thing recognized and accepted by God. So it is written, at Romans 3:21, 22: "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Hence the coming of the Messiah and his cutting off in death at God's appointed time seals up this vision and prophecy by Gabriel, as well as all the other inspired prophecies, as being true and from God. It stamps them with the seal of divine backing, as being from one divine source and not from erring man. It seals up the vision and prophecy as being restricted to Messiah because of finding their fulfillment in him and his work. Their interpretation is found in him, and we cannot look to anyone else for their fulfillment. Nothing else will unseal their meaning.

[29] One other thing that must be fulfilled by the end of the seventy weeks is that last mentioned, namely, "to anoint the most holy," or, "to anoint the holy of holies." This refers to more than the anointing of the Messiah with God's holy spirit after he was baptized by John the Baptist, because "the most holy" or "holy of holies" does not refer to an individual person. "Holy of holies" is the expression used to refer to the true sanctuary of Jehovah God. (Ex. 26:33, 34; 1 Ki. 6:16; 7:50) As a prophetic type of this, in old time, "Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them"; and Moses did this on the day of installing the typical priesthood of Aaron and his sons. (Lev. 8:10) But the sanctuary or "holy of holies" that God anoints with his spirit by the end of the seventy weeks is not made by human hands; it is God's building. It is his true temple made up of Jesus Christ as Foundation and Chief Corner Stone and of all his justified footstep followers as "living stones".—Eph. 2:20-22.

[30] On the day of Pentecost, approximately three and a half years after the anointing of Jesus at Jordan, the holy spirit of anointing came upon his

26, 27. As predicted in Daniel 9:24, how was transgression finished and an end made of sins?

28. (a) How was reconciliation made for iniquity and everlasting righteousness brought in? (b) How were the vision and prophecy sealed?
29. Why does the 'anointing of the most holy' not apply to Jesus alone?
30. How did the anointing of the rest of the sanctuary class begin, and when?

first Jewish followers, the faithful apostles and their fellow disciples. (Acts 2) Some time later the same spirit of anointing came upon the first non-Jewish or Gentile believers at the home of Cornelius the Italian centurion, the apostle Peter and other Jews being present as witnesses on that occasion. Hence, at the latest, it must have been at the close of the seventy weeks in the year 36 (A.D.) that this first anointing of the Gentile members of the sanctuary class took place.—Acts 10.

31 Thus, for the encouragement and joy of all of us, whether Jew or Gentile, one never-to-be-forgotten fact remains: Although the city of Jerusalem and its material sanctuary were destroyed A.D. 70, these grand benefits from the cutting off and resurrecting of the Messiah the Prince continue with us to this year of 1946.

THE FINAL WEEK

32 Without question the final week, or seventieth week, is meant when the angel Gabriel said: "And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate." (Dan. 9:27, *Am. Stan. Ver.*) Because in this connection "abominations" and "one that maketh desolate" are mentioned, certain religious commentators explain this verse to apply exclusively to what they call "Antichrist" and make it apply to a yet future and indefinite time. In this way they separate the seventieth week from the sixty-nine weeks by now more than nineteen hundred years, and by how much longer than that even they do not know. If this seventieth week is thus detached from the preceding sixty-nine weeks by a gap of more than nineteen centuries, then it has lost all its value as a time-indicator or marker, and it definitely indicates the time of nothing. Not even those who detach it and locate it in the future know when it will fall. They try, however, to bind it still together with the other sixty-nine weeks by saying its connecting-link is that it must happen upon "thy people" and "thy holy city", that is to say, upon Daniel's natural people, the Jews, and the city of Jerusalem in Palestine. Surely the Jerusalem of today, without a temple built by Jewish hands, is not Daniel's "holy city".

33 The mistaken interpretation comes from the religious belief that the final fulfillment of Bible prophecies about restoring a faithful remnant to Jehovah's favor and setting up His sanctuary among them refers to the restoring of the natural Jews to Palestine and the building of a literal temple there as described at Ezekiel, chapters 40-48. Such a belief does away with the application of the prophecies to God's remnant of spiritual Israel (Messiah's followers). It ignores God's spiritual temple of the Messiah and his church, and it reverses Jesus' statement to the Samaritan woman: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, NOR YET AT JERUSALEM, worship the Father. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:21, 24) It makes the confirming of the covenant with many for a week to mean a covenant with "Antichrist". It makes the causing of the sacrifice and oblation to cease to mean Antichrist's act of covenant-breaking. It hides important facts which are indicated by the prophecy to occur at a definitely certain time.

34 When Gabriel gave the prophecy he grouped all seventy weeks in one lump. He did so for making the times and seasons within God's purpose definitely marked and ascertainable. From that standpoint the interpretation of the seventieth week as God sheds his light upon it from the Bible proves satisfactory and harmonious with the facts. The "one week" which completes the seventy weeks extends, therefore, from A.D. 29 (fall) to A.D. 36 (fall). Within that seven-year week the covenant is confirmed or made strong with many. Evidently the "many" are all Jews, for Gabriel said the seventy-weeks prophecy applies to Daniel's people and holy city. The covenant that is confirmed or made strong is the Abrahamic covenant concerning the seed in whom all the families of the earth should be blessed. The Jews were the natural seed of Abraham according to the flesh, and hence naturally they were the first ones to whom the benefits of that Abrahamic covenant should go. As the apostle Peter said during the last half of the seventieth week to the Jews at the temple: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:25, 26) Confirming the covenant or making strong its application to "many" of the Jews means, therefore, limiting first its benefits to the Jews exclusively during this "one week".

35 The one that confirms the covenant is Jehovah's Judge, who executes the divine judgment against rebellious Jerusalem and her defiled sanctuary

31. Over what pertinent fact can we rejoice in the year 1947?
32. Because of the words "abominations" and "one that maketh desolate", how do some religionists apply the seventieth week? and why wrongly so?
33. From what belief does such interpretation come? and why is it manifestly improper?
34. (a) When, therefore, does the "seventieth week" fall? (b) Who are the many with whom the covenant is confirmed that final week?
35. Who confirmed the covenant with them "one week"? and how do the facts show this?

A.D. 70 "by the prince that is to come", namely, the Roman general Titus. Jehovah's Judge, Christ Jesus, is His "messenger of the covenant". He was promised to "suddenly come to his temple", and he did come to the temple in Jerusalem after John the Baptist had prepared the way before Jehovah's "messenger". (Mal. 3:1; Mark 1:2; Luke 1:76-79) During his preaching ministry Jesus confined himself strictly to the circumcised Jews, and informed the uncircumcised Gentiles: "I am not sent but unto the lost sheep of the house of Israel." He instructed his evangelists to copy his example. (Matt. 15:24; 10:5, 6) In proof that this strictly pro-Jewish treatment during Jesus' ministry was in confirmation of Jehovah's covenant promises to the Jewish forefathers, Paul writes: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." (Rom. 15:8) For this reason, even after Messiah was cut off, the privileges of the Abrahamic covenant could not at once be extended to the Gentile believers. First there must be one week's confirmation of the covenant to the "many" Jewish believers, down to the fall of A.D. 36. Hence Peter, with the "keys of the kingdom of heaven", could not be sent on his mission to Cornelius the Gentile until the fall of A.D. 36, when the "one week" ended.

[36] However, what about the next prophetic statement: "And in the midst of the week he shall cause the sacrifice and the oblation to cease"? This has no connection with what God's angel foretells, at Daniel 11:31 and 12:11, to wit: "And arms shall stand on his part; and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice,* and they shall place the abomination that maketh desolate." "And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." In these texts the words in italic letters, *sacrifice,* are inserted, and the Hebrew words for "daily" and "take away" are entirely different from the words Gabriel uses to say: "He shall cause the sacrifice and the oblation to cease." *Cause to cease* literally means cause or make to sabbath, to rest, to desist from working. And Jehovah's Judge, the Messiah, does this "in the midst of the week". How?

[37] The "sacrifice and the oblation" here designated are not Jesus' ransom sacrifice which was offered on the tree at Calvary, nor are they any spiritual sacrifice and oblation by his footstep followers. They are the sacrifices and oblations that were offered by the Jews at the temple in Jerusalem according to Moses' law. The "midst of the week" would be at the middle of seven years or after three and a half years. Since the seventieth week began in the start of the fall of A.D. 29 at Jesus' baptism and anointing to be Christ, the midst or middle of that week would land at the start of the spring of A.D. 33, or about passover time of that year. But, you object, the Jewish sacrifices and oblations kept on being offered by the Jewish worshipers at Herod's temple in Jerusalem till the city fell A.D. 70; and how, then, did Jesus Christ make them cease in the spring of A.D. 33? The student of prophecy, the apostle Paul, tells us, at Hebrews 10:3-10, saying:

[38] "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein: which are offered by the law; then said he, Lo, I come to do thy will, O God. HE TAKETH AWAY THE FIRST [set of sacrifices and offerings], THAT HE MAY ESTABLISH THE SECOND. By the which will [of God which Jesus came to do] we are sanctified through the offering of the body of Jesus Christ once for all."

[39] The "offering of the body of Jesus Christ once for all" in death at Calvary took place on Passover day, Nisan 14, of A.D. 33, on the day before the weekly Jewish sabbath. That day appears to have been Friday, April 3, A.D. 33.* Being born about October 1, B.C. 2, Jesus died at thirty-three and a half years of age. By his own sacrifice he fulfilled

36. What does he cause to cease in the midst of the week? and why must this not be confused with Daniel 11:31 and 12:11?

37, 38. (a) Whose sacrifice and oblation were made to cease? (b) How were they made to cease at passover of A.D. 33?

39. How old was Jesus at death? and why were the further Jewish sacrifices and oblations of no more value?

* Some Bible commentators object to A.D. 33 as the year of Jesus' death upon their argument that the Passover day did not fall on a Friday that year. Here we quote, as an answer thereto, what McClintock & Strong's *Cyclopædia,* Vol. 2, page 310, says, under "Chronology". As we read it let us remember that John the Baptist began preaching and baptizing in the fifteenth year of Tiberius Caesar's reign, which year extended from August 19, A.D. 28, to August 18, A.D.29. We read: "The Crucifixion certainly cannot be placed earlier than A.D. 28, in which year the 15th of Tiberius began, and it has never been proposed by inquirers of any note to place it later than A.D. 33. . . . If a certain laxity as to the rule be allowed, the 14th Nisan may possibly have fallen on 3d April, Friday, A.D. 33. . . . Lastly, if it be maintained that the Jewish Passover-day was regulated, not by actual observation of the moon's phases, but by cycles more or less faulty, any year whatever of the series [including A.D. 33] may be available in one form or other of the hypothesis."

the type of the Jewish sacrifices, and thereafter on the day of Pentecost he offered up the antitypical oblation or offering to God by pouring out the holy spirit upon his disciples on earth. (Lev. 23:15-17; Acts 2:1-39) So, what if the unbelieving Jewish priesthood did keep on offering sacrifices and oblations in Herod's temple at Jerusalem? Jesus had caused such sacrifice and oblation to cease or desist from having typical value or any recognition with God. God now accepted the realities.

[40] The midst or middle of the seventieth week was marked by the cutting off of Messiah in death, displacing the Jewish sacrifice and oblation according to Mosaic law. The end of that week must likewise be marked. During all of that week the Abrahamic covenant of blessing must continue confirmed to the "many" of the Jewish remnant that accepted Jesus as "Messiah the Prince". Hence the anointing of the most holy during that seventieth week and to its end must continue solely upon consecrated Jewish flesh. At the end of that week, in the fall of A.D. 36, the anointing would be free to go to the believing Gentiles. So, then, the anointing of the first Gentile convert to Messiah the Prince would mark the end of the entire "seventy weeks". Accordingly, the final end of the seventieth week must have been marked by the conversion of Cornelius and his household, followed at once by their being anointed.

ABOMINATIONS AND THE DESOLATOR

[41] It is some time after this end of the seventieth week that the final part of Gabriel's prophecy to Daniel finds its fulfillment, to wit: "And upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate." (Dan. 9:27, *Am. Stan. Ver.; Young*) According to the early Hebrew text that the ancient Septuagint Version translated, this should read: "And upon the temple shall be an abomination of the desolations, and at the end of a time, an end shall be put to that desolation." (*C. Thomson; Douay*) According to still another reading of the Hebrew text, Rotherham translates it: "And in his stead shall be the horrid abomination that astoundeth, even till a full end, and that a decreed one shall be poured out on him that astoundeth." (Also *Moffatt; An Amer. Trans.*) What, now, is the substance of all this?

[42] In Jesus' days on earth Rome was the controlling world power, the greatest empire to that time. Prophecy speaks of it as "the king of the north". (Dan. 11:11-15) At that time, according to Jesus' own words, as at Matthew, chapter 23, and Luke 16:15, the Jewish religious leaders were guilty of many abominations. Their most abominable act came when they turned down the Messiah, whom Jehovah God had sent to them as His anointed Prince. When the Roman governor, Pontius Pilate asked them, "Shall I crucify your King?" the Jewish chief priests answered, "We have no king but Cæsar." (John 19:15) By that act these religious leaders and the people following them chose an abomination, an alliance with Rome, instead of or in place of Messiah and his kingdom. (Rom. 2:22; Acts 4:26, 27) Caesar and his pagan empire were an abomination in God's sight, particularly so now when they chose him for king of the Jews as instead of Messiah the Prince. To the end of the seventy weeks the Jewish religionists persisted in vigorously and violently showing themselves opposed to the Messiah by opposition to his anointed followers. They thereby showed their continued choice of Caesar as king. And such religious leaders served at the temple in Jerusalem, despite their being guilty of such an abomination.

[43] Such abomination, that is, their alliance with Caesar against Messiah, brought upon them and their city and nation terrific desolation. The agent used to bring and enforce the desolation was the Roman political-military machine. Jesus, just a few days before he was cut off in death, declared their house to be abandoned to desolation. (Matt. 23:38) Their desolation by the Roman legions, and their end as a nation in Palestine, came at God's decreed time, some years after the end of the seventy weeks. Jerusalem and her temple were wiped out A.D. 70, and the last Jewish stronghold at Masada, on the western shore of the Dead sea, fell to the Romans at Passover time, A.D. 73, after a frightful Jewish self-massacre. Thus God's appointed doom fell upon the abomination as represented by the Jewish alliance with Rome against Messiah the Prince. God's wrath was poured out upon that desolate nation. They were baptized with a baptism of fire of destruction. (Matt. 3:10-12) In God's due time his righteous wrath must also be expressed against the oppressive world power that brought upon the rebellious nation such desolation.

[44] Rebellious Christendom of today was foreshadowed by Jerusalem of old. From and after A.D. 1919 Christendom's religious clergy took action parallel to that of the Jewish clergy toward Messiah. There, after World War I ended, the clergy of Christendom chose the man-made League of Nations as world ruler instead of God's kingdom by Christ Jesus. They, too, chose "Caesar" rather than Christ. Thereby they set up an abomination of desolation,

40. How was the end of the seventieth week marked?
41. When does the final part of Gabriel's prophecy to Daniel find fulfillment? and how do various translators render this part?
42. How did the Jewish religious leaders and the people following them set up an abomination, to the further defilement of the temple?
43. How was it an abomination of desolation? and how was God's wrath poured out upon the abomination and the desolate one?
44. What was foreshadowed by all that?

as foretold by Christ Jesus, at Matthew 24:15. At the close of World War II all the religious clergy of Christendom chose the successor to the old League of Nations, namely, the United Nations organization. Thus the abomination of desolation is continued. It will be responsible for the destruction of religious Christendom at the coming battle of Armageddon. That desolation and destruction was foreshadowed by what came upon the Jewish nation after the seventieth week, as foretold at Daniel 9:27. The WATCHTOWER publications have said much about this abomination of desolation within recent years. More may be expected to be said in the future in *The Watchtower* and related publications.

REHOBOAM'S POLICY OF HARSHNESS

JEHOVAH God rules supreme over the entire universe, but not in harshness. Rebellion in Eden did not spring from any policy of harshness followed by the Universal Ruler. He had made generous and perfect provision for his earthly subjects, and had honored the brilliant spirit creature Lucifer by placing him in direct charge of the earthly realm. Ambition and greed grew in Lucifer's heart and he incited Eden's human inhabitants to rebellion with him, on the pretext that Jehovah God was harshly withholding information from them. Only by bitter experience did the first pair learn that not Jehovah but Lucifer, now named Satan, practiced a policy of harsh cruelty. From then till now Satan the Devil, the "god of this world", has pursued that same policy, and the vast majority of the human kings and rulers of earth have followed like blind puppets the harsh ways of this powerful invisible overlord. They have forgotten Jehovah, the God "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin".—Ex. 34:6, 7.

One of such political forgetters of merciful Jehovah was King Rehoboam. Responsibility rests heavy upon him, for he was king of the typical Theocratic nation of Israel and should have faithfully represented the great Theocrat, Jehovah God had given this chosen nation his law, a law that commanded that they act with loving-kindness. Therein it was specifically provided that the visible king of the nation "write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left". (Deut. 17:18-20) A review of the Bible record concerning King Rehoboam will show that at the very outset of his kingship he turned from good counsel to be merciful and embraced a policy of harshness that split the nation of Israel.

Rehoboam's name means "enlarger of the people". He was the son of Solomon and the Ammonite princess Naamah, and began reigning when he was forty-one years old, in 997 B.C., and continued as king over Judah for seventeen years. (1 Ki. 14:21) Rehoboam had eighteen wives and sixty concubines, and begat twenty-eight sons and sixty daughters.—2 Chron. 11:18-21.

After the death of his father Solomon, Rehoboam went to Shechem in the mountains of Ephraim, for all Israel were converging there to hail him king. At the coronation ceremony Rehoboam made his choice between kindness and mercy, and harshness and oppression. The congregation of Israel came to the newly crowned king with this bid for peace and unity: "Your father made our yoke galling. Now then lighten the galling service of your father and his heavy yoke which he laid upon us, and we will serve you." Rehoboam postponed his reply till the third day thence. In the meantime he seeks counsel. First he turned to the old men who had acted as counselors to the wise King Solomon: "How do you advise me to reply to this people?" "If you will be a servant to this people today and will serve them, and when you answer them, speak kindly to them, then they will be your servants forever," was the wisdom offered by these gray heads. Next the king appealed to the hot-headed young men that had grown up with him. Came the harsh counsel that would suit only the fancy of a tyrant: "Thus shall you say to them: 'My little finger is thicker than my father's loins! And now, whereas my father loaded you with a heavy yoke, I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions!' "—1 Ki. 12:1-11, *An Amer. Trans.*

Kindness or harshness, which policy would Rehoboam choose? The succeeding Bible verses tell us: "So when Jeroboam and all the people came to Rehoboam the third day, as the king commanded, saying, 'Return to me the third day,' the king answered them *harshly,* and rejected the counsel of the old men which they offered him. So he spoke to them according to the counsel of the young men." Upon hearing the parrot-like repetition by the king of the young men's counsel, Israel was quick to retort: "What portion have we in David? Yea, we have no heritage in the son of Jesse. To your tents, O Israel! see now to your own house, O David!" And off to their tents Israel did go, and when Rehoboam sent to them his tribute collector, Adoram, that one was stoned to death by angry Israel. In frantic flight the tough-talking Rehoboam sped to his stronghold of Jerusalem, and the rebellion of Israel took on a stamp of finality with the crowning of Jeroboam as king of the ten tribes in revolt. What had Rehoboam gained by choosing a policy of unyielding harshness? Better to ask, What had he lost? Rulership over ten of the twelve tribes of Israel.—1 Ki. 12:12-20, *An Amer. Trans.*

But Rehoboam did not intend to let the matter rest there. After he had returned to Jerusalem in such undignified haste, he mustered an army of 180,000 seasoned troops to sweep northward and quell the rebellion and bring the ten tribes of Israel back under the sovereignty of the Judean kings at Jerusalem. The campaign stopped before it started. How so? Because "the word of God came unto Shemaiah the

man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me".—1 Ki. 12:21-24.

This divine intervention did not come because of any godliness on the part of the ten-tribe kingdom, but was to preserve the fulfillment of a prophecy that had foretold just such a national schism as due to follow in the wake of Solomon's fall into demon-worship. (1 Ki. 11:29-36) Actually, the northern kingdom of Israel quickly outdistanced in wickedness and demonism the two-tribe kingdom to the south. Religious idolatry so honeycombed Israel that it was not long before the priests and Levites located there abandoned their cities and suburbs and went up to Judah and Jerusalem to abide. In their wake came "out of all the tribes of Israel such as set their hearts to seek the LORD God". This influx of righteously disposed Israelites from the ten tribes in rebellion greatly strengthened the kingdom of Rehoboam, and for three years the southern kingdom held true to Jehovah God and prospered. (2 Chron. 11:13-17) It was during this early part of his reign that Rehoboam himself also acted to strengthen the Judean kingdom. He built numerous fortified cities, and manned and adequately provisioned fortresses throughout the land.—2 Chron. 11:5-12.

With the increase of strength and security came self-reliance and worldliness, and not long thereafter, trouble. Rehoboam and his people forsook Jehovah God and provoked him with their religious sins. They turned to doing all the abominations of the heathen nations round about, building high places and setting up images, and lustfully indulging in lewd religious rites in groves established for that purpose. (2 Chron. 12:1; 1 Ki. 14:22-24) The protecting hand of the Almighty Jehovah was withdrawn, and over the land like a flood rolled the armies of Egypt. Twelve hundred chariots, sixty thousand horsemen and foot soldiers without number invaded the land under the leadership of Shishak king of Egypt. Before the hordes of the "king of the south" fell the fenced or walled cities of Judah, and it was not long until Shishak's armies wheeled into battle array before the gates of Jerusalem itself.—2 Chron. 12:2-4.

But before the military disaster overwhelmed the Judean stronghold Jehovah God determined that its backsliding inhabitants and king should know the reason why. Into the grave council session of Rehoboam and the princes of Judah walked Shemaiah the prophet, and in one sentence he pinned onto religion the responsibility for the crisis: "Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak." The false gods of heathen religion to which Judah had turned in forgetfulness of Jehovah the true God were powerless to deliver their worshipers from Shishak's hosts; they had only effected a breach between God and the typical Theocracy. Rehoboam and the princes quickly sought to close the breach by humbling themselves and admitting Jehovah's righteousness. Thereby complete destruction of the city was averted and a partial deliverance effected: Shishak took the treasures of the house of the Lord and of the house of the king, and also carried off the shields of gold belonging to the king's guard stationed at the palace entrance. —2 Chron. 12:5-12.

Rehoboam launched his career as king in harshness, and at its close seventeen years later the divine verdict was, "He did evil, because he prepared not his heart to seek the LORD." After his early choice to be an oppressor it is true that he heeded God's command not to set in motion military action against the rebelling ten tribes; but the record shows that later he warred continually with Israel under Jeroboam. Moreover, after three years he wearied of well-doing and plunged into demon-worship; and when he repented to stave off disaster and further reverses at the hands of Egypt he apparently was not truly repentant deep within his heart, for he thereafter did evil in God's sight and merited divine disapproval. (2 Chron. 12:14, 15) His death and burial were at Jerusalem.—2 Chron. 12:16.

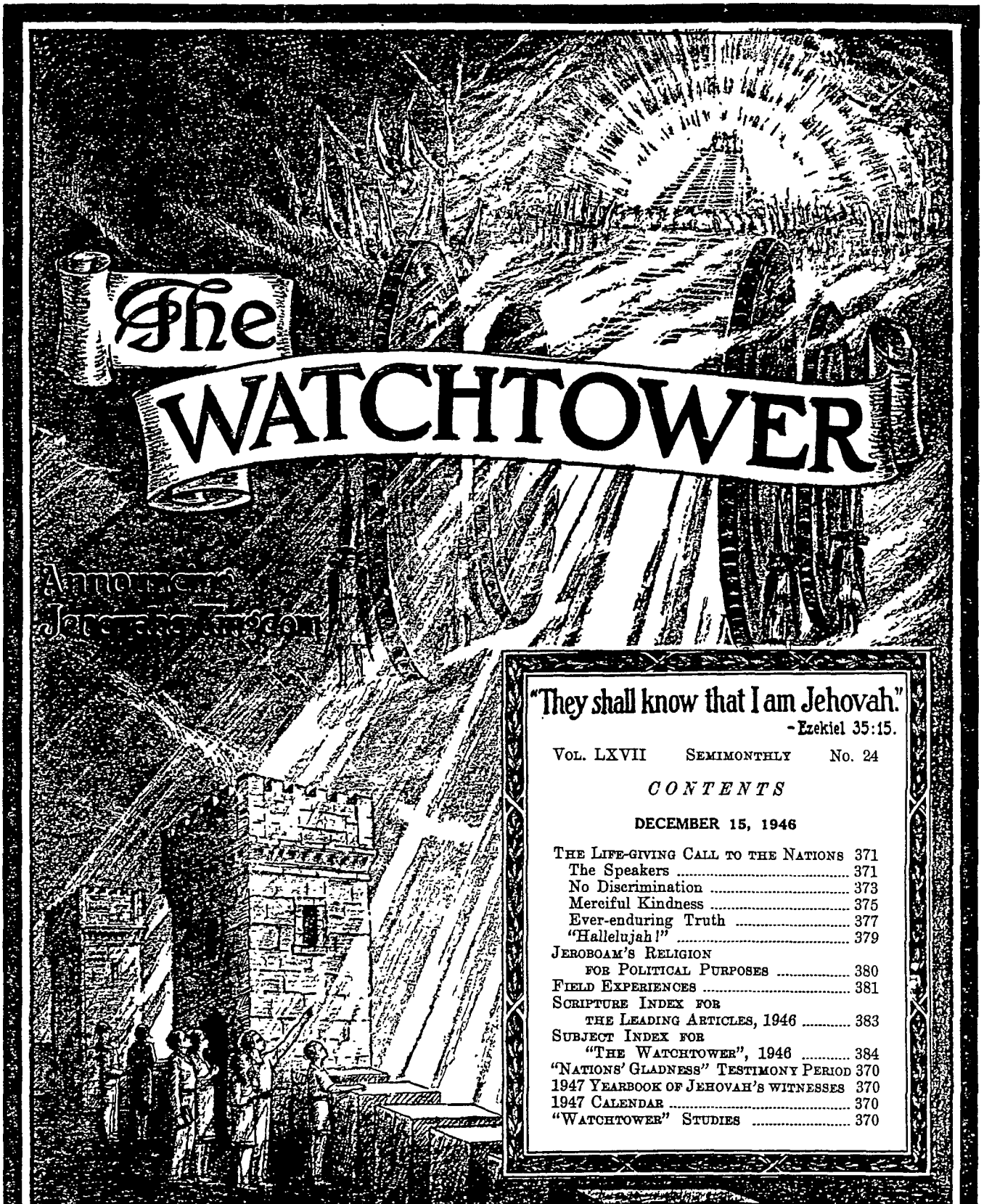
The policy of harshness does not pay off favorably for rulers. Rehoboam found that it precipitated a rebellion. An Egyptian Pharaoh before him had stubbornly followed a hard-hearted course right into the Red sea and his death. Many of this world's rulers that have come after him have learned too late that the oppressor's days of success are numbered. Modern dictators lived long enough to see their dream castles of world domination tumble. Present world-builders who seek to whip all nations into line under a United Nations arrangement for domination will fare no better in the end, when Armageddon breaks. The resulting crash will eliminate not only harsh visible rulers and world organizations, but also the invisible demons and their head Satan. Then no more policies of harshness, but kindness and blessings without rebellions for an eternity of Jehovah's kingdom rule.

(*Continued from page 354*)

date message, showing how peace is certain to come, and the human makeshift for world-wide peace and security will fail, so that people now need to be warned and to be given straight Scriptural instruction. Reading the booklet and its several features will make you want to pass it out to others. Out of regard for the importance of this information at this most unusual, destiny-shaping time, the WATCHTOWER Society would like to aid you in seeing that *"The Prince of Peace"* gets the wide circulation that will most benefit the people. Therefore we make a special offer of 30 copies of this beautiful booklet to all our *Watchtower* readers on a contribution of just $1.00, all mailed to the one address postpaid. Thereafter you can join the scores of thousands who will begin circulating *"The Prince of Peace"* during December, giving it to whomsoever you will either gratis or on the regular contribution announced on page 354, just as you choose.

1947 CALENDAR

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

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

ITS MISSION

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

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

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"NATIONS' GLADNESS" TESTIMONY PERIOD

"Nations' Gladness" Testimony Period coincides with the last month of this calendar year, the yeartext for which is, "Be glad, ye nations, with his people." (Rom. 15:10, *Rotherham*) A new booklet was specially prepared to be ready for delivering the testimony in this month of December, namely, *"The Prince of Peace"*, and an edition of five million copies is being run off. This anticipates a wide and intensive distribution. That many others may conveniently be provided with copies to join in the distribution, the Kingdom publishers are specializing during December on placing the booklet from house to house, offering seven copies on a contribution of twenty-five cents, three copies ten cents, and one copy five cents. Its message deserves the widest reading, and the call for distributors is urgent. If you see your opportunity to take part with others in this house-to-house distribution, write us now for needed information and references. That the general report of all activity during the "Nations' Gladness" Testimony Period may be compiled here, we remind you to turn in your report of field work during December.

1947 YEARBOOK OF JEHOVAH'S WITNESSES

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

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

"WATCHTOWER" STUDIES

Week of January 19: "The Life-giving Call to the Nations," ¶ 1-23 inclusive, *The Watchtower* December 15, 1946.

Week of January 26: "The Life-giving Call to the Nations," ¶ 24-43 inclusive, *The Watchtower* December 15, 1946.

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THE LIFE-GIVING CALL TO THE NATIONS

"Oh praise Jehovah, all ye nations."—Ps. 117:1, Am. Stan. Ver.

JEHOVAH is today the unavoidable subject of controversy before all nations. Since A.D. 1914 there has been and will be no getting around Him, and not surprisingly, therefore, his witnesses have come to the front. The Bible foretold it. Since 1914 it has been a dark day, with no light of world peace and security to brighten it, because the political rulers and their military, commercial and religious allies have been deciding wrongly on the basic issue of world domination. They have selfishly and proudly been unwilling to give Jehovah God his due. They have done just the opposite of what is said to world officials at Psalm 2:10-12. This "day of Jehovah" will therefore get darker and gloomier until the worldly organizations of rulership go down into the dense darkness of destruction in the decisive battle of Armageddon, which is now certainly in sight. But for the individuals and peoples among the nations there is a ray of hope; there is a way of escape from the inevitable world destruction. It lies not in following world rulers. It lies in answering the life-giving call that is now directed to the peoples of all nations with greater urgency than ever before in the past 2,500 years. This call, given at Psalm 117:1, cries out: "Oh praise Jehovah, all ye nations; laud him, all ye peoples."—*American Standard Version.*

[2] This call to nations and peoples sounds so simple; yet it means so much. It is given not without good reason, for the psalmist adds in the second verse of the psalm: "For his lovingkindness is great toward us; and the truth of Jehovah endureth for ever. Praise ye Jehovah." (Ps. 117:2, *Am. Stan. Ver.*) At any time this is good and sufficient reason for nations and peoples to answer the call to praise Jehovah, but especially so now. Just who wrote Psalm 117 is not stated or known. At least, the writer was an inspired Israelite, likely a member of the tribe of Levi, because this psalm was one of the temple songs and also is part of the fifth and last section of the Psalms. It was doubtless written after the Jews returned from captivity in Babylon in 537 B.C. to rebuild the temple at Jerusalem and was meant for use by the Levite singers in the temple. It is the shortest chapter in the entire Bible and hence is the shortest of the psalms, but men generally agree that it is one of the grandest of the Psalms. In the original Hebrew it contains in its second verse the expression "Hallelujah" (Ps. 117:2, *Am. Stan. Ver.*, margin); and so it was made part of what the Jews call "the Hallel" or "the Egyptian Hallel", including Psalms 113 to 118.

[3] This "Hallel" was sung at the temple on the great annual feast occasions at Jerusalem and on the new moons (except the New Year). At the time of one of these feasts, namely, the passover, this Hallel was also sung by the celebrators in their homes, at which time it was divided into two parts, (1) Psalms 113, 114; and (2) Psalms 115-118. The first part (Psalms 113, 114) was sung during partaking of the second cup of wine at the passover; and the second part (Psalms 115-118) was sung after the meal ended with drinking the fourth and last cup of wine. The second group of psalms was doubtless the "song" that Jesus and his apostles sang after he instituted the Memorial supper and just before they went out to the garden of Gethsemane where Judas betrayed him. (Matt. 26:30) At that time, when singing Psalm 117, Jesus was the only one that understood its significance. In view of all the foregoing the singing and fulfilling of Psalm 117 is particularly fitting from and after A.D. 1918, the spring of which year is now understood to be the time when Jehovah's great "Messenger of the covenant", Christ Jesus, came to the temple for a judgment work, including a liberation of his true followers on earth.—See Malachi 3:1-4.

THE SPEAKERS

[4] Since Jesus and his apostles quoted and chanted Psalm 117 at the passover celebration and after he introduced the Memorial of the sacrificial death of Christ, it becomes very plain who are the speakers of the psalm calling all nations and peoples to praise and laud Jehovah. Spiritual Israel, of whom Jesus

1. Why will this "day of Jehovah" grow darker? and what is the way of escape for the peoples of the nations?
2, 3. (a) Why does Psalm 117 call for praise to Jehovah? and what is the history of this psalm? (b) When especially must it be fulfilled?
4. How is it proved who are the speakers of this psalm?

and his apostles were the nucleus, are the ones who are sending forth the call. This fact is substantiated by the apostle Paul's quoting of Psalm 117.

5 World War I ended A.D. 1918, from and after which year the remnant of spiritual Israelites who are Jehovah's witnesses take up the world-wide call: "Oh praise Jehovah, all ye nations; laud him, all ye peoples." They do so under the guidance and leadership of Jehovah's "Messenger", the Messiah in heavenly glory, who has come to the temple for judgment and before whom all nations today are gathered to be judged on the test issue of world domination. (Matt. 25:31, 32) The individuals out of all nations that make their choice for Messiah, the glorified Jesus, are gathered to his right side of favor and protection as his "sheep". Those who oppose his Messianic government and who select instead the political schemes of this world are put to Messiah's left side in disfavor as "goats". Destruction awaits these at Armageddon. It is in this judgment time that Psalm 117:1 has its major and final fulfillment, for the Messiah is the principal witness of Jehovah and leads in praising Him.

6 At Isaiah 55:4 Jehovah says as to Messiah: "Behold, I have given him for a witness to the people, a leader and commander to the people." And in a final revelation to the church of spiritual Israelites the glorified Messiah, Jesus, says: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works." (Rev. 3:14, 15) From his glorious throne at the spiritual temple, this Messianic Witness of Jehovah put in motion the grand call to all nations and peoples after the close of World War I. And the facts of history show beyond dispute that, beginning in 1919, Jehovah's witnesses on earth have taken up the call and have carried it forth to the nations and peoples, that all these might join in the Hallelujah of praise to Jehovah.

7 It would be presuming upon all nations and peoples to call upon them to praise Jehovah without first telling them why. The religious organization of Christendom has failed to inform humankind as to who Jehovah is. Hence the call at Psalm 117:1 must be backed up and implemented by giving all nations and peoples the vital knowledge and understanding with which to obey the call and invitation to praise. Psalm 117 constitutes the authority from God to his spiritual Israelites to give this needed information and knowledge to those who give attention to the call and obey it. Who is Jehovah? Why praise him? What has he done? What has he promised to do? How shall we praise him? The answers to these questions comprise the information and knowledge that all persons are entitled to have before being expected to respond and join in Jehovah's praise. Paul, who quoted Psalm 117:1, presents the matter in this form of argument, saying: "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. 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?" "So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:12-14, 17.

8 Hence there is today a world-wide need for a witness to the nations and peoples concerning Jehovah and his Messianic Government in order to let the people hear, exercise faith and believe in the Kingdom message and know the good, sound reasons for praising the Lord God. We must give this witness without feeling bound to ask either the worldly rulers or the powerful religious organizations, including the Roman Catholic Hierarchy, for permission to give such witness. Psalm 117:1 is part of our Scriptural authorization and commandment to give the witness, and it would undignify the Most High God either for spiritual Israelites to disobey this commandment or for them to seek authorization and permission from any official servants of this world.

9 In his day Paul and his fellow apostles had the set of facts to present in giving an up-to-date witness respecting Jehovah and respecting his Messiah who had come in the flesh and died a martyr's death for Jehovah's vindication and then been glorified in heaven with a seat on the right hand of Jehovah's throne. Today, however, we have a larger set of facts for giving a witness than they had, namely, all the fulfillments of prophecy since apostolic days and particularly since A.D. 1914, together with all the accompanying revealments of truth and clearing up of the Holy Scriptures. We must therefore call attention to prophecy's fulfillment as it has been brought about to date by Jehovah the Almighty God. The way to do this has not changed since Paul's day, although we have more conveniences for doing so, to give a wider witness. Paul, in his farewell meeting with the elder Christians from Ephesus, told the way he delivered the witness, saying: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God,

5, 6. Why does Psalm 117 have its final fulfillment from and after A.D. 1918, and under whose guidance?
7. Before all nations and peoples can be expected to answer the call, what is necessary, and why?
8. Why not ask worldly rulers and religious organizations for permission to give the needed witness to the nations?
9. How are we more favored than the apostles for giving the witness? and how did the apostle Paul give the witness?

and faith, toward our Lord Jesus Christ." (Acts 20:20, 21) That was how Paul did his part in calling upon nations and peoples to praise and laud Jehovah.

[10] That is the most productive way of doing it today. Only the nineteen centuries since then have made a vast difference in the quantity of facts we have and in the news content of such facts. Now we are nineteen centuries closer to the final end of this shaking old world. We are that much nearer also to the new day and the new world than Paul was. Consequently more information is at hand today to show to the nations and peoples good and sufficient reason why they should praise Jehovah, more so than ever before. As a result the major and complete fulfillment of the prophecy of Psalm 117 falls due in this time from and after A.D. 1914.

NO DISCRIMINATION

[11] The expression "*all* ye nations" shows to whom the call is directed. It allows no room for favors or discrimination on account of race, color, language, geographical location, political development or social level. *All* the nations are bidden to take part in God's praise. All are bidden to do so upon a basis which can hold them all and on which all can stand. Centuries ago Jehovah made this covenant or agreement with his friend Abraham: "In thee shall all families of the earth be blessed." And again: "And in thy seed shall all the nations of the earth be blessed." (Gen. 12:3; 22:18) In return for such blessing all families and nations could be expected to bless and praise the great God who made this unselfish covenant. The Seed of Abraham in whom all the nations are due to be blessed is the Messiah, namely, Jesus Christ, who is both a descendant of Abraham according to the flesh and also the heavenly Son of the Greater than Abraham, Jehovah God, for Abraham was just a convenient type on earth of Jehovah God.

[12] Regarding the Messianic Seed of Abraham it is written: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Heb. 2:9) And, to show the contrast between Adam and Jesus, it is written: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:18) This is gospel, or good news, for all nations, Gentile as well as Jewish, just as we read, at Galatians 3:8 concerning the meaning of the Scripture Record: "And the scripture, foreseeing that God would justify the heathen through faith, preached before[hand] the gospel unto Abraham, saying, In thee shall all nations be blessed." That is to say, in the Greater Abraham, who is Jehovah and who sends the Messiah, the persons of all nations, families and peoples will be blessed, without prejudice against any nationality. Hence, loaded with such glad tidings, the spiritual Israelites can go to any and all nations and report these things and then encourage them, saying: "Praise Jehovah, all ye nations." That means accepting Jehovah's provision and then gratefully thanking and praising him.

[13] Furthermore, the fact that the exhortation is to "all" the nations denotes unity of action. It denotes a uniting of all grateful blessed persons of all nations around the one common center of harmony and agreement, namely, the great Universal Sovereign, Jehovah, and his Messianic King, Jesus Christ. If they are all united in praising Him they cannot be selfishly and enviously squabbling among themselves with strife, contention and threats to international peace. Unitedly praising the Most High God is the only thing that will result in a united new world. It is the one deterrent to all carnal, bloody wars between peoples of the nations. Fear of atomic bombs will never bring forth a united world; it will not prove more effective in preventing war and strife than this united, accordant praise of Jehovah by all nations. In together exalting His praises throughout the earth all are set to doing the one thing, and the most beneficial thing. And to do so it is not necessary for them to go up to Jerusalem on earth. It is possible and in the best of order to worship and praise the Lord God in spirit and in truth anywhere and everywhere. Neither Samaritans nor Jews have any claims on the proper site at which to worship Jehovah God.

[14] The Messiah himself, Jesus, said to the Samaritan woman: "The hour cometh, when ye shall neither in this mountain [Gerizim], nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:21-23) This is because the day of the Mosaic Law which required the male Jews three times in a year to go up to Jerusalem, has passed, and that Law was nailed to the tree on which the Messiah "tasted death for every man". As a result, the middle wall of partition, namely, the Mosaic Law, which acted as a partition between Jews and Gentiles, has been taken away by the Messiah's

10. Why can we give more reason today why Jehovah should be praised?
11. (a) What does the expression "all ye nations" show as to who are bidden? (b) In view of what covenant can all be now bidden?
12. Why, because of Jesus' death, can all nations be bidden? and what does praising Jehovah mean on their part?
13. How does the expression "all ye nations" point also to the only basis for a harmonious new world?
14. Why is it not necessary to go up to Jerusalem on earth in order to praise Jehovah unitedly?

death. Both Jewish and Gentile believers can now come to peaceful relations with one another by praising Jehovah and by following his "commander to the peoples", Christ Jesus.—Eph. 2:13-18.

15 That men of all nations would eventually be praising Jehovah God before the final end comes to the old world at the "battle of that great day of God Almighty" is foretold at Revelation 15:4. There the spiritual Israelites, the 144,000 victorious ones, are seen as being at the great spiritual temple of God. "And they sing the song of Moses the servant of God, and the song of the Lamb [the Messiah, Christ], saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. 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, *margin.*

16 No summons, no invitation, no call by the United Nations or by any other super-government on the earth surpasses in importance the call to all the nations given at Psalm 117:1. In this critical time, in this day of decision, in this judgment period of determining the destiny of men and of nations, this call is the principal call to the nations. It is principal because it is a call to unselfishness in exalting and glorifying the Supreme One of the universe, to whom all praise is due. The praise of him not only is for the vindication of His name but also works for salvation to the creature giving the praise. This is what Paul meant in saying: "For 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. For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:10, 11, 13.

17 To the individual creature nothing could be of more value and importance than his own salvation in vindication of Jehovah's name. Such salvation can be gained only by now openly confessing and giving praise to the Lord God through Jesus Christ his King. This must be done now when it has special value, because all the world is giving itself over to praising creatures, both devils and men. The praise of such creatures, no matter how much it may flatter them and no matter what favors it may pull out of them, does not admit anyone to everlasting life in the promised righteous new world. The praise of creatures of this world conducts the praiser down to his death and destruction, because it turns him aside from glorifying Jehovah, the only Source of eternal life in the pure new world.

18 To be acceptable with God, who reads our minds and the intents of our hearts, the praise to him must be the expression of sincere gratitude and love, and not a mere form of flattery with the mouth, mere lip service. (Isa. 29:13, 14) But when it is rendered from a pure, grateful and unselfish heart, then it results in the greatest personal happiness to oneself. And when it is uttered openly without shame, "publicly, and from house to house," according to the apostolic way, it results, too, in informing others regarding the sole source of salvation, Jehovah. It thereby proves of life-saving benefit to others who hear and give heed.

19 Seeing that Jehovah's praise leads the opposite way from that of praise to heroes and prominent, popular ones of this world, the call, "Oh praise Jehovah, all ye nations," becomes a challenge. For what reason? Because the gods of the nations of this world are idols and symbolic figures of this world and even devils. Regardless of what Christendom and the Roman Catholic Hierarchy say about it, the written Word of Jehovah God, at Psalm 95:5 (*Douay Version*) says: "All the gods of the Gentiles are devils: but the Lord made the heavens." Or Psalm 96:5 (*Am. Stan. Ver.*): "All the gods of the peoples are idols; but Jehovah made the heavens."

20 In the year 1945 that which came to be an idol of international trust, praise and worship is the United Nations organization. Because it stands in the way of man's undivided worship and trust toward Jehovah God and his Messianic Government, therefore in His sight it is an abomination, "the abomination of desolation." (Matt. 24:15) In due time it will be the culminating cause for this old world to be laid desolate in destruction. Hence the call of Psalm 117:1 is a challenge in the most vital respect, because it calls the peoples of the nations away from the false worship and from the selfish pursuits of this world over to the loving praise and wholehearted service of the divine Sovereign of the universe, Jehovah God. It now calls to turn men of all nationalities from the worship and idolatry of the UN. Hence it sets the praiser of Jehovah at odds with this entire world and particularly with its invisible ruler, "the god of this world," namely, Satan the Devil. Nevertheless, it is a call to what is right and righteous, and it sets one to doing that which gains the blessed reward of endless life, peace and prosperity, freedom and joyful service in the "world to come", which is a "world without end". Being called by this inspired call to unity of action in praising Jehovah, the "nations" responding be-

15. How, at Revelation 15, was it foretold that eventually all nations would be praising Jehovah?
16. Why is this the principal call today to the nations?
17. Why does praising Jehovah have special value now?
18. To be acceptable to him, how must such praise be rendered? and how does it prove of benefit to others?
19. Why does this call to praise become a challenge?
20. Since 1945 why has it become a challenge in a most vital respect? and why, nevertheless, is it a righteous call?

come truly *united* nations, and are such out of a common love of God and not out of fear of a world organization armed with atomic bombs.

[21] In the *King James Version* and the *Catholic Douay Version* the challenging call reads: "O praise the LORD, all ye nations: praise him, all ye people." But in the original Hebrew text there are two different words that are rendered "praise". Hence the *American Standard Version* reads: "Oh PRAISE Jehovah, all ye nations; LAUD him, all ye peoples." And *Young's* reads: "PRAISE Jehovah, all ye nations, GLORIFY him, all ye peoples." The second verb of this text means "call aloud, speak aloud, shout for joy" to the Lord God. It means sounding out his praises, to make him famous, admirable, desirable, and awe-inspiring to others, and thus commending him to others. Doing this, a person is confessing with his mouth to salvation. Doing so, a person could not have anything in common with the political, commercial and religious propaganda of this world. Of course not, for all its propaganda belittles and reproaches Jehovah God and shoves him into the background while exalting and pushing into the eye-filling forefront the mighty ones and the imposing organizations of this world, which world is the enemy of both God and his new world of truth and righteousness.

[22] The "peoples" to whom the call is sent to laud, glorify and celebrate the Most High God are not the twelve tribes of fleshly Israel, but are all the Gentile peoples. Peoples are different from nations. A nation may include two or many peoples under the one national government; as, for instance, Great Britain, the United States, Czechoslovakia, Russia, etc. Hence "peoples" refers to communities of humans who are bound together by certain things in common, such as language, customs, traditions, social institutions, etc. They are distinctly defined masses of men and women living in or outside of organized nations. Hence the term *peoples* refers to something more detailed than nations; it denotes many collections of people, and not mere people in a collection as a whole. This shows that the inspired call of Psalm 117:1 was meant not to skip over any kind or class of humans but is to be applied to all as the servants of God encounter them with His good message.

[23] All such peoples are of one blood from Adam. All inherited sin, condemnation and death from him. Hence Jesus, in 'tasting death for every believing man', can benefit any and all classes of peoples by his death and his kingdom can reign over them all. Hence it is foretold as respects the "great multitude" that is now being formed and that will enter into the righteous new world by surviving the battle of Armageddon: "Behold, a great multitude, which no man could number, out of every nation and of all tribes and *peoples* and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb." And concerning all obedient humankind it is later written: "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his *peoples,* and God himself shall be with them, and be their God."—Rev. 7:9, 10 and 21:3, *Am. Stan. Ver.*

21. What does it mean to "laud" Jehovah? and why does this have nothing in common with this world's propaganda?
22. Who are meant by the term "peoples", and what does its use show?
23. Of whom, then, will the "great multitude" be formed, and why?

MERCIFUL KINDNESS

[24] The prime importance of the call to praise and laud Jehovah is shown by the very reason for which all nations and peoples are called upon to do so. Does any nation or people with a religion and gods of its own ask, Why abandon our religion and our gods and praise Jehovah? The reply by the psalmist and by Jehovah's witnesses of today is: "For his lovingkindness is great toward us; and the truth of Jehovah endureth for ever. Praise ye Jehovah [or, Hallelujah]." (Ps. 117:2, *Am. Stan. Ver.,* margin) "For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever." (*Douay*) Jehovah's loving-kindness is his mercy, that is to say, his goodness expressed, being prompted by love and not by cold justice. Hence his mercy or merciful kindness is unselfish and seeks the eternal welfare of those to whom it is expressed.

[25] This mercy of God reached its highest expression in providing the Messiah. The law which Jehovah gave the Israelites through Moses especially showed up the equal justice of God, but the sending of the Messiah to vindicate God's name and to rescue men showed up His love. John 1:14, 16, 17 says as to the Messiah: "The Word then became man, and made a home among us, (we saw the honour given him—such honour as an only son receives from his father), and he abounded in mercy and truth; indeed, out of his abundance we have every one received a share, yes, mercy upon mercy; for, while the Law was given through Moses, mercy and truth came through Jesus Christ." (*The 20th Century N. T.*) Such mercy and loving-kindness, in effect, means the deliverance that God brings by his Messiah to all praising him. It is a deliverance from this world and its invisible overlord, Satan the Devil, and which deliverance brings them into the freedom to do what is right and true,

24. (a) Why are all nations called upon to praise Jehovah? (b) What is his loving-kindness?
25. In what did God's mercy reach its highest expression? and, in effect, what does his mercy mean to those praising him?

in vindication of Jehovah's universal sovereignty and his holy name.—Gal. 4:3-5.

[26] The setting up of Messiah's kingdom and its operation for a thousand years after Armageddon is for the purpose of completely bringing about the full deliverance of all the believing and obedient ones of mankind from the tyranny of sin, death and the Devil's organization. Jehovah's kingdom by his Messiah will utterly wipe out that wicked organization in the battle of Armageddon. Hence the arranging for the Kingdom and providing it and setting it up in the heavens A.D. 1914 was the very peak of Jehovah's mercy to humanity.

[27] The Messiah whom Jehovah uses as his royal Officer in that kingdom is Christ Jesus, a descendant of King David and therefore called "the Son of David". The fact that the Kingdom should be thus assigned to a descendant of David was a show of mercies to David. Those mercies were sure. They did not fail, because Jesus was born of the house of David. In support of such mercies to David Jehovah God raised Jesus from the dead in order to become a heavenly King. As the apostle Paul tells us: "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." (Acts 13:34; quoting from Isaiah 55:3) And that the enthronement of this Son of David in the heavenly kingdom is a mercy from God toward humankind, we are told, at Isaiah 16:5: "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." Hence the call upon all nations and peoples to praise Jehovah for his mercy and loving-kindness has its strongest application from and after A.D. 1914, the date of the Kingdom's establishment.

[28] When we see that the Kingdom is set up over the degenerate race of Adam and Eve, we can appreciate what a mercy this kingdom is. Just consider momentarily that God would have been within his right to destroy the sinners Adam and Eve inside the garden of Eden and to create a new human pair in perfection to start a righteous race. And over such perfect race he could have put in control his Theocratic Government under a new invisible overlord, displacing unfaithful Lucifer. In that case *we* would have been no part of that perfect race, because we have all been born imperfect, inheritors of sin, condemnation and death from Adam. But, instead of resorting to such measures, Jehovah God, for the vindication of his supreme sovereignty and name, chose to set up in mercy a royal Government of liberation over sinful humankind.

[29] All the facts, Scriptural and mundane, prove that this Theocratic Government was set up A.D. 1914. That heavenly Government in the hands of Jehovah's Messiah will, primarily, uphold his universal sovereignty and name with honor and glory and with victory over Satan's world, and this will be with permanent benefit to those who align themselves with the Theocratic Government. Such vindication of Jehovah will thoroughly clear up the issue of universal sovereignty and prove Satan the Devil a would-be usurper of sovereignty and hence a base rebel against the only rightful Authority. Hence such vindication will be with benefit to all the universe, both heaven and earth. This Government of vindication will actually rid the universe of every trace of the diabolical organization of wickedness, oppression, religion and death. By its Messianic Ruler, who died for Jehovah's vindication and tasted death for every man, the Theocratic Government is a kingdom of life to all its willing and faithful subjects on earth, because it opens up to humankind the life, peace and harmony with God which are stored up in the Messianic Ruler whom Jehovah God has put upon the throne. All mankind, from Adam's fall onward, are caught in a situation and a system from which they cannot free themselves, even being granted all their twentieth-century science, political world-unity, commercial power, social-justice schemes and religious systems. Only Jehovah's kingdom of mercy through his Messiah will effectually free mankind.

[30] "For his merciful kindness is great toward us," says Psalm 117:2. The psalmist and all the Israelite remnant for whom he spoke back there could confess to Jehovah's mercy upon them in that he delivered them from Babylon and restored them to their homeland in Palestine in 537 B.C. to rebuild the temple at Jerusalem. But in the antitypical fulfillment of Psalm 117 those who take up this psalm and declare it to the nations and peoples are the spiritual Israelites, as is proved by the fact that the apostle Paul, the converted Saul of Tarsus, so quoted and applied it. (Rom. 15:11) There Paul was speaking, not for the nation of natural Jews that had rejected Jesus of Nazareth; he spoke for the Israelite remnant that was saved out of that Jewish nation to become the nucleus of spiritual Israel. This spiritual Israel, which came to include converted Gentiles from and after A.D. 36, has a remnant yet on earth today who act as Jehovah's witnesses.—Rev. 12:17.

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26. When did his mercy reach its very peak?
27. With what do the "sure mercies of David" have to do? and why should nations praise God for his mercy especially after A.D. 1914?
28. In what way is the Kingdom a particular mercy to the descendants of Adam and Eve?
29. What, primarily, will that Kingdom do? and why is it also a kingdom of life?
30. Why did the psalmist say Jehovah's mercy was great toward them? and who, antitypically, make a like statement?

[31] These, together with the apostle Paul, when taking up this Psalm and saying, "For his merciful kindness is great toward us," are not expressing conceit as if God's mercy were tied down just to them as spiritual heirs of God's kingdom. Instead, these witnesses of Jehovah humbly confess up to being objects of his mercy and of his undeserved kindness. But they see and own up that His mercy has come first to them in the divine order of things, thus obligating them to show mercy to all nations and peoples by making a public confession and thus informing others of all nations and peoples about the divine Source of mercy and the Messianic channel of mercy. Thus the persons in all nations and peoples who hear this public testimony come to see these examples of God's mercy and see that they themselves have not yet enjoyed it. On hearing the invitation to praise this heavenly Source of mercy, they realize that they must now act upon the invitation before Armageddon comes, in order to partake of the divine mercy through the Kingdom.

[32] Such persons ask, What have these political nations and organized peoples to offer us different from or apart from their national and folk traditions, their World Wars I and II, and likely World War III, and their divisive forms of political government burdened with mountainous debts and riddled through with corrupt politics and commercialism, and now their United Nations organization and the atomic bomb? What mercy and loving-kindness have these organic nations and peoples shown us? Where have they shown themselves to be favored of Jehovah God with His mercy and loving-kindness so as to call their subjects and citizens into a share in it with the rulers? Such political nations have nothing of this kind to show. Wisely these inquiring persons of kindly interest toward Jehovah God see that to enjoy mercy and loving-kindness they must join with his people in praising and lauding him. He has had mercy upon the remnant of his anointed witnesses upon the earth since World War I, by preventing it from leading directly without a break into the final tribulation of Armageddon. Thereby He has shortened the days of tribulation and shown great mercy. Mercy to whom, in the first place? To the remnant of his anointed witnesses who are of those elected to the heavenly kingdom with Christ Jesus.

[33] On this point Jesus said in his prophecy on the end of this world: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:21, 22) This shortening of the days of tribulation by holding off the outbreak of Armageddon till yet in the future has allowed this anointed remnant to be reinstated fully into the favor of God. As his witnesses they have been restored to their proper place on earth as his worshipers and Kingdom ambassadors and have been reconstructed in their knowledge and understanding and organization for service as his ambassadorial witnesses. This has also made it possible for them to engage in the fulfillment of Jesus' prophecy: "This gospel of the [established] kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

[34] Their witness to all nations is a divine mercy to all right-hearted persons among such nations and their peoples, because this witness work is in effect the call and invitation to all nations and peoples to join in praising and celebrating Jehovah, "for his merciful kindness is great toward us." Yes, now his mercy is widened out to take in "whosoever" will call upon Jehovah's name, even if they are not of the remnant of spiritual Israelites. (Joel 2:32) "Whosoever will" may come in answer to the invitation and may partake of the life-giving waters of the river of Kingdom truth that flow forth from the throne of Jehovah and his Co-regent, Christ the Lamb. (Rev. 22:1, 17) All such, in order to escape execution with this bloody world at the hands of Jehovah's Avenger of blood at Armageddon, may flee to refuge under his Theocratic organization of His people, which is the modern-day counterpart of the Israelite "cities of refuge". (Num. 35:6-33) In view of such mercy to "whosoever will" regardless of nationality or people, the anointed remnant call with might and main upon such willing persons everywhere to unite with them in praising the merciful Jehovah. And after they taste of such present mercy, these willing ones out of all nations and peoples join with the remnant in spreading the call to others.

EVER-ENDURING TRUTH

[35] A further powerful reason is given for uniting in praise of the Lord God, namely: "And the truth of Jehovah endureth for ever." (Ps. 117:2, *Am. Stan. Ver.*) When the psalmist thus spoke, Jehovah had inspired much to be spoken and written by his prophets from Moses down to Daniel, which means nearly all the ancient Hebrew Scriptures. This means that, before saying such a thing about Jehovah's truth, the

31. Why are they not expressing conceit by such a statement, but how does it benefit others?
32. What questions do such inquiring persons of friendly interest ask themselves? and what do they see as to God's mercy?
33. What has such shortening of the days of tribulation allowed for with respect to the remnant of the elect.
34. Why is this Kingdom witness a mercy? and how has God's mercy now been widened out?
35. What further reason is given for praising Jehovah? and why could the psalmist specially mention that reason?

psalmist had at least 1,000 years of time behind him over which to test the truthfulness of God's spoken and written Word, but, despite that lapse of time, his Word gave proof of being genuine as changeless truth. The facts of history to the psalmist's day proved Jehovah lived up to his word, fulfilling it and thereby establishing it as truth for all future generations to consult. Its truthfulness proved God's faithfulness. It gave grounds for being certain that he would fulfill his covenant with Abraham to bless all nations and families of the earth. It gave the unshakable conviction that Jehovah's covenant with David for the Kingdom would not fail but in due time its Messianic heir would appear and in due time the Kingdom would be established in his mighty hands.

[36] David was a fighter for the vindication of Jehovah's name, and he wrote: "I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations. For thy mercy is magnified even to the heavens: and thy truth unto the clouds." (Ps. 56:10, 11, *Douay;* Ps. 108:3, 4) All along the truth has had to be fought for to prove that Jehovah God is true. He has caused his prophetic word concerning his unchangeable purpose to be spoken and written down in order to stand as truth. But Satan the Devil is out to brand God a liar, unable to fulfill His word and to prove it true and faithful to fact. So Satan has fought against the declared purposes of God to prevent their becoming true and even to prevent their becoming known to the nations and peoples. Satan the Devil has fought against the witnesses and servants of Jehovah whom God has used in the working out of his truthful purposes. Whoever wins out in this fight proves himself true and his opponent a liar. He shows his superior power and might and establishes his right to the universal sovereignty or domination of all the universe. Thus the centuries-old fight between truth and error has in reality been a fight for the universal sovereignty, and hence a fight to vindicate the true and rightful Universal Sovereign, Jehovah, with whom alone is found the truth. All of God's good word of promise and prophecy is involved. The fight is not yet over, but the outcome thereof shortly will in every way prove Satan a liar and that God is true, because "the truth of Jehovah endureth for ever".

[37] That means that Jehovah's word endures to the time of its complete fulfillment and that thereafter it remains as a proved truth. Thus his word can be checked to prove him true, although he spoke and had his word written thousands of years ago. All the inspired Scriptures written by Jesus' apostles and disciples and commonly known as "The New Testament" stand as proof of the truth of what God caused to be written aforetime in the ancient Hebrew Scriptures from Moses to Malachi. Even this *written* Word verifies the everlasting endurance of Jehovah's truth. The Devil, by his religious agents in and outside of Christendom, has tried to destroy the Bible by Bible-burnings instigated by priests, and by the religious traditions of rabbis and priests, and by the so-called "higher criticism" of modern centuries. But in all this effort the Devil has failed to destroy the Bible and its popularity with the people.

[38] The late Nazi dictator, Hitler, armed with a concordat with the pope of Vatican City, declared he would set up a European regime that would stand for a thousand years, and at the same time he tried to stamp out Jehovah's witnesses by tortures in concentration camps and prisons and other persecutions. But today the truth of the Bible stands that Jehovah preserves his faithful witnesses. The backers and spokesmen of the United Nations declare that thus and so a new order will be created by men's hands guaranteeing lasting peace, security and stability to the world. But the Bible uncompromisingly tells its readers that this conspiracy, which it foretold, will be shattered to pieces and that a righteous new world with undisturbed peace, security and life more abundantly will come by the Messianic kingdom. Whose word will endure as the unimpeachable truth? Jehovah's witnesses, well aware of the cumulative evidence of the Bible's truthfulness down to this year 1946, blend their voices with the apostle Paul's and say: "Yea, let God be true, but every man a liar." (Rom. 3:4) They know that human predictions and declarations of selfish purpose by political and religious leaders till now have failed, and they refuse to pit the word and purpose of mighty men of this world against the word and purpose of Jehovah, "that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers."—Isa. 44:25, 26.

[39] Therefore, as a solid reason for all nations and peoples to praise Jehovah rather than this world's heroes and leaders, Jehovah's witnesses without caution declare: "For the truth of Jehovah endureth for ever." That signifies that he makes good his promises, particularly prominent being his promises regarding his kingdom by the Messiah. His written Word is not mere myth, legend, supposition and unproved theory. It is the abiding truth which the test of time and the further progress of history and of knowl-

36. Why has the truth had to be fought for all along? and what will the outcome of the fight prove?

37. In what way does Jehovah's truth endure forever? and how has even his written Word verified the endurance of his truth?

38. (a) How was it recently proved in Europe that Jehovah's preserving of his witnesses is a truth? (b) Why do we not pit the word of UN spokesmen against God's Word?

39. Why do we not need to fear to put our trust in the Bible?

edge will never be able to overthrow but will be certain to confirm down to every jot and tittle. Never need we fear to put our trust in the Bible, because to date it has not proved untrue, but, to the contrary, the evidence of its truthfulness has piled up higher and higher and more evidence is sure to pile up with the march of time and events.

40 Jesus' personal disciples and apostles had in him positive proof of Jehovah's truthfulness according to the Hebrew Scriptures. Hence the apostle Paul specially quotes from Psalm 117. He does so in order to produce Scriptural support for carrying the gospel news beyond the bounds of circumcised Jewry and out to all nations and peoples. And as we read his words, at Romans 15, we note how he weaves in the facts of Jehovah's truth and mercy as a propellent reason for his calling upon the uncircumcised Gentiles to praise the Lord Jehovah. Paul writes: "For I affirm Christ to have become a minister of circumcision in behalf of the TRUTH of God, to confirm the promises of the fathers, and that the nations for MERCY should glorify God:—even as it is written —*For this cause will I openly confess unto thee among nations, and unto thy name will I strike the strings;* and again he saith—*Be glad, ye nations, with his people;* and again—*Be giving praise, all ye nations, unto the Lord, and let all the peoples repeat his praise* [Psalm 117:1]; and again Isaiah saith—*There shall be the root of Jesse, and he that ariseth to rule nations, upon him shall nations hope.*" Then, to assure us that joy and peace come from believing in God's written truth Paul adds: "Now the God of the hope fill you with all joy and peace in believing, so that ye may surpass in the hope, in the power of holy spirit. Whatsoever things in fact were written aforetime for our own instruction were written, in order that through endurance and through the encouragement of the Scriptures we might have their hope."—Rom. 15:8-13, 4, *Rotherham.*

41 In the world events since A.D. 1914 we have the factual proof that Jehovah's truth has endured over these nineteen centuries from when the writing of the Bible was finished. There is no question that there will be a further fulfillment of the truth of God's prophetic word in the years to come down till the battle of Armageddon is fought and the new world of righteous new heavens and earth is fully ushered in. We have every basis for such faith and hope, because the Bible fulfillments down to this year 1946 give a solid basis of things yet hoped for and give strong conviction of the things not seen as yet but promised in Jehovah's Word, the Bible. Such forever-enduring truth is something transcendent, over which all truth-lovers can call all nations and peoples to praise and laud Him. In the supreme test of divine truth and satanic error Jehovah's truth will win and Satan's error and his entire system of error will go down into the disgraceful destruction of all liars. In the meantime, during the present-day thick of the fight, Jehovah's witnesses have a part in proving Him true and the Devil false by holding fast our position on Jehovah's side and there keeping our integrity and thus upsetting Satan's false charges against the integrity of Jehovah's servants.—Job 1:8-12; 2:3-6.

40. How, at Romans chapter 15, does Paul show the time was due to come when nations would praise Jehovah for his truth and mercy?

41. (a) Why do we have every basis for such faith and hope of things yet to come? (b) How may we have part in proving God true?

"HALLELUJAH!"

42 With the outcry, "Praise ye Jehovah," or, "Hallelujah!" Psalm 117 closes. This is an expression of triumph. It is a confirmation that the first verse of the psalm will come true and many out of all nations and peoples will answer the call to praise Jehovah. The nineteenth chapter of the last book of the Bible shows that this great Hallelujah due to victory of Jehovah's truth over the Babylonish system of error will go forth from a tremendous multitude out of all nations and peoples. Revelation 19 represents the scene as taking place at Jehovah's great spiritual temple of worship and says: "After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they say, Hallelujah. And her smoke goeth up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth."—Rev. 19:1-6, *Am. Stan. Ver.*

43 That chorus of Hallelujahs is now sounding from all quarters of this globe, mingling in with the voices of the heavenly angels, seraphim and cherubim. That chorus must increase in volume and extent, from all those who believe Jehovah God is true. There is no truth in this world of politics, commerce and religion under the "god of this world", Satan, the "prince of the demons". More and more

42. What does the final expression of Psalm 117, "Hallelujah," indicate? and how does Revelation 19:1-6 forevision this?

43. What must become of this chorus of Hallelujahs? and what, therefore, does it behoove Jehovah's witnesses to do?

the God of truth is shown up in glorified contrast against this world and its dominant elements, visible and invisible. Therefore it behooves all of Jehovah's witnesses with greater vigor and earnestness than ever before to lift up the psalmist's call to all nations and peoples to praise Jehovah. This is a life-giving call to the nations. Blessed are all the wise ones who answer it.

JEROBOAM'S RELIGION FOR POLITICAL PURPOSES

POLITICIANS in general embrace the theory that their being religious is good politics. Periodically they ostentatiously cry out for "more religion" and hail it as the only source for much needed unity and "moral law". It is to religion that they turn for the binding force that will cement together their political and commercial structure and hold in oneness the many different elements of society. But has this theory worked? Has it turned out to be such good politics, after all? Does a far-sighted peering back into history reveal any concrete examples upon which to found our answers? Yes; if our gaze is focused on the political career of a Bible character living eleven centuries before Christ we can see whether his political use of religion was for good.

The character's name is "Jeroboam", which means "whose people are many". He was the son of Nebat, an Ephraimite, and an industrious servant of King Solomon. The king took note of Jeroboam's zeal in service, and as a result advanced him to more responsibilities. Thereafter, as Jeroboam departed from Jerusalem, he was met in a field by the prophet Ahijah the Shilonite. The prophet removed the new garment with which he was clad and tore it into twelve pieces, and, turning to Jeroboam, uttered these prophetic words: "Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father."—1 Ki. 11:26-33.

But Jeroboam's career as a king was not to start immediately, because the prophet explained that it would be during the reign of Solomon's son that the rending of the kingdom would occur. When news of this prophecy of kingdom division reached the ears of Solomon, he sought the life of Jeroboam, who, in turn, fled to Egypt till the death of King Solomon, in 997 B.C. On Solomon's death his son Rehoboam journeyed to Shechem to be crowned as the succeeding king of Israel. Back from Egypt came the refugee Jeroboam, and on that day he was in the throngs present to witness the coronation of the new king. He even headed a delegation to King Rehoboam, with the request that the grievously heavy yoke laid upon the people by Solomon be lightened, and then would the people serve the new king. After three days of counsel and meditation Rehoboam harshly answered that the heavy yoke of his father would be made heavier, and chastisement with whips would be replaced by chastisement with scorpions. Ten tribes of the twelve rebelled, stoned to death Rehoboam's tribute collector, and made permanent the schism by crowning Jeroboam king over them in Rehoboam's stead.—1 Ki. 11:35, 40; 12:1-20.

And now it was that Jeroboam took on religion. He thought it would serve his political welfare. Within his heart he reasoned: "If this people [his subjects of the ten tribes] go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah." Whereupon King Jeroboam acted to forestall this possibility by introducing a state religion to compete with Jehovah's true worship ordained to be practiced at Jerusalem: "The king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi."—1 Ki. 12:26-29, 31.

Viewed in a worldly light, some might argue that his move was good politics. From a Theocratic viewpoint, however, Jeroboam's adoption of a state religion was sheer folly. In the first place, he should have recalled that he obtained rulership over the ten tribes only because Solomon turned from true worship to religion, and as a result drew Jehovah's wrath upon the kingdom. Solomon's increased practicing of more and more demon religion, far from guaranteeing unity and security, only brought division. Secondly, Jeroboam should have remembered and followed the admonition of the One who gave him the kingship over Israel: "I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."—1 Ki. 11:37, 38.

Set in his purpose to make the ten-tribe kingdom independent of Judah even in worship, Jeroboam proceeded to ordain religious feasts for fixed seasons and to offer sacrifices upon the altar unto the golden calves. In the midst of one of his ceremonies a voice from a Judean prophet of God cried out against the altar at Bethel. Aghast, King Jeroboam heard the man of God foretell the time when one by the name of Josiah would destroy the altar and the high place of this wicked king's new state religion. The sure fulfillment of the prophecy would be established by a sign,

namely, the rending of the altar and the spilling of its ashes. Recovering himself from the shock to his religious susceptibilities, Jeroboam stretched forth his hand to order the seizure of the prophet who had dared attack his religion. But the hand put forth so imperiously instantly dried up and could not be pulled back, and the pagan altar was rent, and the ashes poured out from it. The hand of terror-stricken Jeroboam was restored by the prophet's entreaty to Jehovah God, but, in obedience to the Almighty's instructions, the prophet would not accept any reward from Jeroboam nor would he accept of the king's hospitality. He was to keep unspotted from that stronghold of state religion.—1 Ki. 12:32, 33; 13:1-10.

Moreover, the people of good-will toward Jehovah that resided in Israel had no faith in the golden calves and the state priests recruited from the rabble element, the "lowest of the people". There was no freedom for the true worship of Jehovah God in the northern kingdom, and hence "out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers". In their van went the true priests and Levites, no longer recognized as ministers of God by the religionized state: "The priests and the Levites that were in all Israel resorted to him [Rehoboam] out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD." (2 Chron. 11:13-16) The exodus of these large numbers did not speak well for the unifying power of Jeroboam's religion.

Interesting to note that not only these fleeing persons but also Jeroboam himself had no faith in calf-worship. Like politicians today, Jeroboam knew in his heart that religion is a racket. Hence it was that when his son became seriously ill he did not waste time with the breathless golden calves of the national religion, but sent his wife in disguise to Shiloh to consult the prophet Ahijah, the one who had first told Jeroboam that he would be king over the ten tribes. The aged eyes of Ahijah no longer focused well, yet neither that nor the woman's disguise prevented the prophet from knowing the identity of his visitor. Even as she entered Ahijah spoke:

"Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die." —1 Ki. 14:1-18.

Jeroboam chose to cast his lot with religion for political reasons, and he could not thereafter serve two masters. He could not practice religion and receive God's blessing. His mixing of religion and politics ended disastrously. He had no peace or security during his reign of twenty-two years, there being repeated wars with Judah. In the end Jeroboam was executed by Jehovah God. And true to prophecy, Jeroboam's house was cut off and his religious altar at Bethel was demolished by the faithful Judean king, Josiah. Jeroboam's religious sins of creature-worship became notorious as a snare to Israel, and finally led to the kingdom's captivity to Assyria and the scattering of the ten-tribe peoples Far from unifying was his religion!—1 Ki. 13:33, 34; 14:19, 20, 30; 15:6, 7, 25-30; 2 Ki. 17:20-24; 23:15; 2 Chron. 12:15; 13:1-20.

So it has always been with political religion. Before Jeroboam Nimrod had dipped into religion to prevent a scattering of people and effect a gateway to God; but there resulted only confusion and dispersion. After Jeroboam the Roman emperors sought to combine pagan religions into one state worship to solidify the empire; but it fell. Catholicism's entrenched church-and-state rule meant no peace or unity for the bloody Middle Ages. Thunderously all the facts of history cry out the warning to this present generation, All the religion combined cannot assure peace to any world organization of nations!

FIELD EXPERIENCES

PRIEST TOLD HER TO DESTROY BIBLE (ENGLAND)

"While standing outside a subway-station entrance I handed a leaflet to a woman passing by. 'Is this anything to do with spiritism?' she inquired. I replied in the negative and briefly explained the purpose of the lecture to be given and how it would be of great aid to her if she attended. She continued: 'I've been interested in spiritism for some time now, although I've attended many other religious meetings, including the Roman Catholic church. While I was connected to the Roman church the priest told me to get rid of my Bible. I wanted to obey him, but felt guilty about destroying the Bible. What I did was this: I went into a park, tore out the pages in the hope that someone would pick them up and read them. Now I'm a spiritist, but I hate God. The spirits have been telling me from God that I am not to eat any food.' Thinking this came from God, she refused to eat and had become weak as a result. 'I curse God every day,' she carried on. Now I began; I related concerning Job and how he refused to curse God. I told her to bless God every time she wanted to curse Him: 'Can I call and see you and explain more fully?' She gave her address. I called the following week. A grand back-call resulted. Book study, two weeks later. In a few weeks she saw through spiritism. After six to eight weeks she attended

Watchtower and service meetings. She took booklets to give to friends. Next week she said she had placed 24 booklets on subway platforms. The spirits tormented her at *Watchtower* study. She brought along people of good-will to public meetings. Now she is a zealous publisher, making glad some of London's millions."

GOOD PROGRESS IN CENTRAL CUBA

"In fulfillment of Christ Jesus' prophecy, 'And ye shall be witnesses unto me unto the uttermost part of the earth,' I was among those sent to Cuba in June, 1945. There was no company in the city of Santa Clara at that time. After getting established, we started sowing seed. In December the Cuban servant to the brethren visited us for three days and we formed a company of five publishers. Then the Lord gave the increase to the seed sown, and the fruit began to grow so that by January we reported fifteen publishers; in February, twenty publishers; in March, twenty-six; in April, twenty; and in May, twenty-six. Then we decided that more of our studies should know about this grandest of all privileges, namely, that of being a publisher for Jehovah's kingdom, and invited these students to go along with us and learn how it is done. Our hopes were to reach thirty publishers for June, but imagine our joy and surprise when we tabulated the reports to count thirty-eight! In July it held at thirty-eight. One of the newly interested, who is an invalid, is determined that they will get forty publishers out in August. Many of these publishers have started out in the service after having had only one study, and others after only one month of study. So really they are hungering and thirsting for righteousness, and many are now being made glad with His people."—S. F., missionary.

ON A MAIN STREET IN RIO (BRAZIL)

"It was a beautiful afternoon. The sun was shining so brightly over Rio de Janeiro, and on one of the main streets I was doing magazine work. Well, after an hour an old man approached me and said, 'What are you doing here, boy?' 'Well,' I answered, 'I am here announcing God's kingdom. Don't you know that this magazine, *The Watchtower*, announces God's kingdom as the only hope for happiness and life?' He said: 'I never heard anything about that. Tell me more about it.' I said: 'I am very glad to tell you more, but I am very busy here now. How about your taking this magazine and giving me your address, and I will see you again?' 'Fine,' he said, and he did so. When I made the back-call I also placed a book. And now I hope to see him again when I go back and tell him more about the Kingdom, including the Glad Nations Theocratic Assembly."—A graduate of the Watchtower Bible School of Gilead.

FOLLOWING UP THE PUBLIC MEETINGS (COSTA RICA)

"The company of Jehovah's witnesses at Port Limon, where I am connected, begged me hard not to forget to tell all the conventioners that they have sent their greetings. This seemed very hard at first, but now the Lord has graciously opened the way; so my fellow publishers from Port Limon send their greetings to all at the Glad Nations Theocratic Assembly. When the first series of public lectures was being given, at a place by the name of Westphalia, I had the pleasure of giving two. Westphalia is five miles from the city, and, because transportation is so high, the only alternative is to walk. I did not only go to give *my* talk but also went with the other speakers when they gave theirs. After the eight lectures were given I could see much interest from almost the whole settlement; so the following week I started making back-calls and had three book studies established, several families meeting at one home. During my back-calls I had the opportunity to take seven *Watchtower* subscriptions and one *Consolation* subscription. At the book study they asked many questions, and when the answers were given, some of them would say: 'The clergies are the ones who are keeping the people in ignorance and in the dark, but they will not be able to continue much longer, because the people are now getting a clear understanding concerning the Creator.' I kept on going for five weeks and missed only two weeks while preparing to come to the Assembly. In walking ten miles each Sunday for thirteen Sundays I always kept in mind what Jesus said to Simon, in John 21:16: 'He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.'"

FROM LENDING BOOKS AND CALLING BACK (SCOTLAND)

"While the total war was in progress the Kingdom publisher had additional trials to face: blackout, air raids, food shortage and rationing and also the side issues that arose due to the greatest mobilization of any people yet on earth. Up and down the country the issue of freedom of worship raged as brothers and sisters faced court trials and imprisonment for refusing military or national service, such as fire watching, work in munitions and factories, etc., that threatened their freedom to go and preach the good news of the Kingdom to those that mourn. Many a Scottish lad and lassie languished in prison for their devotion to the Most High God. The Scottish brethren realized in these times the need for strict obedience to all instructions coming through from the Society under the Theocratic Head, Christ Jesus. As literature supplies became short, we were instructed to loan books and call back with the object in view of obtaining book studies. The back-call and book-study work increased immensely, and thus many false ideas concerning Jehovah's witnesses were refuted and as a result of patient and instructive work many Scottish people of good-will rallied to the Theocratic standard to the praise of Jehovah's name. In my last assignment 28 book studies a week were held as a result of loaning books and calling back again. This was in Wick, in the extreme north of Scotland, a herring-fishing town, set on a rocky coast and with a background of wild, flat moorland. Ten months after starting work there, a meeting of twenty was held on the occasion of the visit to them of the servant to the brethren, and just after that eight traveled 350 miles to a convention in Glasgow. This, mark you, in a town where three clergymen preached against our work and much opposition was shown, causing military and civil police to interrogate me several times. Thus we see how back-call and book-study work does achieve results, although worldly agents raise up walls of prejudice against the Lord's people. This work gets right down to the people's needs and refutes false impressions and builds up truth in the minds of those of good-will."

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